THE ANNUNTIATION

c Ive gratial plana; Deminus tecum; Benedicla tu inter mulicros. Hail ihou full of graces ford is with thee Bleffed art thou among women.



TOTHE

Right Honourable, and Right Reverend

FATHER in GOD

NATHANAEL

LORD BISHOP

DURHAM,

And Clerk of the Closet to His MAJESTY.

My Lord,

OTHING but a great experience of Your Lordship's Candor could warrant the laying what concernment I have in these Papers at Your Lordship's feet. Not but that the subjest is in it self Great and Venerable, and a considerable part of it built upon that Authority that needs no Patronage to defend it: But to prefix Your Lordship's Name to a

subject so thinly and meanly manag'd, may perhaps deserve a bigger Apology than I can make. I have only brought some few scattered handfuls of Primitive Story, contenting my self to Glean, where I could not Reap. And I am well assured, that Your Lordship's wifdom and love to Truth would neither allow me to make my Materials, nor to trade in Legends and Fabulous reports. And yet alas! how little solid Foundation is left to Build upon in these matters? So fatally mischievous was the carelesness of those who ought to have been the Guardians of Books and Learning in their several Ages, in suffering the Records of the Ancient Church to perish. Unfaithful Trustees, to look no better after such Divine and inestimable Treasures committed to them. Not to mention those infinite Devastations that in all Ages have been made by Wars and Flames, which certainly have provid the most severe and merciless Tlagues and Enemies to Books.

By fuch unhappy accidents as thefe we have been robb'd of the Treasures of the wifer and better Ages of the World, and especially the Records of the first times of Christianity, whereof scarce any footsteps do remain. So that in this Enquiry I have been forc'd to traverse remote and defart paths, ways that afford little fruit to the weary Passenger: but the consideration, that it was Primitive and Apostolical, sweetned my Fourney, and rendred it pleasant, and delightful. Our inbred thirst after knowledge naturally obliges us to pursue the notices of former times, which are recommended to us with this peculiar advantage, that the Stream must needs be purer and clearer, the nearer it comes to the Fountain; for the Ancients In Phileb pag (as Plato speaks) were xpeirlores hubbl, & extollego Seov oixorles, better than we, and dwelt nearer to the Gods. And though the true the state of those times is very obscure and dark, and truth oft covered over with heaps of idle and improbable Traditions yet may it be worth our labour to seek for a few fewels, though אלא שוב under a whole heap of Rubbish. Is not the Gleaning of the Ancients (say the Jews) better than the Vintage of later times The very fragments of Antiquity are Venerable, and at once in fruit our minds, and gratifie our curiosity. Besides, I was somewhat the more inclinable to retire again into these studies, that I might get as far as I could from the crowd and the noise of a quarrelsome and contentious Age.

My Lord,

We live in times, wherein Religion is almost wholly disputed into talk and clamour, men wrangle eternally about useless and insignificant Notions, and which have no tendency to make a man either wifer or better. And in these quarrels the Laws of Charity are violated, and men persecute one another with hard names and characters of reproach, and after all consecrate their fierceness with the honourable title of Zeal for Truth. And what is yet a much sorer evilphe Peace and Order of an excellent Church, incomparably the best that ever was since the first Ages of the Gospel, is broken down, her holy Offices derided, her solemn Assemblies deserted, her Laws and Constitutions slighted, the Guides and Ministers of Religion despised, and reduc'd to their Primitive Character, The Scum and Off-scouring of the World. How much these evils have contributed to the Atheism and Impiety of the present Age, I shall not take upon me to determine. Sure I am, the thing it self is too sadly vifible,

THE EPISTLE.

fible, men are not content to be modest and retired Atheists, and with the Fool to say only in their hearts, There is no God; but Impiety appears with an open forehead, and disputes its place in every company, and without any regard to the Voice of Nature, the Dictates of Conscience, and the common sence of Mankind, men peremptorily determine against a Supreme Being, account it a pleasant divertisement to droll upon Religion, and a piece of Wit to plead for Atheism. To avoid the Tress and troublesome importunity of such uncomfortable Reflections, I find no better way, than to retire into those Primitive and better times, those first and purest Ages of the Gospel, when men really were, what they pretended to be, when a solid Piety and Devotion, a strict Temperance and Sobriety, a Catholick and unbounded Charity, an exemplary Honesty and Integrity, a great reverence for every thing that was Divine and Sacred, rendred Christianity Venerable to the World, and led not only the Rude and Barbarous, but the Learned and Politer part of Mankind in Triumph after it.

But, My Lord, I must remember that the Minutes of great Men are Sacred, and not to be invaded by every tedious impertinent address. I have done, when I have begg d leave to acquaint Your Lordship, that had it not been more through other mens fault than my own, these Papers had many Months since waited upon You in the number of those Publick Congratulations, which gave You joy of that great Place, which you worthily sustain in the Church. Which that You may long and prosperously enjoy, happily adorn, and successfully discharge to the honour of God, the benefit of the Church, and the endearing Your Lordship's Memory to Posterity, is the

bearty Prayer of,

My Lord,

Your Lordship's faithfully devoted Servant,

WILLIAM CAVE.

READER.

HE defign of the following APPARATUS is only to present the Reader with a short Scheme of the state of things in the preceding Periods of the Church, to let him fee by what degrees and measures the Evangelical state was introduc'd, and what Methods God in all Ages made use of to conduct Mankind in the paths of Piety and Vertue. In the Infancy of the World he taught men by the Dictates of Nature, and the common Notices of Good and Evil, (To mpeoGotalor volumer, as Philo Lib. de Abrah. calls them, the most ancient Law,) by lively Oracles, and great Examples of Piety. He fet forthether Holy Passare so tas Chrofolom ob-Honit. XXVII. ferves) as Tutors to the sell to Minimal who by their Religious pe. 285. lives might train up others to the practice of Vertue, and as Physicians, be able to cure the minds of those who were infected and overrun winkryige. Afterwards (far be) having sufficiently testified his care of their welfare and happiness by many instances of a wise and benign Providence towards them, both in the Land of Canada and in Egypt, He gave them Prophets, and by them wrought Signs and Wonders, together with innumerable other expressions of His bounty. At last, finding that none of these Methods did succeed, not Patriarchs, not Prophets, not Miracles, not daily Warnings and Chaftisements brought upon the World, he gave the last and highest instance of his love and goodness to Mankind, he sent his only-begotten Son out of his own bolom, The toxon & To own at we in love, the great Phylician both of Soul and Body, who taking upon Him the form of a Servant, and being born of a Virgin, converfed in the World, and bore our forrows, and infirmities, that by rescuing Humane Nature from under the weight and burthen of Sin, He might exalt it to Eternal Life. A brief account of these things is the main intent of the following Difcourse, wherein the Reader will easily see, that I considered not what might, but what was fit to be faid, with respect to the end I designed it for. It was drawn up under some more disadvantageous circumstances than a matter of this nature did require; which were it worth the while to represent to the Reader, might possibly plead for a softer Censure. However, such as it is, it is submitted to the Reader's Ingenuity and Candour.

Imprimatur.

THO. TOMKYNS.

Ex Ædib. Lambeth. Feb. 25. 1674.

ari ar

11:11

AN

APPARATUS,

Discourse Introductory

TO THE

Whole WORK,

laev

Concerning the Three Great Dispensations of the

CHURCH.

Patriarchal, Mofaical, and Evangelical.

SECT. I

Of the Patriarchal Dispensation.

The Tradition of Ellas. The three great Periods of the Church. The Patriarchal Age: The Laws then in force natural or positive. Natural Laws what ; evinted from the testimony of natural Conscience. The Seven Precepts of the Sons of Noah! T Their respect to the Law of Nature. Positive Laws under that dispensation. Eating Blood why prohibited. The mystery and signification of it. Circumcision when commanded and why. The Laws concerning Religion. Their publick Worship what. Sacrifices in what sence natural, and how far instituted. The manner of God's testifying his acceptance. What the place of their publick Worship. Altars, and Groves whence. Abraham's Oak, its long continuance, and destruction by Constantine. The Original of the Druids. The times of their religious Assemblies. In process of time, Genes. 4. what meant by it. The Seventh Day whether kept from the beginning. The Ministers of Religion, who. The Priest hood of the sirst-born. In what cases exercised by younger Sons. The state of Religion successively under the several Patriarchs. The condition of it in Adam's Family. The Sacrifices of Cain and Abel, and their different success, whence. Seth, his great Learning and Piety. The face of the Church in the time of Enosh. What meant by, Then began Men to call upon the name of the Lord. No Idolatry before the Flood. The Sons of God, who. The great corruption of Religion in the time of Jared. Enoch's Piety, and walking with God. His translation, what. The incomparable sanctity of Noah, and his strictness in an evil Age. The character of the men of that time. His Preservation from the Deluge. Gad's Covenant with him. Sem or Japhet whether the Elder Brother. The confusion of Languages when, and why. Abraham's Idolatry and conversion. His eminency for Religion noted in the several instances of it. God's Covenant with him concerning the Messiah. The Pietr of Isaac, and Jacob. Jacob's blessing the twelve Tribes, and foretelling the Messian the Messian tribes. siah. Patriarchs extraordinary under this dispensation. Melchisedeck who: wherein a type of Christ. Job, his Name, Country, Kindred, Quality, Religion, Sufferings; when he lived. Areflection upon the Religion of the old World, and its agreement with Christianity.

o D who at fundry times, and in divers manners spake in times past to the Fa-Heb. 1. 1, 2 thers by the Prophets, hath in these last days spoken unto us by His Son. For having created Man for the noblest purposes, to love, serve, and enjoy his Maker; He was careful in all Ages by various Revelations of His Will to acquaint him with the notices of his duty; and to shew him what was good, and what the Lord did require of him; till all other Methods proving weak and ineffectual for the recovery and the happiness of humane nature, God was pleased to crown all

2. THE Patriarchal Age, minum as the Jews call it, the dayes of emptinels, commenced from the beginning of the World, and lasted till the delivery of the Law upon Mount Sinai. And under this state the Laws which God gave for the exercise of Religion, and the Government of his Church were either Natural, or Politive. Natural Laws are those innate Notions and Principles, whether speculative or practical, V. th which every Man is born into the World, those common sentiments of Vertue and Religion, those Principia justi & decori, Principles of fit and right, that naturally are upon the minds of Men, and are obvious to their Reason at first fight, commanding what is just and honest, and forbidding what is evil and uncomely; and that not only in the general, that what is good is to be embraced, and what is evil to be avoided, but in the particular inflances of duty according to their conformity or repugnancy to natural light, being conversant about those things, that do not derive their value and authority from any arbitrary constitutions, but from the moral and intrinsick nature of the things themselves. These Laws, as being the results and dictates of right reason, are, especially as to their first and more immediate emanations, the same in all Men in the World, and in all Times and Places, בכל אומור as the Tews call them, Precepts that are evident among all Nations, indeed they are interwoven into mens nature, inserted into the texture and constitution of their minds, and do discover themselves as soon as ever they arrive to the free use and exercise of their reason. That there are such Laws and Principles naturally planted in Mens breasts is evident from the confent of Mankind, and the common experience of the World. Whence else comes it to pass, that all wicked Men even among the Heathens themselves after the commission of gross sins, such as do more sensibly rouze and awaken conscience, are filled with horrors and sears of punishment? but because they are conscious to themselves of having violated some Laward Rule of Duty. Now what Law can this be? not the written and revealed Law, for this the Heathens never had: it must be therefore the inbred Law of Nature, that's born with them, and fixed in their minds, antecedently to any external revelation. For when the Gentiles which have not Rom. 2. 14,15. the Law, do by nature (by the light and evidence, by the force and tendency of their natural notions and dictates) the things contained in the Law, thefe having not a Law, are a Law unto themselves, which shew the work of the Law written in their hearts, their con-Science also bearing wieness, and their thoughts, Novioucl, the reasonings of their minds, in the mean while (nelago annihar, by turns) accusing or else excusing one another; that is, although they had not a written Law, as the Jews had of old, and we Christians have at this day, yet by the help of their natural Principles they performed the same actions, and discharged the same Duties that are contained in, and commanded by the written and external Law, shewing by their practices that they had a Law (some common notions of good and evil) written in their hearts. And to this their very Consciences bear witness, for according as they either observe or break these natural Laws, their Consciences do either acquit or condemn them. Hence we find God in the very infancy of the World, appealing to Cain for the truth of this, as a thing Gen. 4.6,7. Sufficiently plain and obvious, Why art thou wroth, and why is thy countenance fallen? if thou doeft well, falt thou not be accepted, nich be lift up? able to walk with a pleased and a chearful countenance, the great indication of a mind fatisfied in the confcience of its duty: but if thou doeft not well, fin lies at the door; the punishments of fin will be ready to follow thee, and Conscience as a Minister of vengeance will perpetually pursue and haunt thee. By these Laws Mankind was principally governed in the first Ages of the World, there being for near Two Thousand Years no other fixed and standing Rule of Duty, than the dictates of this Law of Nature; those Principles of Vice and Vertue, of Justice and Honesty, that are written in the heart of every Man.

2. THE Jens very frequently tell us of some particular commands to the number Gen. Bablett. cap. 7. of Seven, which they call מצורם בני נות the Precepts of the Sons of Noah, Six where fol. 56. Milmon. of were given to Adam and his Children, and the Seventh given to Noah, which they Tr. Melak, cap. thus reckon up. The first was אוני מונים שונים על עבוררים ורה וואין אינים וואינים שונים וואינים שונים ליים וואינים שונים שוני thould not give Divine nonour to 1001s, or the Gous of the reachers, answerable to the Junk Gelli, the two first commands of the Decalogue, Thou flast have no other Gods but Me; thou Junk Gelli, the two first commands of the Decalogue, Thou flast have no other Gods but Me; thou Junk Gelli. flatt not make unto thee any graven Image, nor the likeness of any thing, that is in Heaven and, Political above, or in the Earth beneath, or in the Water under the Earth; thou shall not how down to 8. thy felf to them, or serve them: for, Gr. From the violation of this Law it was that Tob, one of the Patriarchs that lived under this dispensation, solemnly purges himself, when speaking concerning the worship of the Celestial Lights, the great if not only Idolatry of those early Ages, says he, if I beheld the Sunwhen it shined, or the Moonwalk- Job 31. 26.27. ing in her brightness, and my heart hath been secretly inticed, or my mouth hath kissed my 28. hand, this also were an iniquity to be punished by the Judge, for I should have denied the God that is above. The second של ברכרו השכם concerning bleffing, or worshipping, that they should not blaspheme the Name of God. This Law Job also had respect to, when he was careful to sanctifie his Children, and to propitiate the Divine Majesty for them every Morning, for it may be (faid he) that my Sons have finned, and carfed God in their Job 1. 6. hearts. The third was על שפוכורו דמים concerning the shedding of blood, forbidding Man flaughter; a Law exprestly renewed to Noah after the Flood, and which poffibly 70b aimed at, when he vindicates himfelf, that he had not rejoiced at the destruction Job 31. 19. of him that hated him, or lift up himself when evil found him. Nor was all estusion of humane blood forbidden by this Law, capital punishments being in some cases necessary for the preservation of humane Society, but only that no Man should shed the blood of an innocent person, or pursue a private revenge without the warrant of publick Authority. The fourth was על גלוי עריורם concerning the disclosing of uncleanness, against filthiness and adultery, unlawful marriages, and inceltuous mixtures: If mine leare Job 31. 9, 10, (fays Job in his Apology) hath been deceived by a Woman, or if I have laid wait at my new h-11. bour's door; then let mywife grind, &c. for this is an heinous crime, yea, it is an iniquity be punished by the Judges. The fifth was על הגול concerning theft and rapine, the invading another Man's right and property, the violation of bargains and compacts. the fallifying a man's word or promife, the deceiving of another by fraud, lying, or any evil arts. From all which Job juffifies himfelf, that he had not walked with vanity, nor very had his foot hasted to deceit, that his step had not turned out of the way, nor his heart walked after his eyes, nor any blot cleaved to his hands. And elfewhere he bewails it as the great iniquity of the Times, that there were fome that removed the Land-marks, that Chap. 24, 2,30 violently took away the Flocks, and fed thereof, that drove away the Asse of the Fatherless, 4 & segg. and took the Widows Oxe for a pledge, that turned the needy out of the way, and made the poor of the Earth hide themselves together, o'c. The fixth was על הרינים concerning judgments, or the administration of Justice, that Judges and Magistrates should be appointed in every place for the Order and Government of Civil Societies, the determination of Causes, and executing of Justice between Man and Man. And that such there then were, feems evident from the ערן פרילי which Job twice speaks of in one Chapter, the judged iniquity, which the Jews expound, and we truly render, an ini. Chap; zt. it quity to be punished by the Judges. The seventh על אבר מין החי concerning the mem. 28. ber of any live-creature, that is, as God expresses it in the Precept to Noah, they might not eat the blood, or the flesh with the life thereof. Whether these Precepts were by any folemn and external promulgation particularly delivered to the Ante diluvian Patriarchs (as the Jews feem to contend) I will not fay : for my part I cannot but look upon them (the last only excepted) as a considerable part of Nature's Statute-law, as comprising the greater strokes and lineaments of those natural dictates that are imprinted upon the Souls of Men. For what more comely and reasonable, and more agreeable to the first notions of our minds, than that we should worship and adore God alone, as the Author of our beings, and the Fountain of our happiness, and not derive the lustre of his incommunicable perfections upon any Creature; that we should entertain great and honourable thoughts of God, and fuch as become the Grandeur and Majesty of his Being; that we should abstain from doing any wrong or injury to another, from avading his right, violating his privileges, and much more from making any artampt upon his life, the dearest blessing in this World; that we should be just and fair i our transactions, and do to all men, as we would they should do to us; that we should lie chaftely and temperately, and not by wild and extravagant lufts and fenfualities ound against the natural modesty of our minds; that Order and Government should

lig

3. THE

be maintained in the World. Justice advanced, and every Man secured in his instpoffestions? And so suitable did these Laws seem to the reason and understandings of Men, that the Yews, though the most zealous People under Heaven of their Legal Inffitutions, received those Gentiles who observed them as Proselvtes into their Church though they did not oblige themselves to Circumcision, and the rest of the Molaick Rites. Nay, in the first Age of Christianity, when the great controverse arose between the Tevilb and Gentile-Converts about the obligation of the Law of Moles as necessary to salvation, the observation only of these Precents, at least a great part of them, was imposed upon the Gentile-Converts as the best expedient to end the diffe-

principally governed the World, yet was not he wanting by Methods extraordinary to

rence, by the Apostolical Synod at Ferusalem, 4. BUT though the Law of Nature was the common Law by which God then

his mind to them by dreams and visions, and other ways of Revelation, which we shall more particularly remark, when we come to the Mofaical Oeconomy. Hence arose those positive Laws which we meet with in this period of the Church, some whereof are more express recorded, others more obscurely intimated. Among those that are more plain and obvious two are especially considerable, the prohibition for not eating blood, and the Precept of Circumcilion, the one given to Noah, the other to Abraham. The prohibition concerning blood is thus recorded, every moving thing that liveth shall be meat for you: but flesh with the life thereof, which is the blood thereof, shall you not eat. The blood is the vehiculum to carry the Spirits, as the Veins are the chanels to convey the blood. now the animal spirits give vital heat and activity to every part, and being let out, the blood presently cools and the Creature dies. Not flesh with the blood, which is the life thereof, that is, not flesh while it is alive, while the blood and the spirits are vet in it. The mystery and signification whereof was no other than this, that God would not have men train'd up to arts of cruelty, or whatever did but carry the colour and aspect of a merciles and a savage temper, lest severity towards Beasts should degenerate into herceness towards Men. It's good to defend the out-guards, and to stop the remotest ways that lead towards sin, especially considering the violent propensions of humane nature to passion and revenge. Men commence bloody and inhumane by degrees, and little approaches in time render a thing in it felf abhorrent not only familiar. but delightful. The Romans who at first entertained the People in the Amphitheatre only with wild Beafts killing one another, came afterwards wantonly to foort away the Lives of the Gladiators, yea to cast Persons to be devoured by Bears and Lions, for no other end than the divertisement and pleasure of the People. He who can please himself

િલ્લા જાણેક જાણું કેંગુલા કેંગુલા કેંગુલા કેંગુલા કે છે. પ્રસાર્વે માં એ પ્રિટ્ડ કો મીમે જ ટ્રક્ષો કો જો તેંગ રેપજ દારું કે સે સાફકો જુલા માર્ચક કો ફોમો પ્રાથમ જ સફસ્ત મહી દ્વાર essos apaperta (pass seprem σαραποιος με σα το τα σωθεία μένε πονευξού) καν οχυσμώ, ε γδ δα την μαζοταίμου, ορισμό δ Διοχένιος, οί κλέσθαι χρό σολέμιου. Αλλ. δα την κετορέγους συνό συνοφάθαι κ. χι συνους. Ρουρίγι. de Abflin. lib. 1. Sett. 47. p. 39. 1b. V. 5, 6.

in tearing and eating the parts of a living creature, may inflore time make no scruple to do violence to the life of Man. Befides. eating blood naturally begets a favage temper, makes the fpirits rank and fiery, and apt to be easily inflamed and blown up into choler and fierceness. And that hereby God did defign to bar out ferity, and to fecure mercy and gentleness, is evident from what follows after: and furely your blood of your lives will I require : at the hand of every beast will I require it, and at the hand of Man, at the hand of every Man's brother will I require the life of Man; whoso sheddeth

Man's blood, by Man (ball his blood be feed. The life of a Beaft might not be wantonly facrificed to Mens humours, therefore not Man's; the life of Man being to facred, and dear to God, that if kill'd by a Beaft, the Beaft it felf was to die for it; if by Man, that Man's life was to go for retaliation, by man (ball his blood be (bed; where by man we must necellarily understand the ordinary Judge and Magistrate, or מכית בין של מתו as the Jews call it, the lower Judicature, with respect to that Divine and Superiour Court, the immediate judgment of God himself. By which means God admirably provided for the fafety and fecurity of man's life, and for the order and welfare of humane fociety: and it was no more than necessary, the remembrance of the violence and oppression of the Nephilim or Giants before the Flood being yet fresh in memory, and there was no doubt but such mighty Hunters, men of robust bodies, of barbarous and inhumane tempers would afterwards arife. This Law against cating blood was afterwards renewed under the Mofaick Institution, but with this peculiar fignification, for the life Levit. 17. 11. of the flash is in the blood, and I have given it to you upon the Altar, to make an atonement for your fouls; for it is the blood that maketh an atonement for the foul: that is, the blod might not be eaten, not only for the former reason, but because God had designed it fr particular purposes, to be the great Inftrument of Expiation, and an eminent typof

the Blood of the Son of God, who was to die as the great expiatory Sacrifice for the World: Nav it was re-established by the Apostles in the infancy of Christianity. and observed by the Primitive Christians for several Ages, as we have elsewhere ob-

5. THE other Precent was concerning Circumcision, given to Abraham at the time of God's entring into Covenant with him. God faid unto Abraham, Thousbalt keep my Gen. 17.9,10, covenant, &c. This is my Covenant which ye shall keep between me and you, and thy Seed af. 11. ter thee, every Man-child among you shall be circumcifed; and ye shall circumcife the shell of your fore skin, and it shall be a token of the Covenant betwixt me and you. God had now made a Covenant with Abraham to take his Posterity for his peculiar People, and that out of them should arise the promised Messab: and as all sederal compacts have some folemn and external rites of ratification, so God was pleased to add Circumcision as the fign and feal of this Covenant, partly as it had a peculiar fitness in it to denote the promifed Seed, partly that it might be a discriminating badge of Abraham's Children (that part whom God had especially chosen out of the rest of Mankind) from all other People. On Abraham's part it was a sufficient argument of his hearty compliance with the terms of this Covenant, that he would so chearfully submit to so unpleasing and difficult a fign as was imposed upon him. For Circumcision could not but be both painful and dangerous in one of his Years, as it was afterwards to be to all new-born Infauts: whence Zipporah complained of Moses, commanding her to circumcise her Son, that he was החון רמים an husband of bloods, a cruel and inhumane Husband. And this the * Tens tell us was the reason, why circumcision was omitted during their * raim. Trett. Forty Years Tourney in the Wildernels, it was וולשא האוום חולשא by reason of Febium.cap.8. the trouble and inconveniency of the way, God mercifully dispensing with the want of it, left it should hinder their travelling, the foarness and weakness of the circumcised Person not comporting with hard and continual Journies. It was to be administred the eighth day, not fooner, the tendernels of the Infant not well till then complying Vid. Maimon. with it, besides that the Mother of a Male child was reckoned legally impure till the Mer. Neveth with it, beings that the Mother of a Male child was reckoned legally impure till the part, 3.6.491 fewenth Day; not later, probably because the longer it was deferred, the more unwil. p. 366. ling would Parents be to put their Children to pain, of which they would every Day become more sensible, not to say the satisfaction it would be to them, to see their Children solemnly entred into Covenant. Circumcision was afterwards incorporated into the Body of the Jewish Law, and entertained with a mighty Veneration, as their great and standing Priviledge, relied on as the main Basis and Foundation of their confidence, and hopes of acceptance with Heaven, and accounted in a manner equivalent to all the other Rites of the Mofaick Law.

6. BUT besides these two, we find other positive Precepts, which though not so clearly expressed, are yet sufficiently intimated to us. Thus there seems to have been a Law that none of the Holy Line, none of the Posterity of Seth should marry with Infidels, or those corrupt and idolatrous Nations which God had rejected, as appears in that it's charged as a great part of the fin of the old World, that the Sons of God match- Gen. 6. 2, 3. ed with the Daughters of Men, as also from the great care which Abraham took that his Son Isaac should not take a Wife of the Daughters of the Canaanites among whom he dwelt. There was also מצור יכום Jus Leviratus, whereby the next Brother to him who died without Iffue was obliged to marry the Widow of the deceased, and to raise up feed unto his Brother, the contempt whereof cost Onan his Life: together with many more particular Laws which the story of those Times might suggest to us. But what is of most use and importance to us, is to observe what Laws God gave for the administration of his Worship, which will be best known by considering what worship generally prevailed in tholecarly Times; wherein we shall especially remark the nature of their publick Worship, the Places where, the Times when, and the Persons by

whom it was administred.

7. IT cannot be doubted but that the Holy Patriarchs of those days were careful to instruct their Children, and all that were under their charge (their Families being then very vast and numerous) in the Duties of Religion, to explain and improve the natural Laws written upon their minds, and acquaint them with those Divine Traditions, and politive Revelations which they themselves had received from God: this being part of that great character which God gave of Abraham, I know him, that he will command his Gen. 18, 198 Children, and his Houshold after him, and they shall keep the way of the Lord, to do justice and judgment. To this they joyned Prayer and Invocation, than which no duty is more natural and necessary; more natural, because it fitly expresses that great reverence and veneration which we have for the Divine Majesty, and that propensity that is in Mankind

Gen. 18, 2,

to make known their wants : none more necessary, because our whole dependance being upon the continuance and constant returns of the Divine power and goodness. 'tis most reasonable that we should make our daily addresses to him, in whom we live, move. and have our being. Nor were they wanting in returns of praife, and folemn celebrations of the goodness of Heaven, both by entertaining high d venerable thoughts of God and by actions fuitable to those honourable sentiments which they had of him. In these acts of worthin they were careful to use gestures of the greatest reverence and fubmission, which commonly was prostration. Abraham bowed himself towards the ground: and when God fent the Ifraelites the happy news of their deliverance out of Egypt they

howed their Heads and worlhipped. A posture which hath ever been the usual mode of Exod. 4. 31. adoration in those Eastern Countries unto this day. But the greatest instance of the Publick Worship of those times was Sacrifices; a very early piece of Devotion. in all probability taking its rife from Adam's fall. They were either Euchariftical, expressions of thankfulness for bleffings received; or expiatory, offered for the remission of fin. Whether these Sacrifices were first taken up at Mens arbitrary pleasure, or positively institu-

ted and commanded by God, might admit of a very large enquiry. But to me the case seems plainly this, that as to Euchariffical Sacrifices fuch as first-fruits, and the like oblations. Mens own reason might suggest and perswade them, that it was fit to present them as the most natural fignifications of a thankful mind. And thus far there might be Sacrifices in the flate of Innocence: for Man being created under fuch excellent circumftances as he was in Paradife could not but know that he owed to God all possible gratitude and subjection; obedience he owed him as his supreme Lord and Master, gra-

titude as his great Patron and Benefactor, and was therefore obliged to pay to him fome Euchariffical Sacrifices, as a testimony of his grateful acknowledgment, that he had both his being and prefervation from him. But when fin had changed the scene, and Mankind was funk under a flate of guilt, he was then to feek for a way how to pacifie God's anger: and this was done by Bloody and expiatory facrifices, which God accented in the finners flead. And as to these, it seems reasonable to suppose that they should be founded upon a positive Institution, because pardon of sin being a matter of pure grace and favour, whatever was a means to fignific and convey that, must be appointed by God himself, first revealed to Adam, and by him communicated to his Children. The Deity propitiated by these atonements was wont to testifie his acceptance of them by some external and visible sign; Thus Cain sensibly perceived that God had respect to Abel's Sacrifice, and not to his: though what this sign was, it is not case to determine. Most probably it was fire from Heaven coming down upon the Oblation, and confuming it: For foir frequently was in the Sacrifices of the Mofaick difpensation, and so we find it was in that famous Sacrifice of Abraham, a Lamp of Fire paffed between the parts of the Sacrifice. Thus when 'tis faid, God had respect to Abel and to his offering, Theodotion renders it, cremberous, he lurnt it; and to this custom the Pfalmiff alludes in that Petition, Remember all thy offerings, and accept thy burnt Sacri-

Plalm 20. 3. fice, ועולחך ירשנוה let thy burnt offering be reduced into albes.

8. WHERE it was that this Publick Worship was performed is next to be enquired into. That they had fixed and determinate Places for the discharge of their religious Duties, those especially that were done in common is greatly probable, Nature and the reason of things would put them upon it. And this most think is intended in that phrase, where it is said of Cain and Abel, that they brought their oblations, that is, (as Aben-Ezra and others expound it) אל שקום שקבץ לתפלתי to the place fet apart for divine worship. And this probably was the reason, why Cain though vexed to the heart to fee his Brother preferred before him, did not prefently fet upon him, the folemnity and religion of the Place, and the fensible appearances of the Divine Majesty having ftruck an awe into him, but deferred his murdrous intentions till they came into the Field, and there fell upon him. For their Sacrifices they had Altars, whereon they offered them, contemporary no doubt with Sacrifices themselves, though we read not of them till after the Flood, when Noah built an Altar unto the Lord, and offered burnt-offerings upon it: So Abraham immediately after his being called to the worship Gen. 12.7.8. of the true God, in Sichem built an Altar unto the Lord, who appeared unto him, and wld. chap. 13. removing thence, to a Mountain Eastward, he built another Altar, and called on the Name of the Lord, as indeed he did almost in every place where he came. Thus also when he dwelt at Beersheba in the plains of Mamre, he planted a Grove there, and called upon the Name of the Lord the everlating God. This no doubt was the common Chappel or Oratory, whither Abraham and his numerous Family, and probably those whom he gained to be Profelytes to his Religion were wont to retire for their publick adorations as a place infinitely advantageous for such Religious purposes. And indeed the Ancient devotion of the World much delighted in Groves, in Woods and Mountains. partly for the conveniency of fuch Places, as better composing the thoughts for divine contemplations, and refounding their joynt praifes of God to the best advantage partly because the silence and retiredness of the Place was apt to beget a kind of sacred dread and horror in the mind of the Worshipper. Hence we find in Ophrah where Gideon's Tude. 6, 2 et Father dwelt, an Altar to Baal, and a Grove that was by it; and how common the fuperfititions and idolatries of the Heathen-world were in Groves and High-places, no Man can be ignorant, that is never fo little conversant either in prophane or facred stories. For this reason that they were so much abused to idolatry, God commanded the Ifraelites to destroy their Altars, break down their Images, and cut down their Groves: and Exod. 34.13. that they should not plant a Grove of any Trees near unto the Altar of the Lord, left he should Deut. 16. 21. feem to countenance what was fo univerfally profittuted to falle worship and idolatry. But to return to Abraham. He planted a Grove, אשר a Tree, which the Ancients generally make to have been a large spreading Oake; and some foundation there is for it in the facred Text; for the place where Abraham planted it is called the Plain of Mamre, Gen. 13, 18. or as in the Hebrew, he dwelt ממרא among the Oakes of Παρά & Segr & Maμβοñ. LXX. Ita Verf. Samaritant : nec aliter Arabs in Genef. 18.1.

Mamre, and fo the Syriack renders it House have: The name whereof * Josephus tells us, was Ogy-* Antiquit. Jud. l. 1. c. 11. p. 19. | Vid. Dick. Delph. Phonic. c.12. p. 137. G ges; and it is not a conjecture to be despised, | that Noah might probably inhabit in this place, and either give the name to it, or at least derive his from it, Ograes being the Name by which he is usually described in foreign Writers. This very Oake * S. Hierom affures us, and | Eufebius intimates De lac. Hebr. as much, was yet flanding till the time of Confiantine, and worthipped with great fit if wer Abbotic perfittion. And * Sozomen tells us more particularly that there was a famous Mart held Gasda, Droptic to the different Principles of their Religion: but that Constantine being offended that 2.6.4.p. 447. the place should be prophaned with the superstitions of the Jews, and the idolatry of the Gentiles, wrote with some severity to Macarius the Bishop of Jerusalem, and the Bishops of Palestine, that they should destroy the Altars and Images, and deface all Monuments of Idolatry, and restore the Place to its ancient Sanctity. Which was accordingly done. and a Church erected in the Place, where God was purely and fincerely worshipped. From this Oake, the ordinary place of Abraham's Worship and devotion, the Religion of the Gentiles doubtless derived its Oakes and Groves, and particularly the Druids, the great and almost only Masters and Directors of all Learning and Religion among the Ancient Britains, hence borrowed their Original; who are fo notoriously known to have lived wholly under Oakes and in Groves, and there to have delivered their Do-Ctrines and Precepts, and to have exercifed their Religious and mysterious Rites.that hence they fetched their denomination, either from Δρος (as the Ancients generally thought) or more probably from the old Celtic word Dern, both fignifying an Oake, and which the Welch, the descendants of the Ancient Britains, still call Derm at this day. But of this enough.

9. FROM the place where, we proceed to the times when they usually paid their Devotions. And leeing Order is necessary in all undertakings, and much more in the actions of Religion, we cannot think that Mankind was left at a roving uncertainty in a matter of fo great importance, but that they had their stated and solemn times of Worship : especially when we find among all Nations, even the most rude and unpolished Heathens, times peculiarly fet apart for the honour of their gods, and the publick folemnities of Religion. And so no question it was in the more early Ages of the World, they had fix'd and appropriate Seasons, when they met together to do homage unto God, and to offer up their joint-acknowledgments to Heaven. Thus we read of Cain that he brought his oblation in process of time, מים, עףם at the end of days, at one of those fixed Gen. 4. 3. and periodical returns, when they uled to meet in the Religious Assemblies, the word VP denoting not fimply an end, but a determinate and an appointed end. I know many with great zeal and eagerness contend, that the Sabbath or Seventh Day from the Creation was fet apart, and univerfally observed as the time of Publick Worship, and that

Apud P.Fag.

from the beginning of the World. But alas the foundation upon which this opinion is built, is very weak and fandy, having nothing to rely on, but one place where it is faid, that God refling on the Seventh Day from all his Works, bleffed the Seventh Day and fantified it. Which words are reasonably thought to have been set down by Moses by way of Proleplis, as it was in his time, if they relate at all to the Sabbath, and are not rather to be understood of God's bleffing and fanctifying the Seventh Day, as having then compleated all his Works in the creating of Man, and in whom as in the crown and glory of the Creation he would sanctifie himself. For that it should be meant of a Weekly Sabbath, hath as little countenance from this Text, as it hath from the practice of those times, there being no foot-steps or shadow of any such Sabbath kept through all the Patriarchal periods of the Church, till the times of Moles, which believes the evidence of the story is universally owned by the Ancient Tens, and very many of the Fathers do express affert it.

10. THE last circumstance concerns the Persons by whom the publick Worship was administred. Impossible it is that any Society should be regularly managed, where there are not some peculiar persons to superintend, direct, and govern the affairs of it. And God who in all other things is a God of Order, is much more fo in matters of Religion : and therefore no doubt from the beginning appointed those, whose care and business it should be to discharge the publick parts of Piety and Devotion in the name of the rest. Now the Priesthood in those times was vested in the Heads of Tribes, and in the first born of every Family. To the Patriarch or Head of every Tribe it belonged to bless the Family, to offer Sacrifice, to intercede for them by Prayer, and to minister in other solemn acts of Religion. And this Office hereditarily descended to the first born, who had power to discharge it during the life of his Father; for it was not necessary, that he who was Priest by vertue of his primogeniture, should be also the eldest of the House, Jacob. who fucceeded in his Brother's right, offered Sacrifices in the life of his Father Isage and Abraham was a Priest, though Sem the Head of the Family, and ten degrees removed from him in a direct line, was then alive, yea furvived Abraham (as some Learned men think) nearForty Years. Every first-born had three great Prerogatives, a double portion of the Paternal inheritance, a Lordship and Principality over his Brethren, and a right to the Priesthood, to instruct them in the knowledge of Divine things, and to manage the common Offices of Religion. So that in those times there was a particular Priesthood in every Family, the administration whereof was usually appropriate to the first-born. Thus Noah, Abraham, and If aac offered Sacrifices, and Job (who lived about that time, or not long after) both for his Children and his Friends. Thus Elan was a Priest by his primogeniture, and that goodly Rayment of her Son Efau which Rebeccah put upon Jacob. when he went in to his Father, is by many not improbably understood of the Sacerdotal Vestments, wherein as first-born he was wont to execute his Office. Of these Priests we are to understand that Place, Let the Priests which come near to the Lord fanctiffe themselves. This could not be meant of the Levitical Priests, (the Aaronial Order not being yet instituted) and therefore must be understood of the Priesthood of the first-born, and so Solomon Jarchi's gloss expounds it. Thus when Moses had built an Altar at the foot of the Mountain, he lent young men of the children of Ifrael, which

offered burnt-offerings, and facrificed peace offerings unto the Lord. Where for young men. the Chaldee Paraphrase and the Hierusalem Targum have בוכרי בני ישראר the sirstborn of the children of Ifrael; fo has that of Jonathan, who expressly adds this reason, for unto that very Hour the worship remained among the first born, the Tabernacle of the Covenant not being yet made, nor the Aaronical Priesthood set up. So when Jacob bequeathed his bleffing to Reuben, Reuben thou art my first-born, my might, and the beginning of my Strength, the excellency of dignity, and the excellency of power, the fame Jewilh Paraphrasts tell us, that there were three things in this bleffing conveyed and confirmed to Reuben, the Birth-right, the King dom, and the Priefthood, but that for his enormous and unnatural fin they were transferred to others, the primogeniture to Jufeph, the Kingdom to Judah, and the Priesthood to Levi. But though the Sacerdotal function ordinarily belonged to the first born, yet was it not so wholly invested in them, but that it might in some cases be exercifed by younger Brothers, especially when passing into other Families, and themselves becoming Heads of Tribes and Families Abraham we know was not a first born, and it's highly probable that Sem himfelf was not Noab's eldeft Son; Mofes was a Prieft, yea בהן חבחנים as the Jews call him, the Prieft of Priefts, and yet was but Amram's fecond Son, and Aaron's younger Brother. So that the case in short seemed to lye thus.

The Patriarch or surviving Head of every Tribe was a kind of High-Priest over all the

Families that were descended from him, the first-born in every Family was the or-

dinary

dinary Priest, who might officiate in his Father's stead, and who after his decease fucceeded in his room, the younger Brethren, when leaving their Father's house and themselves becoming heads of Families, and their seats removed too far distant to make use of the ordinary Priesthood, did themselves take the office upon them, and exercise it overall those that were under them, and sprung from them, though the main honour and dignity was referved for the Priesthood of the first born. Thus Abraham though but a second Son, yet when become the head of a great Family, and removed into another Country, became a Priest, and that not only during the life of his Father, but of Sem himself, the grand surviving Patriarch of that time. I observe no more concerning this, than that this right of the first-born was a prime honour and privi concerning this, than that this right of the interport was a prime bound and prior is Beef. Ribbe ledge, and therefore the reason (say the * Jenry) why Jacob was so greatly desirous of the chirch right, was because in those days the Priesthood was entailed upon it. And as selent the birth-right, was because in those days the Priesthood was entailed upon it. And as selent the birth-right, for selling bird, at less for this chiefly no doubt it was that Esau is called Bishas, a prophase person, for selling bird, s. 5.9.45. his birth-right for a mess of Pottage, because thereby he made so light of the facred ho Heb. 15, 16. nour of the Priefthood, the venerable office of ministring before God.

11. HAVING thus feen what were the Laws, what the Worship of those times, it remains briefly to confider what was the face of the Church, and the flate of Religion under the feveral Patriarchs of this Occonomy. Not to meddle with the flory either of the Creation or Apoltafie of Adam, no fooner was he fallen from that innocent and happy state wherein God had placed him, but Conscience began to stir, and he was sensible that God was angry, and saw it necessary to propitiate the offended Deity by Prayer and Invocation, by Sorrow and Repentance, and probably by offering Sacrifice; a conjecture that hath at least some countenance from those Coats of Skins Gen. 3.21. wherewith God cloathed our first Parents, which seem likely to have been the Skins of Beasts slain for Sacrifice; for that they were not killed for food is evident, because flesh was not the ordinary diet (if it was at all) of those first Ages of the World. And God might purposely make choice of this sort of covering, to put our first Parents in mind of their great degeneracy, how deep they were funk into the animal life; and by gratifying brutish and sensual appetites at so dear arate, how like they were become to the Beasts that perish. And if this were so, it possibly might give birth to that Law Levit. 7, 8, 3 of Moses, that every Priest that offered any man's burnt-offering, should have to himfelf the Skin of the burnt-offering which he had offered. But however this was, 'tis certain that Adam was careful to instruct his Children in the knowledge of Divine things, and to maintain Religion and the worship of God in his Family. For we find Cain and Abel bringing their oblations, and that at a certain time, though they had a different success. I omit the Traditions of the East, that the cause of the difference between Cain and Abel was about a Wife, and that they fought to decide the cafe by Sacrifice, and that when Abel's facrifice was accepted, Cain out of envy and indignation fell upon his brother, struck his head with a stone, and slew him. The Present 'H dyagood' " tion ien upon ins product, ittuck institud with a field, and inflitutions of life: Cain as an propert her brought was according to their different ways and inflitutions of life: Cain as an propert her brought was according to their different ways and inflitutions of life: Cain as an property has Husbandman brought of the fruit of the ground, Abel as a Shephera brought of the first appeared if lings of his Flock, and of the Fat thereof: But the one was accepted, and the other re
- Synda & E
- Synda & E the other large and noble; the one only a dry oblation, the other a burnt offering; or recomplete that Caire had entertained a conceived prejudice against his Brother: the true cause lay recomplete that Caire had entertained a conceived prejudice against his Brother: in the different temper and disposition of their minds; Abel had great and honourable Hemil. XVIII. thoughts of God, and therefore brought of the best that he had; Cain mean and unwor. in Gend 2.174 thy apprehensions, and accordingly took what came first to hand: Abel came with a grateful fence of the goodness of Heaven, with a mind piously and heartily devoted to the Divine Majetty, and an humble reliance upon the Divine acceptance; Cain brought his oblation indeed, but looked no further, was not careful to offer up himfelf a living facrifice, boly and acceptable to God, as being the most reasonable service, too confidently bearing up himfelf, as we may suppose, upon the prerogative of his primogeniture. By which means Abel offered unto God a more excellent facrifice than Cain, by which he Heb. 11. 4. obtained witnes, that he was righteom, God testisping of his gifts. For He had respect unto Abel, and to his offering : But unto Cain, and to his offering he had not refeet. And if in that fire; by which God testified his respect by confuming one Oblation, and not the other, there was (as the Jewslay) feen the face of h Lion, it doubtles prefigured the late promised Messiah, The Lion of the Tribe of Judah, our great expiatory facilities, of whom all other facilities were but types and shadows, and in whom all our oblations are rendred grateful unto God, The edohr of a fiver friell, a facrifice acceptable and well-12. ABEL pleafing unto God.

12. ABEL being taken away by his envious and enraged Brother, God was pleafed to repair the lols by giving his Parents another Son, whom they called Seib. and he accordingly proved a very Vertuous and Religious man. He was (if we may believe the Ancients) a great Scholar; the first inventer of Letters, and Writing, an accurate Astronomer, and taught his Children the knowledge of the Stars, who having heard from their Grandfather Adam, that the World was to be twice destroyed, once Antiquit, #ud. by Fire, and again by Water (if the Story be true which Josephus without any great ib. 1.6.3.9.8. warrant reports) wrote their Experiments and the principles of their Art upon two Pillars, one of Brick, the other of Stone, that if the one perifhed, the other might remain, and convey their notions to posterity, one of which Pillars, Josephus adds, was faid to be standing in Spria in his time. But that which rendred Seth most renowned, was his piety and devotion; a good man he was, one who afferted and propagated Religion and the true worship of God, as he had received it from his Father Adam, notwithflanding the declenfions and degeneracy, and possibly oppositions of his Brother Cain * Vid. testime- and his party. The Eastern Writers, both Jews and * Arabians, confidently assure us. nia comme citat. that Seth and his retinue withdrew from Cain, who dwelt in the Valley, where he had nte councidat, that Seth and his retinue withdrew from Cain, who dwelt in the Valley, where he had some orient. killed his brother Abel, into a very high mountain (on the top whereof their Father cap. 8, p. 226. Adam was buried) so high, if we could believe them, that they could hear the Angels of some carries and the could hear the Angels of some carries are the could hear the Angels of some carries and the could hear the Angels of some carries are carried and the could hear the carries and the could hear the carries and the carries are carried and the carries are carried and the carries and the carries are carried and the carried and finging Anthems, and did daily join in with that Heavenly Quirc, Here they wholly devoted themselves to the daily worship of God, and obtained a mighty name and veneration for the holiness and purity of their lives. When Seth came to lie upon his death-bed, he fummoned his Children, their Wives and Families together, bleffed them, and as his last Will commanded them to worship God, adjuring them by the blood of Abel (their usual and solemn oath) that they should not descend from the holy Mount, to hold any correspondence or commerce with Cain or his wicked faction. And then breathed his last. A command, say my Authors, which they observed for seven

generations, and then came in the promifcuous mixtures. 13.TO Seth succeeded his Son Enos, who kept up the glory and purity of Religion, and the honour of the holy Line. Of his time it is particularly recorded, then began men to call upon the name of the Lord. The ambiguity of the word הוחר fignifying fometimes to prophane, fometimes to begin, hath begotten various apprehensions among learned men concerning this place, and led them not only into different, but quite contrary senses. The words are by some rendred thus, Then men prophaned in calling upon the name of the Lord; which they thus explain, that at that time when Enos was born, the true worship and service of God began to sink and fail, corruption and idolatry mightily prevailing by reason of Cain's wicked and apostate Family; and that as a sad memorial of this corrupt and degenerate Age, holy Seth called his Son's name Engli, which not only simply signifies a man, but a poor, calamitous, miserable man. And this way go many of the Jens, and some Christian writers of great name and note. Nay, Maimonides, one of the wifest and soberest of all the Yewish Writers, begins his * De tilot, cap. Tract about * Idolatry ביבוי אנוש from the times of Enolb, referring to this very paffage; he tells us, that men did then grievously err, and that the minds of the wife men of those days were grown gross and stupid ; yea, that Enos himself was שו מן הטועים among those that erred, and that their Idolatry confisted in this, That they worshipped the

Wid. at Hot. Stars and the Hoft of Heaven. | Others there are who expressly affert, that Enosh was שיתפללו לאלות the first that invented Images, to excite the Spirit of the Creatures, שיתפללו לאלות באמצעותם that by their mediation men might invocate and call upon God. But how infirm a foundation this Text is to build all this upon, is evident. For belides, what * Dionys. Voss. * some have observed, that the Hebrew phrase is not tolerably reconcileable with such ms. in Mainon. a fine have objetived, that the Propen phrase is not tolerably reconcileable with such p. 4. Heideg, de a fenge, if it were, yet משוים as one of the || Rabbins has well noted, that there Hift. Pair. ex- Wants a foundation for any fuch exposition, no mention being made in Moses his story er. 6. p. 223. of any fuch falle Gods as were then worshipped, no foorsteps of Idolatry appearing in as, Beref. 6, 22, the World till after the Flood. Nor indeed is it reasonable to suppose, that the Creation of the World being yet fresh in memory, and Divine Traditions so lately received from Adam, and God frequently communicating, himself to men, that the case being thus, men could in fo short a time be fallen under so great an apostasie, as wholly to forget and renounce the true God, and give divine honours to senseless and inanimate Creatures; I can hardly think that the Cainites themselves should be guilty of this, much less Enosh and his Children. The meaning of the words then is plainly this, That in Enosh his time the holy Line being greatly multiplied, they applied themselves to the worship of God in a more publick and remarkable manner, either by framing zhemselves into more distinct Societies for the exercise of publick Worship, or by

meeting at more fixed and flated times, or by invocating God under more folemn and peculiar rites than they had done before. And this probably they did the rather, to obviate that torrent of prophaneness and impiety, which by means of the Sorts of Cain they faw flowing in upon the World. This will be further confirmed, if we take the words as by some they are rendred; then men began to be called by the Name of the Lord. that is, the difference and separation that was between the Children of Seth and Cain every day ripening into a wider distance, the posterity of Seth began to take to themevery day tipening title, that the World might the better distinguish between those selves a distinctive title, that the World might the better distinguish between those who kept to the Service of God, and those who threw off Religion, and let loose the reins to disorder and impiety. And hereof we meet with clear intimation in the flory of those times, when we read of לבני ארחים the fons of God (who doubtless were the Gen. a. z. plous and devout Posterity of Seth, calling themselves after the Name of the Lord, whom they constantly and sincerely worshipped, notwithstanding the sancy of Jose phin, and the Fathers, that they were Angels, or that of the Jewif Paraphrafts, that they were בני רבלביא the fons of great men and Princes) in opposition to the בני ארם the fons of men, the impure and debauched posterity of Cain, who made light of Religion, and were wholly governed by earthly and fenfual inclinations. And the matching of thele fons of God with the daughters of men, that is, those of the Family of Cain, and the fatal confequences of those unhappy marriages, was that which provoked God to destroy the World. I have no more to add concerning Enosh, than that we are told, that dying he gave the same commands to his Children, which he had received of his Father, that they should make Religion their great care and business, and keep themfelves pure from fociety and converse with the Line of Cain. ves pure from fociety and converte with the Line of Cain.

14. AFTER Enofb was his Son Kenan, who, as the Arabian * Historian informs Housing, p. 233.

God, of whom they fay, that he trained up the People in ways of justice and piety,

bleffed his Children at his death, and having charged them to separate from the Cai-

went, and being ravished with the beauty of the Cainite-women, promiseuously com-

mitted folly and lewdness with them; from whence sprang a race of Giants, men of

vast and robust Bodies, but of more vicious and ungovernable tempers, who made

their Will their Law, and Might the standard and rule of Equity. Attempting to re-

turn back to the holy Mount, Heaven had flut up their way, the stones of the Moun-

tain burning like fire when they came upon them; which whether the Reader will

have faith enough to believe, I know not. Fared being near his death, advised his Children to be wise by the folly of their Brethren, and to have nothing to do with that

what was grateful and acceptable to him; he was the great instance of vertue and

goodness in an evil Age, and by the even tenor and constancy of a holy and a religious

life shewed his firm belief and expectation of a future state, and his hearty dependence

Being and his Bounty, Without faith it is impossible to please Him : For he that cometh to

God, must believe that He is, and that he is a rewarder of them that diligently seek Him.

What this translation was, and whither it was made, whether into that Terrestrial

Paradife out of which Adam was expelled and banished, and whereunto Enoch had de-

fired of God he might be translated, as some fancy; or whether placed among the Stars,

tis, ruled the people committed to him by a wife and excellent government, and gave the fame charge at his death that had been given to him. Next Kenan comes Maha. 14 ibid, p 234 leleel, who carries devotion and piety in his very name, fignifying, one that praifes

nites, appointed his Son Jared to be his successor; whose name denotes a descent, probably either because of the notable decrease and declension of piety in his time, or because in his days some of the Sethites descended from the holy Mountain to mix with the posterity of Cain. For so the *Oriental writers inform us, that a great noise and * Elma. & Patric, and shout coming up from the Valley, an hundred of the holy Mountaineers agreed to go Haing, whi

down to the lons of Cain, whom Jared endeavoured to hinder by all the arts of counsel for p. 2.35. and persuasion. But what can stop a mind bent upon an evil course? down they

prophane generation. His Son Enoch followed in his steps, a man of admirable strictnels and piety, and peculiarly exemplary for his innocent and holy conversation, it being particularly noted of him, that he walked with God: He set the Divine Majesty Gen. 5: 24before him, as the guide and pattern, the spectator and rewarder of his actions, in all his ways endeavoured to approve himself to his All seeing eye, by doing nothing but

upon the Divine goodness for the rewards of a better life. And God, who is never behind-hand with his fervants, crowned his extraordinary obedience with an uncommon reward. By faith Enoch was translated, that he should not see death, and was not found, Heb. 11.5, 6.

because God had translated him: For before his translation he had this testimony, that he pleased God. And what that faith was, is plain by what follows after, a belief of God's Gen. c. 20.

as others, or carried into the highest Heavens, as others will have it, were nice and useless sneculations. 'Tis certain he was taken out of these mutable Regions, and fer beyond the reach of those miseries and misfortunes, to which a present state of sin and mortality does betray us; translated probably both Soul and Body, that he might be a type and specimen of a future Resurrection, and a sensible demonstration to the World that there is a reward for the righteous, and another flate after this, wherein good Men shall be happy for ever. I pals by the fancy of the Jews as vain and frivolous, that though Enoch was a good, Man, yet was he very mutable and inconstant, and apt to be led afide, and that this was the reason, why God translated him so soon, lest he should have been debauched by the charms and allurements of a wicked World. He was an eminent Prophet, and a fragment of his Prophecy is yet extant in S. Jude's Epiffle, by which it appears, that wickedness was then grown rampant, and the manners of men very corrupt and vicious, and that he as plainly told them of their faults, and that Divine vengeance that would certainly overtake them. Of Methuselah his Son nothing confiderable is upon Record, but his great Age, living full DCCCCLXIX, Years (the longest proportion which any of the Patriarchs arrived to) and died in that very Year wherein the Flood came upon the World.

An APPARATUS.

15. FROM his Son Lamech, concerning whom we find nothing memorable, we proceed to his Grand-child Nosh, by the very imposition of whose Name his Parents presaged that he would be a refreshment and comfort to the World, and highly inftrumental to remove that curse which God by an universal Deluge was bringing upon the Earth, He called his Name Noah, faying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath curfed; he was one in whom his Parents did acquiesce and rest satisfied, that he would be eminently useful and serviceable to the World. Indeed he proved a person of incomparable sanctity and integrity, a Preacher of righteousness to others, and who as carefully practised it himself. He was a just man, and perfect in his generation, and he walked with God. He did not warp and decline with the humour of the Age he lived in, but maintained his station, and kept his Line. He was upright in his Generation. 'Tis no thanks to be religious, when it is the humour and fashion of the Times: the great trial is, when we live in the midst of a corrupt generation. It is the crown of vertue to be good, when there are all manner of temptations to the contrary, when the greatest part of Men go the other way, when vertue and honesty are laughed and drolled on and censured as an over-wise and affected fingularity; when luft and debauchery are accounted the modes of Gallantry, and pride and oppression suffered to ride in prosperous triumphs without control. Thus it was with Noah, he contended with the Vices of the Age, and dared to own God and Religion, when almost all Mankind besides himself had rejected and thrown them off. For in his time wickedness openly appeared with a brazen Forehead, and violence had covered the face of the Earth, the promiscuous mixtures of the Children of Seth and Cain had produced Giants and mighty Men, men strong to do evil, and who had as Antiqu. Jud. much will as power, ύβρις αι παϊόνες, κὶ πανίος ύπεροπίαι καλῦ δια Η ή τη δυγάμει πεποίtib. 1.6.4 p. 8. Onow, as fosephus describes them, a race of men insolent and ungovernable, seornful and

injurious, and who bearing up themselves in the considence of their own strength, despised all justice and equity, and made every thing truckle under their extravagant lusts and appetites. The very same character does Lucian give of the men of this Age, speaking of the times De Dec. spile of Deucation (their Noah) and the Flood, ύν εκταί καθια ένθε (lays he) αθέμιστα έργα p. 882. Tem. 2. Επερασον. Ετε γδ όρκια έφυλασον, ετε ξενίν: έδεχονίο, ετε ικέβων πνείχονίο, αρθί ων σφίσι ή με γ ຟາກ συμφορή αστικέίο. αυτίκα γο ή γη πολλον ນ້າ ωρ ἀκδιδοῖ, &c. Men exceedingly scornful and contumelious, and guilty of the most unrighteous and enormous actions, violating all Oaths and Covenants, throwing off kindness and hospitality, and rejecting all addresses and supplications made to them. For which cause great miseries overtook them: for Heaven and Earth, Seas and Rivers conspired together to pour out mighty Floods upon the World; which swept all away, but Deucation only, who for his prudence and piety was left to repair Mankind. And so he goes on with the relation confonant to the accounts of the Sacred Story. This infection had spread it self over all parts, and was become so general and epidemical, that all flesh had corrupted their ways, and scarce any besides Noah left to keep up the face of a Church, and the profession of Religion. Things being come to this pals quickly alarm'd the Divine Justice, and made the World rife for vengeance; the patience of God was now tired out, and he resolved to make Mankind scel the just effects of his incensed severity. But yet in the midst of judgment he remembers mercy; he tells them, that though he would not suffer his patience to be eternally proftituted to the wanton humours of wicked men, yet that

he would bear with them CXX. Years longer in order to their reformation. So loth is God to take advantage of the fins of men, not willing that any (bould verify, but that all Should come unto repentance. In the mean time righteous Noah found favour with Heavi ven (a good man hath a peculiar guardianship and protection in the worst of times.) and God orders him to prepare an Ark for the faving of his House. An Hundred Years chi was this Ark in building not but that it might have been finished in a far less time, but that God was willing to give them to long a space for wife and lober confiderations; Noah preaching all the while, both by his doctrine and his practice, that they would break off their fins by repentance, and prevent their ruine. But they than are fitting will be fithy fill; the hardned World perfifted in their impieties, till the wrath of God came upon them to the uttermost ; and destroy'd the World of the ungodly. God shut up Noah. his Wife his three Sons and their Wives into the Ark together with provisions, and for many Creatures of every fort as were fufficient not only for food, but for reparation of the kind (Miracles must not be expected, where ordinary means may be had) and their ovened the Windows of Heaven, and broke up the Fountains of the Deep, and brought in the Flood that fwept all away. Twelve months Aloah and his Family continued in this floating habitation; when the Waters being gone and the Earth dried, he came forth. and the first thing he did, was to erect an Altar, and offer up an Buchariffical Sacrifices to God for fo remarkable a deliverance (fome of the Years tell us, that coming out of the Ark he was bitten by a Lion and rendred unfit for Sacrifice and that therefore Sem did' it in his room) he did not concern himfelf for food, or a prefent habitation; but immeddiately betook himself to his devotion. God was infinitely pleased with the pious and grateful fense of the good man, and openly declared that his displeasure was over, and that he would no more bring upon the World fuch effects of his feverity as he had lately done, and that the ordinances of Nature should duly perform their constant motions. and regularly observe their periodical revolutions. And because Man was the principal Creature in this lower World, he restored to him his Charter of Dominion and Soveraignty over the Creatures, and by enacting some Laws against Murder and Cruelty. fecured the peace and happiness of his life; and then established a Covenant with Noah and all Mankind, that He would no more drown the World, for the ratification and enfurance whereof he placed the Rainbow in the Clouds, as a perpetual fign and memorial of his Promise. Noah after this betook himself to Husbandry, and planting Vinevards, and being unwarily overtaken with the fruit of the Vine, became a fcorn to Chant x one of his own Sons, while the two others pioufly covered their Fathers shame. A wakeing out of his fleep, and knowing what had been done, he prophetically curfed Chans and his Posterity; blessed Sem, and in Japhet foretold the calling of the Gentiles to the worship of God, and the knowledge of the Messah, that God should enlarge Japhet, and that he should dwell in the Tents of Shem. He died in the DCCCL. Year of his Age. having feen both Worlds, that before the Flood, and that which came after it.

16. SEM and Japhet were the two good Sons of Noah, in the affigning whose primogeniture, though the Scripture be not politive and decretory, yet do the most probable reasons appear for Fapher, especially if we compute their Age, Sem was an Genes, it is Hundred Years old two Years after the Flood (for then he begat Arphaxad) now the Flood hapned just in the DC. Year of Noah's Age; whence it follows that Sem was 7. 11. born when his Father was Five Hundred and Two Years old. But Noah being exprefly faid to have begotten Sons in the Five hundredth Year of his Age, plain it is that 54 32. there must be one Son at least two years elder than Sem, which could be no other than Japher, Cham being acknowledged by all, the Younger Brother. And hence it is that Sem is called, the Brother ner of Japhet the Greater, or as we render it, the Elder, They were both pious and devout Men, having been brought up under the religious Institutions, not only of their Father Noah, but their Grandfather Lamech, and their great Grandfather Methufelah, who had for fome Hundreds of Years converfed with Adam. The holy flory records nothing concerning the state of Religion in their days, and little heed is to be given to the Eastern Writers, when they tell us of Sem, that according to the command of his Father he took the Body of Adam, which Noah had fecretly hidden in the Ark, and joyning himfelf to Melchifedeek, they went and buried it in the heart of the Earth, an Angel going before, and conducting them to the place, with a great deal more, with little truth and to as little purpole. As for the Patriarchs born after the Flood, little notice is taken of them belides the bare mention of their names, Arphanad, Salah, Eber. Of this last they say, that he was a great Prophet, that he instituted Schools and Seminaries for the advancement and propagation of religion with abilipris and there was great reason for him to bestir himself, if it be true, what the Arabian Hi-p. 2651

storians tell us, that now Idolatry began mightily to prevail, and men generally carved to themfelves the Images of their Ancestors, to which upon all occasions they addreffed themselves with the most solemn veneration, the Demons giving answers through the Images which they worshipped. Heber was the Father of the Jewish Na-X Ania Ful. L. tion, who from him are faid to have derived the title of Hebrews, "Esepo, ao 3 78; Indiaise E Coaise appiller caans, as folephis tells us. (though there want not those who affign other reasons of the name) and that the Hebrew Language was preserved in his family, which till his time had been the mother tongue, and the common Language of the World. To Eber succeeded his son Peleg, a name given him out of a Prophetical forefight of that memorable division that hapned in his time. For now it was that a company of bold daring persons combining themselves under the conduct and command of Nimrod, resolved to erect a vast and stupendous Fabrick, partly to raise themselves a mighty reputation in the World, partly to secure themselves from the Invasion of an after-deluge, and probably as a place of retreat and defence, the better to enable them to put in practice that oppression and tyranny which they designed to exercise over the World. But whatever it was, God was displeased with the artempt, and to shew how easily he can bassile the subtillest Councils, and in a moment subvert the sirmest projects, on a sudden he confounded the Language of these foolish Builders, so that they were forced to defift from their vain and ambitious defign, as not being able to understand and converse with one another. To Peleg succeeded his son Rehu, to Rehu Serug, to him Nachor, to Nachor Terah, who dwelt in Ur of the Chaldwans, where converfing with those Idolatrous Nations, he laps'd himself into the most gross Idolatry. 'So apt are men to follow a multitude to do evil, so fatally mischievous is ill company, and a bad example. But the best way to avoid the plague, is to remove out of the house of infection. Away goes Terah to Haran, where by repentance he is faid to have recovered himself out of the fnare of the Devil. 17. ABRAHAM the second son of Terah succeeds in the Patriarchal Line. In his

minority he was educated in the Idolatries of his Father's house, who, they say, was *schilch half's going into the shop in the absence of his Father, his breaking the Images and jeersmg. Orient. c ing those that came to buy, or worship them; of his Father's carrying him to Nimrod to be punished, his witty answers, and miraculous escapes. But God who had defigned him for higher and nobler purposes, called him at length out of his Father's house, fully discovered Himself to him, and by many solemn promises and federal compacts peculiarly engaged him to Himself. He was a man intirely devoted to the honour of God, and had confecrated all his services to the interests of Religion, scarce any duty either towards God or men for which he is not eminent upon record. Towards God, how great was his zeal and care to promote his worship? creeting Altars almost in every place, whereon he publickly offered his prayers and facrifice. His love to God wholly swallowed up the love and regard that he had to his dearest interests, witness his intire relignation of himself, his chearful renouncing all the concernments of his Estate and Family, and especially his readiness to facrifice his only son, the son of his old age, and which is above all, the fon of the promife, when God by way of trial required it of him. How vigorous and triumphant was his faith, especially in the great promise of a son, which he firmly embraced against all humane probabilities to the contrary? Against hope he believed in hope, and being strong in faith, gave glory to God. How hearty was his dependence upon the Divine Providence, when called to leave his Father's house, and to go into a strange Country, how chearfully did he obey and go out, though he knew not whither he went? How unconquerable was his patience, how even the composure of his mind in all conditions? in fifteen several journeys that he undertook, and ten difficult temptations which he underwent, he never betrayed the least murmuring or hard thought of God. Towards others he shewed the greatest tenderness and respect, the most meck and compassionate temper, a mind inflamed with a defire of peace and concord: Admirable his justice and equity in all his dealings, his great hospitality and bounty towards strangers, and for that end (say the Jews) he got him an house near the entring into Haran, that he might entertain strangers as they went in, or came out of the City, at his own table; as indeed he feems to have had that most excellent and divine temper of mind, an universal love and charity towards all men. But his greatest charity appeared in the care that he took of the Souls of men. Maimonides tells us, that he kept a publick School of institution, whither he gathered men together, and instructed them in that truth, which he himself had embraced, and he gives us an account by what methods of reasoning and information he used to

convince and perswade them. But whatever he did towards others, we are fure he did it towards those that were under his own charge. He had a numerous family, and a vast retinue, and he was as careful to inform them in the knowledge of the true God. and to instruct them in all the duties of Religion. 'Tis the character which God himfelf gave of him, I know Abraham, that he will command his children, and his houshould after him, and they fhall keep the way of the Lord, to do justice and judgment. And so he did, his house being a School of piety, wherein Religion was both taught and practifed. many reclaimed from the errors and idolatries of the times, and all his domesticks and dependants folemnly dedicated to God by Circumcifion. Therefore when 'tis faid, that he brought with him all the Souls which they had gotten in Haran, the Paraphrase of Gen. 12. 4. Onkelos renders it, ית נפשתא רשטכירו לאוריתא בחרן the Souls which they had fubjetted to the Law in Haran: Jonathan's Targum, and much at the same rate that of Jerusalem, the Souls which they had made profelytes in Haran,or as Soloman farchi expresses it, a little more after the Hebrew mode, the Souls which they had gathered, שבינה under the wings of the Divine Majely; and he further adds, that Abraham proselyted the men, and Sarah the women. So when elsewhere we read of his trained fervants, some of the Tewifb Masters expound it by. חניבים למצור those that Gen. 14. 14. were initiated and trained up in the knowledge of the Law. Such being the temper of this holy man, God was pleased frequently to converse with him, and to impart his mind to him, acquainting him with the fecret counfels and purposes of his Providence; whence he is stiled the friend of God. But that which shewed him to be most dear to Heaven, was the Covenant which God folemnly made with him, wherein binding Abraham and his feed to a fincere and universal obedience, he obliged himself to become their God, to be his shield and his exceeding great reward, to take his posterity for his peculiar people, to encrease their number, and to inlarge their power, to settle them in a rich and a pleasant Country (a type of that heavenly and better Country that is above) and which was the crown of all, that in his feed all the Nations of the Earth (bould be bleffed, that is, the promifed Meffiah should proceed out of his loins, who should be a common bleffing to Mankind, in whom both Few and Gentile should be justified and faved, and he by that means become (spiritually) the Father of many Nations. This Covenant was ratified and enfured on God's part by a folemn oath, For when God made Heb. 6.13,14 promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely bleffing I will blefs thee, and multiplying I will multiply thee. On Abraham's part it was fealed with the Sacrament of Circumcission, which God instituted as a peculiar fede- X ral rite, to diftinguish Abraham's posterity from all other people. Abraham died in the CLXXV. year of his Age, and was buried in the Sepulchre which himself had purchased of the Sons of Heth. Contemporary with Abraham was his Nephew Lot, a just man, but vexed with the filthy conversation of the wicked; for dwelling in the midst . Pet. 2, 7,8, of an impure and debauched generation, In feeing and hearing he wexed his righteous foul from day to day with their unlawful deeds. This endeared him to Heaven, who took a particular care of him, and lent an Angel on purpose to conduct him and his family out of Sodom, before he let loofe that fatal vengeance that overturned it. 18. Abraham being dead, Isaac stood up in his stead, the son of his Parents old age, and the fruit of an extraordinary promise. Being delivered from being a facrifice, he frequented (fay the fews) the School of Sem, wherein he was educated in the know-

ledge of Divine things till his marriage with Rebeccah. But however that was, he was a good man, we read of his going out to meditate or pray in the field at even-tide, and Gen. 24. 63; elsewhere we find him publickly facrificing and calling upon God. In all his diftresses God still appeared unto him, animated him against his sears, and encouraged him to go on in the steps of his Father, renewing the same promises to him which he had made to Abraham. Nay, so visible and remarkable was the interest which he had in Heaven, that Abimelech King of the Philistines and his Courtiers thought it their wisest course to consederate with him for this very reason, because they saw certainly that the Gen. 26.18.49. Lord was with him, and that he was the bleffed of the Lord. Religion is the truest interest, and the wisest portion; 'tis the furest protection, and the safest refuge. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Isaac dying in the CLXXX. year of his life, the Patriarchate devolved upon his son facob, by virtue of the primogeniture which he had purchased of his brother Esan, and which had been confirmed to him by the grant and bloffing of his Father (though fubtilly procured by the artifice and policy of his Mother) who also told him, that God Almighty. would blefs and multiply him and his feed after him, and that the bleffing of Abraham should come upon them. He intirely devoted himself to the fear and service of God, kept up

This Worship, and vindicated it from the incroachments of Idolatry, he erected Altars at every turn, and zealoufly purged his house from those Teraphim or Idols which Rachel had brought along with her out of Laban's house, either to prevent her Father's enquiring at them which way Jacob had made his escape, or to take away from him the infruments of his Idolatry, or possibly that she might have wherewith to propitiate Matig Idolatry, and pacific her Father in case he should pursue and overtake them, as Josephia thinks, though furely then she would have produced them, when she saw her Father so zealous to retrieve them. He had frequent Visions and Divine condescensions, God appearing to him, and ratifying the Covenant that he had made with Abraham, and changing his name from Facob to Israel, as a memorial of the mighty prevalency which he had with Heaven. In his later time he removed his family into Egypt, where God had prepared his way by the preferment of his fon Joseph to be Viceroy and Lord of that valt and fertile Country advanced to that place of flate and grandeur by many strange and unsearchable methods of the Divine Providence. By his two Wives, the Daughters of his Uncle Laban, and his two Handmaids he had twelve Sons, who afterwards hecame founders of the Twelve Tribes of the Jewish Nation; to whom upon his deathbed he bequeathed his bleffings, configuing their feveral portions, and the particular Fates of every Tribe, among whom that of *Judah* is most remarkable, to whom it was foretold, that the Meffeth should arise out of that Tribe, that the Regal Power and Political Soveraignty should be annexed to it, and remain in it till the Missiah came, at whose coming the Scepter should depart, and the Law-giver from between his knees: And thus all their own Paraphrafts, both Onkelos, Jonathan, and he of Ferusalem do expound it, that there should not want Kings or Rulers of the house of Judah, nor Scribes to teach the Law of that race, ער זמז רייתי מלכא משיחא דריריא היא מלכותא antil the time that Melliah the King Shall come, whose the Kingdom is. And so it accordingly came to pass, for at the time of Christ's Birth, Herod, who was a stranger, had usurped the Throne, debased the Authority of their great Sanbedrim, murdered their Senators, devested them of all Judiciary power, and kept them so low, that they had not power left to put a man to death. And unto him (ball the gathering of the people be. A prophecy exactly accomplished, when in the first Ages of Christianity the Nations of the World flocked to the standard of Christ at the publication of the Gospel. Jacob died CXLVII. years old, and was buried in Canaan, in the Sepulchre of his Fathers: After whose decease his posterity for some hundreds of years were afflicted under the Egyptian voke. Till God remembring the Covenant he had made with their Fathers, powerfully referred them from the Iron Furnace, and conducted them through the wilderness into the Land of Promise, where he framed and ordered their Commonwealth. appointed Laws for the government of their Church, and fetled them under a more fixed and certain diffensation.

19 HITHERTO we have surveyed the state of the Church in the constant succession of the Patriarchal Line. But if we step a little further into the History of those times, we shall find that there were some extraordinary persons without the Pale of that holy Tribe, renowned for the worship of God, and the profession of Religion; among whom two are most considerable, Melchisedeck and Job. Melchisedeck was King of Salem in the land of Canaan, and Priest of the most high God. The short account which the Scripture gives of him, hath left room for various fancies and conjectures. The opinion that has most generally obtained is, that Melchisedeck was Sem, one of the fons of Noah, who was of a great Age, and lived above LXX. years after Abraham's coming into Canaan, and might therefore well enough meet him in histriumphant return from his conquest over the Kings of the Plain. But notwithstanding the universal authority which this opinion assumes to it felf, it appears not to me with any tolerable probability, partly because Canaan, where Melchisedeck lived, was none of those Countries which were allotted to Semand to his posterity, and unlikely it is that he should be Prince in a foreign Country: partly, because those things which the Scripture reports concerning Melchisedeck, do no ways agree to Sem, as that he was without Father and Mother, without genealogie, &c. whenas Moses does most exactly describe and record Sem and his Family, both as to his Ancestors, and as to his posterity. That therefore which feems most probable in the case, is, that he was one of the Reguli, or petty Kings (whereof there were many) in the land of Cansan, but a pious and devout man, and a worshipper of the true God, as there were many others in those days among the Idolatrous Nations; he being extraordinarily raifed up by God from among the Canaanites, and brought in without mention of parents, original or end, without any Predeceffor or Successor in his office, that he might be a fitter type of the Royal

and Eternal Priesthood of Christ. And for any more particular account concerning his person, it were folly and rashness over-curiously to enquire after what God seems industriously to have concealed from us. The great character under which the Scripture takes notice of him, is his relation to our bleffed Saviour, who is more than once faid to be a Prieft, xald rager, after the order, in the fame way and manner that Melchifedeck was, or (as the Apostle explains himself.) after the similitude of Mulchisedeck, Our Lord Heb. 7. 17. was fuch a Prieft as Melchisedeck was, there being a nearer similitude and conformity between them, than ever was between any other Priefts whatfoever. A finbieft which S. Paul largely and particularly treats of. Palling by the minuter inflances of the parallel, taken from the name of his person, Melchisedeck, that is, King of nighteoulness, and his title to his Kingdom, King of Salem, that is, of Peace; we shall obferve three things especially wherein he was a type of Christ, First, in the neculiar qualification of his person, something being recorded of him uncommon to the rest of men, and that is, that he was without father, without mother, and without descent, Heb. 7. 2. Not that Melchifedeck like Adam was immediately created, or in an inflant dropt down from Heaven, but that he hath no kindred recorded in the flory, which brings him in without any mention of Father or Mother, we "ouer more tiva male a sever," tiva Homil. 12. in uniteg, as Chrylostom glosses, we know not what Father or Mother he had : He was Hebra 1838. (lavs S. Paul) avereonovillo, without genealogy, without having any pedigree extant upon record, whence the ancient Syriack Version truly expresses the sence of the whole paffage thus, Whole neither Father nor Mother are written, Lan among the generations, that is, the genealogies of the ancient Patriarchs. And thus he eminently typified Chrift, of whom this is really true : He is without Father in respect of his humane nature, begotten only of a pure Virgin; without Mother in respect of his Divinity, being begotten of his Father before all worlds, by an eternal and ineffable generation. Secondly, Melchifedeck typified our Saviour in the duration and continuance of his office: for fo 'tis faid of him, that he was without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually. By which we are not to understand that Melchisedeck never died, for being a man. he was subject to the same common Law of mortality with other men : But the mean-

ing of him makes no mention of his Parents, his Genealogy and descent : So he is said to abide a Priest for over, without any beginning of days, or end of life, because we have no account of any that either preceded, or succeeded him in his office, no mention of the time either when he took it up, or laid it down. And herein how lively and eminent a type of Christ, the true Melchisedeck, who as to his Divine Nature was without beginning of days from Eternal Ages, and who either in the execution or virtue of his office abides for ever. There is no abolition, no translation of his office, no expectation of any to arife that shall succeed him in it : He was made a Priest not after the Law of a carnal Commandment, a transient and mutable dispensation, but after the power of an endless life. Thirdly, Melchisedeck was a type of Christ in his excellency above all other Priefts, S. Paul's great defign is to evince the preheminence and precedency of Melchifedeck above all the Priests of the Mofaick ministration, yea, above Abraham himfelf, the Founder and Father of the Jewilb Nation, from whom they reckoned it fo great an honour to derive themselves. And this the Apostle proves by a double in-flance. First, that Abraham, in whose loins the Levitical Priests then were, paid tithes to Melchisedeck, when he gave him the tenth of all his spoils, as due to God and his Ministers, thereby confessing himself and his posterity insersion to him. Now consider Hebr. 4.55.5, how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils. Gr. Secondly, that Melchisedeck conferred upon Abraham a folemn benediction, it being a standing part of the Priests office to bless the people. And this was an undeniable argument of his superiority. He whose descent is not counted from them (the legal Priests) received tithes of Abraham, and bleffed him that had the promifes : And without all contra-Ibid. ver. 6,7. diction the lefs is bleffed of the better. Whereby it evidently appears, that Melchifedeck was greater than Abraham, and confequently than all the Levitical Priests that descended from him. Now herein he admirably prefigured and shadowed out our blessed Saviour, a person peculiarly chosen out by God, sent into the World upon a nobler and a more important errand, owned by more folemn and mighty attellations from Heaven, than ever was any other person; his office incomparably beyond that of the legal Oeconomy, his person greater, his undertaking weightier, his design more sublime and excellent, his oblation more valuable and meritorious, his prayers more prevalent

ing is, that as he is faid to be without Father and Mother, because the Scripture speak-

and fuccessful, his office more durable and lasting, than ever any whose business it was to intercede and mediate between God and man.

An APPARATUS.

20. THE other extraordinary person under this Oeconomy is Job, concerning whom two things are to be enquired into. Who he was, and when he lived. For the first, we find him described by his Name, his Country, his Kindeed, his Quality, his Religion, and his Sufferings, though in many of them we are left under great uncertainties, and to the satisfaction only of probable conjectures. For his Name, among many conjectures two are especially considerable, though founded upon very different reasons, one that it is from איוב fignifying one that grieves or groans, mystically prefaging those grievous miseries and sufferings that afterwards came upon him; the other, more probably, from 'vac lowe, or to defire, noting him the defire and delight of his Parents, earnestly prayed for, and affectionately embraced with the tenderestendearments. His Country was the land of Uz, though where that was, is almost as much disputed, as about the source of Nilus: Some will have it Armenia, others Palefine, or the land of Canaan, and some of the Jewilh Masters affure us, that ביר זכור שו his School, or place of institution was at Tiberias; and nothing more commonly sliewed to Travellers than Job's Well in the way between Ramah and Jerulalem; others place it in Syria near Danascus, so called from Uz, the supposed Founder of that City; others a little more Northward at Apamea, now called Hama; where his house is said to be shewed at this day: Most make it to be part of Idumea near Mount Seir, or else Arabia the Defart (probably it was in the confines of both) this part of Arabia being nearest to the Sabaans and Chaldeans, who invaded him, and most applicable to his dwelling among the Sons of the East, to the fituation of his friends who came to visit him, and best corresponding with those frequent Arabisms discernable both in the Language and Discourses of Job and his Friends; not to say that this Country produced persons exceedingly addicted to Learning and Contemplation, and the studies of natural Philosophy, whence the wife men who came out of the East to worship Christ are thought by many to have been Arabians. For his Kindred and his Friends, we find four taken notice of who came to visit him in his distress; Eliphaz the Temanite, the son probably of Teman, and grandchild of Esas by his eldest son Eliphaz, the Country deriving its name Teman from his Father, and was situate in Idumaa in the borders of the Desart Arabia: Bildad the Shuhite, a descendant in all likelihood of Shuah, one of the Sons of Abraham by his wife Keturah, whose seat was in this part of Arabia: Zophar the Naamathite, a Country lying near those parts: And Elihu the Buzite, of the off-spring of Buz the son of Nahor, and so nearly related to Job himself. He was the son of Barachel, of the kindred of Ram, who was the head of the Family, and his habitation was in the parts of Arabia the Defart near Euphrates, or at least in the Southern part of Mesopotamia bordering upon it. As for Job himself, he is made by some a Canaanite, of the posterity of Cham; by others to descend from Sem by his fon Amram, whose eldest fons name was Uz; by most from Elau, the father of the Idumean Nations; but most probably either from Nahor, Abraham's brother, whose sons were Huz, Buz, Chefed. &c. or from Abraham himself by some of the sons which he had by his wife Keturah, whereby an account is most probably given, how Job came to be imbued with those feeds of Piety and true Religion, for which he was fo eminently remarkable, as deriving them from those Religious principles and instructions which Abraham and Nahor had bequeathed to their posterity. His Quality and the circumstances of his external state were very considerable, a man rich and honourable; His substance was seven thou-Sand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred she asses, and a very great houshold, so that he was the greatest of all the men of the East; himfelf largely describes the great honour and prosperity of his fortunes, that he washed his feps in Butter, and the rock poured out rivers of Oil: when he went out to the gate through the City, and prepared his feat in the freet, the young mea faw him, and his themselves, the aged arofe and flood up, the Princes refrained talking, and laid their hand on their mouth, &c. He delivered the poor that cried, and the fatherless and him that had none to help him, the bleffing of him that was ready to perish came upon him, &c. He brake the jaws of the wicked, and pluckt the soil out of their teeth, &c. Indeed fo great his state and dignity, that it has led many into a perswasion, that he was King of Idumaa, a powerful and mighty Prince; a fancy that has received no small encouragement from the common but groundless confounding of Job with Jobab King of Edom, of the race of Efau. For the story gives no intimation of any such royal dignity, to which Job was advanced, but always speaks of him as a private person, though exceeding wealthy and prosperous, and thereby probably of extraordinary power and cstimation in his

Country.

Country. Nay that he might notive ant fit Companions in his Regal capacity: Three of his friends are made Kings as well as he, the LXX. Translators themselves stilling Flinhaz King of the Temanites. Bildad of the Suchites, and Zophar King of the Mineans, though with as little, probably less reason than the former

21. BUT whatever his condition was, we are fure he was no less eminent for Dietv and Religion, he was a man perfect and upright; one that feared God, and efchened evil. Though living among the Idolatrous Gentiles, he kept up the true and fincere worship of God, daily offered up Sacrifices and Brayers to Heaven, bioufly ifffructed his Children and family, lived in an intire dependence upon the Divine Providence in all his discourses expressed the highest and most honourable sentiments and thoughts of God, and fuch as best became the Majesty of an infinite Being; in all transactions he was just and righteous, compassionate and charitable, modest and humble, indeed by the character of God himself, who knew him best, There was none like him in the earth. a perfect and an upright man, fearing God, and escheving evil : his mind was submiffive and compliant, his patience generous and unfhaken, great even to a Proverb, Tou have heard of the patience of Job. And enough he had to try it to the utmost, if we consider what fufferings he underwent; those evils which are wont but fingly to feile upon other men all centred and met in him. Plundered in his Estate by the Sabean and Chardan Free booters (whose standing livelihood were spoils and robberies) and not an Ox or Ass left of all the Herd, not a Sheep or a Lamb either for Food or Sacrifice: Undone in his Posterity, his Seven Sons, and Three Daughters being all slain at once by the fall of one House: blasted in his credit and good name, and that by his nearest friends, who traduced and challenged him for a diffembler and an hypocrife. Ringed in his health, being fimitten with fore boils from the crown of the head to the fole of the foot, till his Body became a very Holpital of Difeases: tormented in his mind with fad and uncomfortable reflections, The arrows of the Almighty being flot within him, the pay-fon whereof drank up his spirit, the terrors of God setting themselves in array against him. All which were aggravated and let home by Satan, the grand Engineer of all those torments, and all this continuing for at least T welve months (fay the Jews) probably for a much longer time; and yet endured with great courage and fortitude of mind, till God put a period to this redious Trial, and crowned his fufferings with an ample restitution. We have feen who this excellent Person was, we are next to enquire when he vid sectional lived. And here we meet with almost an infinite variety of Opinions, some making Mon. Newto. him contemporary with Abraham, others with Jacob, which had he been, we should Part. 3. 649.12. doubtless have found some mention of him in their story, as well as we do of Melchife. deck; others again refer him to the time of the Law given at Mount Singiand the Ifraelites travels in the Wildernels: others to the times of the Judges after the fettlement of the Ifraelites in the Land of Promile, nay fome to the reign of David and Solomon: and I know not whether the Reader will not smile at the fancy of the Turkifb Chronolo- Aug, Busbequ, gifts, who make Job Major domo to Solomon, as they make Alexander the Great, the Gene de ligar, Tur-ral of his Army, Others go further, and place him among those that were carried away in Figure 1. in the Babylonifb Captivity, yea in the time of Ahafuerus, and make his fair Daughters' to be of the number of those beautiful young Virgins that were fought for for the King. Follies that need no confutation. 'Tis certain that he was elder than Mofes, his Kindred and Family, his way of facrificing, the Idolatry rife in his time, evidently placing him before that Age; besides that there are not the least footsteps in all his Book of any of the great things done for the Ifraelites deliverance, which we can hardly suppose should have been omitted, being examples so fresh in memory, and so apposite to the design of that Book. Most probable therefore it is, that he lived about the time of the Israelitish Captivity in Egypt, though whether, as some Jews will have it, born that very Year that Jacob came down into Egypt, and dying that Year that they went out of Egypt, I dare not peremptorily affirm. And this no question is the reason why we find nothing concerning him in the Writings of Mofes, the History of those Times being crowded up into a very little room, little being recorded even of the Ifraelites themfelves for near Two Hundred Years, more than in general that they were heavily oppressed under the Egyptian Yoke. More concerning this great and good Man, and the things relating to him, if the Reader defire to know, he may among others confult the elaborate Exercitations of the younger Spanhemius in his Historia Jobi, where the largest curiosity may find enough to satisfie it.

22. A N D now for a conclusion to this Oeconomy, if we reflect a little upon the state of things under this period of the World, we shall find that the Religion of those early Ages was plain and fimple, unforced and natural, and highly agreeable to the

common dictates and notions of Mens minds. They were not educated under any foreign Institutions, nor conducted by a Body of numerous Laws and written Con-Phil. lib. de A. fittutions, but were autimoor a automases (as Philo fays of them) tutor'd and instrubinh. p. 350. And by the dictates of their own minds, and the Principles of that Law that was written in their hearts, following the order of Nature and right Reason, as the fafest and Enfet. Proparat. most ancient Rule. By which means (as one of the Ancients observes) Problecov 22 Evanget. lib. 7. Δυσιμένον δυσεβείας καθώρθεν περπονηβίω μέν τῷ καθά το φύσιν κεκοσμημένοι, they maintained a free and uninterrupted course of Religion, conducting their lives according to the rules of Nature, fo that having purged their minds from luft and paffion, and attained to the true knowledge of God, they had no need of external and written Laws. Their Creed was short and perspicuous, their notions of God great and venerable. their devotion and piety real and fubstantial, their worship grave and serious, and fuch as became the grandeur and Majesty of the Divine Being, their Rites and Ceremonies few and proper, their obedience prompt and fincere, and indeed the whole conduct of their conversation discovering it self in the most effential and important duties of the humane life. According to this standard it was that our blessed Saviour Demonstrat, E-mainly defigned to reform Religion in his most excellent Institutions, to retrieve the wangel, lib. 1. piety and purity, the innocency and fimplicity of those first and more uncorrupted

sep. 60 6.9.9. Ages of the World, to improve the Laws of Nature, and to reduce Mankind from ritual observances to natural and moral duties, as the most vital and essential parts of Religion, and was therefore pleased to charge Christianity with no more than two positive Institutions, Baptism and the Lord's Suppers that men might learn; that the main of Religion lies not in fuch things as thefe. Hence Eufebius undertakes at large to prove the faith and manners of the Holy Patriarchs, who lived before the times of Moses, and the belief and practice of Christians to be era my & autor, one and the same. Which he does not only affert and make good in general, but deduce from particular instances, the examples of Enoch, Noah, Abraham, Melchisedeck, Job,&c. whom he expresly proves to have believed and lived artupus xest tarinos, altogether after the manner of Christians: Nay that they had the name also as well as the thing, are if the Xear พอยุธาทุงอยู่เลร ทีนกับ อันอโพร อันอกพัทธบ, as he shews from that place (which he proves to be meant of Abraham, Ifaac and Jacob) un awlede THI Xes wv us, Touch not my Christians, mine Anointed, and do my Prophets no harm. And in short, that as they had the same common Religion, fo they had the common bleffing and reward.

SECT.

SECT. IL

Of the Mosaical Dispensation.

Moses the Minister of this Oeconomy. His miraculous preservation. His learned and noble education. The Divine temper of his mind. His conducting the Israelites out of Fount Their arrival at Mount Sinai. The Law giver, and how, Moral Laws; the Decalogue whether a perfect Compendium of the Moral Law, The Ceremonial Law, what. Reduced to their proper Heads. Such as concerned the matter of their Worlhip. Sacrifices. and the several kinds of them. Circumcision. The Passover, and its typical relation. The place of Publick Worship. The Tabernacle and Temple, and the several parts of them. and their typical aspects considered. Their stated times and feasts weekly monthly annual. The Sabbatical Tear. The Year of Jubilee. Laws concerning the Person ministring: Priests. Lewites, the High-Priest, how a type of Christ. The design of the Ceremonial Law, and its abolition. The Judicial Laws, what. The Mofaical Law how divided by the Jews into affirmative and negative Precepts, and why. The several ways of Divine revelation. 11rim and Thummim what, and the manner of its giving Answers, Bath Col. Whether any such way of revelation among the Jews, Revelation by Dreams. By Visions, The Regielation of the Holy Spirit, what, Moses his way of Prophecy wherein exceeding the rest. The pacate way of the first of prophecy. This first when it ceased in the Tewish Church. The flate of the Church under this Diffensation briefly noted. From the giving of the Law. till Samuel. From Samuel till Solomon. Its condition under the succeeding Kingstill the Captivity. From thence till the coming of Christ. The state of the Towish Church in the time of Christ more particularly considered. The prophanations of the Temple. The Corruption of their Worlhip. The abuse of the Prieschood. The Depravation of the Law by false glosses. Their Oral and unwritten Law, Its original and succession according to the mind of the Jews. Their unreasonable and blashbemous preferring it above the written Law. Their religious observing the Traditions of the Elders. The Vow of Corban, what. The Superseding Moral Duties by it. The Sects in the Jewish Church. The Pharilees, their denomination, rife, temper and principles. Sadducees, their impious Principles, and evil lives. The Essenes, their original, opinions, and way of life. The Herodians, who. The Samaritans, Karrwans. The Sect of the Zealots. The Roman Tyranny over the Tews.

1. HE Church, which had hitherto lyen dispersed in private Families, and had often been reduced to an inconfiderable number being now multiplied into a great and a populous Nation, God was pleased to enter into Covenant, not any longer with particular Persons, but with the Body of the People, and to govern the Church by more certain and regular ways and methods, than it had hitherto been. This Dispensation began with the delivery of the Law, and continued till the final period of the Tewift state; consisting only of meats and drinks, and divers washings, and carnat Ordinances, imposed on them until the time of reformation. In the survey whereof we shall chiefly consider what Laws were given for the Government of the Church, by what methods of Revelation God communicated his mind and will to them, and what was the flate of the Church, especially towards the conclusion of this Oeconomy.

2. THE great Minister of this Dispensation was Moses the Son of Amram, of the House of Levi, a Person, whose signal preservation when but an Infant presaged him to be born for great and generous undertakings. Pharaoli King of Egypt desirous to suppress the growing numbers of the Tenrill Nation, had afflicted and kept them under with all the rigorous feverities of tyranny and oppression. But this not taking its effect, he made a Law that all Hebrew Male children should be drowned as foon as born, knowing well enough how to kill the root, if he could keep any more branches from fpringing up. But the wifdom of Heaven defeated his crafty and barbarous deligns. Among others that were born at that time was Mofes, a goodly Child, and whom his Mother was infinitely defirous to preferve: but liaving concealed him, till the faving of his might endanger theloling her own life, her affection fuggested to her this little stratagem, she prepared an Ark made of Paper-reeds, and pitched within, and so putting him aboard this little Veffel, threw him into the River Nilus, committing him to the mercy of the waves, and the conduct of the Divine Providence. God, who wifely orders all events. had

fo difposed things, that Pharaoh's daughter (whose name, say the Jews, was Bithia,

6.5.p. 56.

R. Eliez. c. 48.

apud Hotting.

Smeg. Orient.

c. 8: p. 402.

Antiq Fud. 1.2. Thermuth fays Tofephus, fay the Arabians, Sihhoun) being troubled with a distemper that would not endure the hot Bathes, was come down at this time to wash in the Nile. where the cries of the tender Babe foon reached her ears. She commanded the Ark to be brought ashore, which was no sooner opened, but the mournful oratory of the weep-R. Elier, G.48. ing Infant fensibly struck her with compassionate resentments: And the Tens add that the no fooner touched the Babe, but the was immediately healed, and cried out that he was an holy Child, and that the would fave his life; for which (fav they) the obtained the favour to he brought under the wings of the Divine Majesty, and to be called the daughter of God. His Sifter Miriam, who had all this while beheld the scene afar off. officioutly profered her fervice to the Princess to call an Hebrew Nurse, and accordingly went and brought his Mother. To her care he was committed with a charge to look tenderly to him, and the promise of a reward. But the hopes of that could add but little, where nature was so much concerned. Home goes the Mother joyful and proud of her own pledge, and the royal charge, carefully providing for his tender years. His infant state being past, he was restored to the Princess, who adopted him for her own fon, bred him up at Court, where he was polifhed with all the arts of a noble and ingenuous education, instructed in the modes of civility and behaviour, in the methods of policy and government, Learned in all the wisdom of the Egyptians, whose renown for wisdom is not only once and again taken notice of in holy Writ, but their admirable skill in all liberal Sciences, Natural. Moral and Divine, beyond the rate and proportion of other Nations, is sufficiently celebrated by foreign Writers. To these accomplishments God was pleased to add a Divine temper of mind, a great zeal for God, not able to endure any thing that feemed to clash with the interests of the Divine honour and glory; a mighty courage and resolution in God's service, whose edge was not to be taken off either by threats or charms, He was not afraid of the King's commandment, nor feared the wrath of the King, for he endured as seeing him that is invisible. His contempt of the World was great and admirable, flighting the honours of Pharaoh's Court, and the fair probabilities of the Crown, the treasures and pleasures of that rich, soft and Ver. 24, 25, 26, luxurious Country, out of a firm belief of the invisible rewards of another World: He refused to be called the son of Pharaoh's daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esseeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of seward. Josephus relates, that when but a child he was presented by the Princess to her Father, as one whom she had adopted for her son, and designed for his successor in the King-

dom, the King taking him up into his arms, pur his Crown upon his head, which the child immediately pull'd off again, and throwing it upon the ground, trampled it under his feet. An action which however look'd upon by some Courtiers then present, ως οιωνον δη τη βασιλεία φέρων, as portending a fatal Omen to the Kingdom, did however evidently presage his generous contempt of the grandeur and honours of the Court, and those plausible advantages of Soveraignty that were offered to him. His patience was insuperable, not tired out with the abuses and disappointments of the King of Egypt, with the hardships and troubles of the Wilderness, and which was beyond all, with the cross and vexatious humors of a stubborn and unquiet generation. He was of a most calm and treatable disposition, his spirit not easily russed with passion; he who in the cause of God and Religion could be bold and fierce as a Lion, was in his own patient as a Lamb, God himself having given this character of him, That he was the meekest man upon the Earth.

THIS great personage thus excellently qualified, God made choice of him to be the Commander and Conducter of the Jewifb Nation, and his Embassador to the King of Egypt, to demand the enfranchilement of his people, and free liberty to go ferve and worship the God of their Fathers. And that he might not seem a mere pretender to Divine revelation, but that he really had an immediate commission from Heaven, God was pleased to furnish him with extraordinary Credentials, and to seal his Commission with a power of working Miracles beyond all the Arts of Magick, and those tricks for which the Egyptian forcerers were so famous in the World. But Pharach unwilling to part with fuch useful Vassals, and having oppressed them beyond possibility of reconcilement, would not hearken to the proposal, but sometimes downright rejected it, other whiles fought by fubtil and plaufible pretences to evade and shift it off; till by many aftonishing Miracles, and severe Judgments God extorted at length a grant from him. Under the conduct of Mofes they fet forwards after at least two hundred years fervitude under the Egyptian yoke; and though Pharaoh fenfible of his error, with a great Army pursued them, either to cut them off, or bring them back. God made way for them through the midft of the Sea, the waters becoming like a wall of Brass on each fide of them, till being all passed to the other shore, those invisible cords which had hitherto tied up that liquid Element, burfting in funder, the waters returned and overwhelmed their enemies that purfued them. Thus God by the same stroke can protect his friends; and punish his enemies. Nor did the Divine Providence here take its leave of them, but became their conflant guard and defence in all their journeys, waiting upon them through their feveral stations in the wilderness: the most memorable whereof was that at Mount Sinai in Arabia: The place where God delivered them the pattern in the Mount, according to which the form both of their Church and State was to be framed and modelled. In order hereunto Moles is called up into the Mount, where by Fasting and Prayer he conversed with Heaven. and received the body of their Laws. Three days the people were by a pious and devout care to fanctifie and prepare themselves for the promulgation of the Law, they might not come near their Wives, were commanded to wash their clothes, as an emblem and representation of that cleansing of the heart, and that inward purity of mind, wherewith they were to entertain the Divine will. On the third day in the morning God descended from Heaven with great appearances of Majesty and terror, with thunders and lightnings, with black clouds and tempests, with shouts and the loud noise of a trumpet (which trumpet, fay the Jews, was made of the horn of that Ram that was offered in the room of Isaac) with fire and smoke on the top of the Mount, ascending up like the smoke of a Furnace; the Mountain it self greatly quaking; the people trembling; nay, so terrible was the fight, that Moses (who had so frequently, so familiarly conver- Heb. 12. 22 fed with God) (aid, I exceedingly fear and quake. All which pompous trains of terror and magnificence God made use of at this time, to excite the more solemn attention to his Laws, and to beget a greater reverence and veneration for them in the minds of the people, and to let them fee how able he was to call them to account, and by the feverest penalties to vindicate the violation of his Law.

4. THE Code and Digeft of those Laws, which God now gave to the Jews as the terms of that National Covenant that he made with them, confifted of three forts of precepts, Moral, Ecclesiastical and Political; which the Jews will have intimated by those three words, that so frequently occur in the writings of Moses, Laws, Statutes. and Judgments. By rann Laws, they understand the Moral Law, the notices of good and evil naturally implanted in mens minds: By הקים or Statutes, Ceremonial Precepts, inflituted by God with peculiar reference to His Church: By משפטים or Judgments, Political Laws concerning Justice and Equity, the order of humane socie-1y, and the prudent and peaceable managery of the Commonwealth. The Moral Laws inferted into this Code are those contained in the Decalogue, עשרת הרברים as they are called, the ten words that were written upon two Tables of Stone. These Deut. 4: 13; were nothing else but a summary Comprehension of the great Laws of Nature, engraven at first upon the minds of all men in the World; the most material part whereof was now configned to writing, and incorporated into the body of the Jemil Law. I know the Decalogue is generally taken to be a compleat System of all natural Laws: But whoever impartially confiders the matter, will find that there are many inflances of duty to far from being commanded in it, that they are not reducible to any part of it, unless hook'd in by subtilties of wit, and drawn thither by forc'd and unnatural inferences. What provision, except in one case or two, do any of those Commandments make against neglects of duty? Where do they oblige us to do good to others, to love, assist, relieve our enemies? Gratitude and thankfulness to benefactors is one of the prime and effential Laws of Nature, and yet no where that I know of (unless we will have it implied in the Preface to the Law) commanded or intimated in the Decalogue: With many other cases, which tis naturally evident are our duty, whereof no footlieps are to be feen in this Compendium, unless hunted out by nice and fagacious reasonings, and made out by a long train of consequences, never originally intended in the Commandment, and which not one in a thouland are capable of deducing from it. It is probable therefore that God reduc'd only fo many of the Laws of Nature into writing, as were proper to the present state and capacities of that people to whom they were given, superadding some, and explaining others by the Preaching and Ministery of the Prophets, who in their feveral Ages endeavoured to bring men out of the shades and thickets, into clear light and noon day, by clearing up mens obligations to those patural and effential duties, in the practife whereof humane nature was to be advag-

cedunto its just accomplishment and perfection. Hence it was that our Lord, who came not to deskroy the Law, but to fulfil and perfect it, has explained the obligations of the natural Law more fully and clearly, more plainly and intelligibly, rendred our duty more fixed and certain and extended many instances of obedience to higher meafures, to a greater exactness and perfection, than ever they were understood to have before. Thus he commands a free and univerfal charity, not only that we love our friends and relations, but that we love our enemies, blefs them that curfe us, do good to them that hate us, and pray for them that despitefully use and persecute us: He hath forbidden malice and revenge with more plainness and fmartness; obliged us not only to live according to the measures of sobriery, but extended it to self-denial, and taking up the Grofs, and laying down our lives, whenever the honour of God, and the interest of Religion calls for it; he not only commands us to do no wrong, but when we have done it, to make restitution; not only to retrench our irregular appetites, but to cut off our right hand, and pluck out our right eye, and cast them from us, that is, mortise and offer violence to those vicious inclinations, which are as dear to us, as the most useful and necessary parts and members of our body. Besides all this, had God intended the Decalogue for a perfect furmary of the Laws of Nature, we cannot suppose that he would have taken any but fuch into the collection, whereas the Fourth Commandment concerning the Seventh day is unquestionably Typical and Ceremonial, and has nothing more of a natural and eternal obligation in it, than that God should be served and honoured both with publick and private worship, which cannot be done without some portions of time fet apart for it: But that this should be done just at such a time, and by fuch proportions, upon the Seventh rather than the Sixth or the Eighty day, is no part of natural Religion. And indeed the reasons and arguments that are annexed to it, to enforce the observance of it, clearly shew that it is of a later date and of another nature than the reft of those Process in whose company we find it, tho' it seems at first fight to pass without any peculiar note of discrimination from the rest. As for the rest they are Laws of Eternal Righteousness, and did not derive their value and authority from the divine fanction which God here gave them at Mount Sinai, but from their own moral and internal goodness and equity, being founded in the nature of things, and the effential and unchangeable differences of good and evil. By which means they always were, always will be obligatory and indispensible, being as Eternal and Immutable as the Nature of God Himfelf.

An APPARATUS.

s. THE fecond fort of Laws were Ceremonial, Divine Constitutions concerning Ritual observances, and matters of Ecclesiastical cognizance and relation, and were instituted for a double end, partly for the more orderly government of the Church, and the more decent administration of the worship of God; partly that they might be types and figures of the Evangelical state, shadows of good things to come, visible and symbolical repreferements of the Melliah, and those great bleffings and priviledges which he was to introduce into the World; which doubtless was the reason why God was so infinitely punctual and particular in His directions about these matters, giving orders about the minutest circumstances of the Temple-ministration, because every part of it had a glance at a future and better flate of things. The number of them was great, and the observation burdensome, the whole Nation groaning under the servility of that yoke. They were such as principally related to God's worship, and may be reduced either to fuch as concerned the worship it felf, or the circumstances of time, place and persons that did attend it. Their worship consisted chiefly in three things, Prayers, Sacrifices and Sacraments. Prayers were daily put up together with their Offerings, and though we have very few Constitutions concerning them, yet the constant pra-Elice of that Church, and the particular forms of Prayer yet extant in their writings, are a sufficient evidence. Sacrifices were the constant and most solemn part of their publick worship; yea, they had their עלת חמיר their continual burnt-offering, a Lamb offered Morning and Evening with a measure of Flour, Oil and Wine, the charge whereof was defraved out of the Treasury of the Temple. The rest of their Sacrifices may be confidered either as they were Expiatory, or Eucharistical. Expiatory were those that were offered as an atonement for the sins of the people, to pacific the Divine displeasure, and to procure his pardon, which they did by vertue of their Typical relation to that great Sacrifice which the Son of God was in the fulness of time to offer up for the fins of the World. They were either of a more general relation, for the expiation of fin in general, whole burnt-offerings, which were intirely (the skin and the entrails only excepted) burnt to ashes; or of a more private and particular concernment, defigned for the redemption of particular offences, whereof there were two

forts: - חמאר or the fin-offering, for involuntary offences committed through errour or ignorance, which according to the condition and capacity of the Person were either for the Priest, or the Prince, or the whole Body of the People, or a private Person. The other www or the trespass offering, for fins done wittingly, studied and premeditated transgressions, and which the man could not pretend to be the effects of surprize or chance. Eucharistical Sacrifices were testimonics of gratitude to God for mercies received, whereof three forts especially, I. with or the mest-offering, made up of things without life, oil, fine flour, incenfe, &c. which the worthipper offered as a thankful return for the daily preservation and provisions of life, and therefore it consisted only of the fruits of the ground. 2. שלומים or the peace offering; this was done either out of a grateful fente of some bleffing conferred, or as a voluntary offering to which the Person had obliged himself by a vow in expectation of some safety or deliverance which he had prayed for. In this Sacrifice God had his part, the fat which was the only part of it burnt by fire, the Priest his, as the instrument of the ministration, the Offerer his. that he might have wherewith to rejoice before the Lord, 3, 17717 a thankforwing offering, or a Sacrifice of praise, it was a mixt kind of Sacrifice, confisting of living Creatures, and the fruits of the Earth, which they might offer at their own will, but it must he eaten the same day, and none of it left until the morrow. What other provisions we meet with concerning ceremonial uncleannesses, first-fruits, the first born, tenths, &c. are conveniently reducible to some of these heads which we have already mentioned. The last part of their Worship concerned their Sacraments, which were two. Circumcision, and the Paschal Supper. Circumcision was the federal Rite annexed by God as a Seal to the Covenant which he made with Abraham and his Posterity, and accordingly renewed and taken into the Body of the Mofaical conflictutions. It was to be adminiffred the eighth day, which the Jews understand not of so many days complear, but the current time, fix full days, and part of the other. In the room of this Raptifing succeeds in the Christian Church. The Passeover, which was the eating of the Paschal Lamb, was instituted as an annual Memorial of their signal and miraculous deliverance out of Egypt, and as a typical representation of our spiritual Redemption by Christ from the bondage of fin and that Hell that follows it. It was to be celebrated with a Malelamb without blemilb. taken out of the Flick, to note the Lamb of God that takes away the fins of the World, who was taken from among men, a Lamb without blemish and without that, holy, harmless, and separate from sinners. The Door posts of the House were to be brinkled with the blood of the Lamb to fignific our fecurity from the Divine vengeance by the blood of Brinkling. The Lamb was to be rossted and eaten whole, typifying the great fufferings of our bleffed Saviour, who was to pass through the fire of Divine wrath, and to be wholly embraced and entertained by us in all his Offices, as King, Prieff; and Prophet. None but those that were clean and circumcifed might eat of it, to shew that only true Believers, holy and good men can be partakers of Christ and the merits of his Death; It was to be eaten standing, with their Loins girt, and their staff in their hand, to put them in mind what hafte they made out of the house of bondage, and to intimate to us what present diligence we should use to get from under the empire and tyranny of fin and Satan, under the conduct and affiftance of the Captain of our Salvation. The eating of it was to be mixed with bitter herbs, partly as a memorial of that bitter fervitude which they underwent in the Land of Egrpt, partly as a type of that repentance and bearing of the crofs (duties difficult and unpleafant) which all true Christians must undergo. Lastly, it was to be eaten with unleavened bread, all manner of leaven being at that time to be banished out of their Houses with the most critical diligence and curiofity, to reprefent what infinite care we should take to cleanse and purific our hearts, to purge out the old leaven, that we may be a new lump: and that fince Christ our Passeover is sacrificed for us, therefore weshould keep the Feast (the Festival commemoration of his Death) not with old leaven, neither with the leaven of malice and wicked ness, but with the unleavened bread of sincerity and truth.

6. THE Places of their publick Worship were either the Tabernacle made in the Wilderness, or the Temple built by Solomon, between which in the main there was no other difference, than that the Tabernacle was an ambulatory Temple, as the Temple was a standing Tabernacle, together with all the rich costly Furniture that was in them. The parts of it were three, the bolieft of all, whither none entred but the High Prieft, and that but once a Year, this was a type of Heaven; the holy place, whither the Priefts entred every Day to perform their facred ministrations; and the outward Court, which ther the people came to offer up their Prayers and Sacrifices. In the Sanctum Sanctorum, or holiest of all, there was the Golden Cenfery typifying the Merits and Intercession of

Chrift;

Christ; the Ark of the Covenant, as a representation of him who is the Mediator of the Covenant between God and man: the Golden Pot of Manna, a type of our Lord, the true Manna, the Bread that came down from Heaven; the Rod of Aaron that budded. lignifying the branch of the Root of Jeffe, that though our Saviour's Family should be reduced to a state of so much meanness and obscurity, as to appear but like the trunk or ftump of a Tree, yet there [bould come forth a rod out of this stem of fesse, and a branch grow itump of a 1 ree, yet there phonia come form a roa out of this perm of fell can a brain grow out of this roots, which should stand for an Ensign of the People, and in him should the Gen-Rom. 15. 12 tiles trust. And within the Ark were the two Tables of the Covenant, to denote him, in whom are hid all the treasures of wisdom and knowledge, and who is the end and perfection of the Law: Over it were the Cherubims of glory shadowing the Mercy seat, who looking towards each other, and both to the Mercy-feat, denoted the two Testaments.or Dispensations of the Church, which admirably agree, and both direct to Christ the Mediator of the Covenant. The Propitiatory, or Mercy-feat was the Golden covering to the Ark, where God vailing His Majesty was wont to manifest His Presence, to give Answers, and shew Himself reconciled to the People, herein eminently prefiguring our Bleffed Saviour, who interpofes between us and the Divine Majefty, whom God hath fet forth to be a Propitiation, through faith in his blood for the remission of sins: so that now we may boldly come to the Throne of Grace, and find mercy to help us. Within the Samtuary. or the Holv Place was the Golden Candlestick with Seven Branches, representing Christ, who is the Light of the World, and who enlightens every one that comes into the World, and before whole Throne there are faid to be feven Lamps of Fire, which are the feven Spirits of God: The Table, compassed about with a Border and a Crown of Gold, denoting the Ministery, and the Shew-bread set upon it, shadowing out Christ, the Bread of Life, who by the Ministery of the Gospel is offered to the World: here also was the Golden Altar of Incense, whereon they burnt the sweet Persumes Morning and Evening, to signific to us that our Lord is the true Altar, by whom all our Prayers and Services are rendred

the odour of a sweet smell acceptable unto God; to this the Platmist refers, Let my Prayer be let forth before thee as incense, and the lifting up of my hands as the Evening Sacrifice. The third part of the Tabernacle, as also of the Temple, was the Court of Ifrael, wherein stood the Brazen Altar, upon which the Holy Fire was continually preserved, by which the Sacrifices were confumed, one of the Five great Prerogatives that were wanting in the fecond Temple. Here was the Brazen Laver, with its Basis, made of the brazen Looking-Glasses of the Women that assembled at the Door of the Tabernacle, wherein the Priests washed their Hands and their Feet, when going into the Sanctuary, and both they and the people when about to offer Sacrifice; to teach us to purifie our hearts, and to cleanse our selves from all filthiness of stell and first, especially when we approach to offer up our services to Heaven; hereunto David alludes, I will wash mine hands in innocency, fo will I compass thine Altar, O. Lord. Solomon in building the Temple made an D61. 26.6. addition of a fourth Court, the Court of the Gentiles, whereunto the unclean Jens and Gentiles might enter, and in this was the Corban or Treasury, and it is sometimes in the New Testament called the Temple. To these Laws concerning the place of Worship we may reduce those that relate to the holy Vessels and Utensils of the Tabernacle and the Temple, Gandleftick, Snuffers, Diffies, &c. which also had their pro-

per mysteries and significations. 7. THE stated times and seasons of their worship are next to be considered, and they were either Daily, Weekly, Monthly, or Yearly. Their Daily worship was at the time of the Morning, and the Evening Sacrifice; their Weekly folemnity was the Sabbath, which was to be kept with all imaginable care and strictness, they being commanded to rest in it from all servile labours, and to attend the Duties and Offices of Religion, a type of that rest that remains for the people of God. Their Monthly Festivals were the New moons, wherein they were to blow the Trumpets over their Sacrifices and Oblations, and to observe them with great expressions of joy and triumph, in a thankful refentment of the bleflings which all that Month had been conferred upon them. Their Annual Solemnities were either ordinary or extraordinary; Ordinary were those that returned every Year, whereof the first was the Passeover, to be celebrated upon the Fourteenth day of the first Month, as a Memorial of their great deliverance out of Egypt: The second, Pentecost, called also the Feast of Weeks, because just seven Weeks, or hifty days after the Passeover: Instituted it was partly in memory of the promulgation of the Law, published at Mount Sinai fifty days after their celebration of the Passeover in Egyps, partly as a thankfgiving for the in gathering of their Harvest, which usually was fully brought in about this time. The third was the Feast of Taberniceles kept up. on the Fifteenth day of the Seventh Month for the space of Seven days together; at

which time they dwelt in Booths made of green Boughs, as a memento of that time when they fojourn'd in Tents and Tabernacles in the Wildernels and a fensible demonstration of the transitory duration of the present life, that the earthly house of our Tabernacle migh be difforbred, and that therefore me flould fecure a building of God, an house not made with hands, Eternal in the Heavens. These were the three great soleminities; wherein all the Males were obliged to appear at Jerufalem, and to prefent themselves and their offerings in testimony of their homage and devotion unto God! Besides which they had some of lesser moment, such as their Feast of Trumpets, and that of Expiation. The annual Festivals extraordinary were those that recurr'd but once in the neriodical return of feveral years; fuch was the Sabbatical year, wherein the Land was to lye fallow, and to reft from ploughing and fowing, and all manner of cultivation : and this was to be every seventh year, typisying the Eternal Sabbatism in Heaven, where good men shall rest from their labours, and their works shall follow them. But the great Sabbatical year of all was that of Jubilee, which returned at the end of feven ordinary Sabbatick years, that is, every fiftieth year, the approach whereof was proclaimed by the found of Trumpets; in it servants were released, all debts discharged, and mortgaged Estates reverted to their proper heirs. And how evidently did this shadow out the flate of the Gospel, and our Lord's being sent to preach good tidings to ibe meek, to bind la. 61. 1, 6, np the broken hearted, to preach liberty to the captives, and the opening of the prison to them. that are bound, to proclaim the acceptable year of the Lord, that they might lift up their beads, because their redemption drew migh?

8. LASTLY. They had Laws concerning the persons by whom their publick worship was administred; and here there was appointed an High Priest; who had his proper offices and rules of duty, his peculiar attire and confectation; ordinary Priefts: whose business was to instruct the people, to pray and offer sacrifice, to bless the congregation, and judge in cases of Leprose, and such like; at their Ordination, they were to be chosen before all the people, to be sprinkled with the water of Expiation, their Hair shaved, and their Bodies washed, afterwards anointed, and Sacrifices to be offered for them, and then they might enter upon their Priestly Ministrations. Next to these were the Levites, who were to affift the Priests in preparing the Sacrifices, to bear the Tabernacle (while it lasted) and lay up its Vessels and Utensils, to purific and cleanse the Vessels and Instruments to guard the Courts and Chambers of the Temple, to watch weekly in the Temple by their turns, to fing and celebrate the praifes of God with Hymns and Mufical Instruments, and to join with the Priests in judging and determining ceremonial causes; they were not to be raken into the full discharge of their Function till the thirtieth, nor to be kept at it beyond the fiftieth year of their age; God mercifully thinking it fit to give them then a writ of Eafe, whose strength might be prefumed fufficiently impaired by truckling for fo many years under fuch toilfom and laborious ministrations. Though the Levitical Priests were types of Christ, yet it was the High Priest, who did eminently typisie him, and that in the unity and singularity of his office; for though many Orders and Courses of inferior Priests and Minifters, yet was there but one High Priest, There is one Mediator between God and man, the man Christ festis; in the qualifications necessary to his election, as to place he was to be taken out of the Tribe of Levi; as to his person, which was to be every ways perfect and comely, and the manner of his Confecration; in his fingular capacity, that he alone might enter into the boly of holies, which he did once every year upon the great day of Expiation, with a mighty pomp and train of Ceremonies, killing Sacrifices, burning incense, sprinkling the blood of the Sacrifice before and upon the Mercyfeat, going within the vell, and making an atonement within the holy place. All which immediately referred to Christ, who by the facrifice of himself, and through the veil of his own fleft entred, not into the boly place made with hands, but into Heaven it felf, now to appear in the presence of God for us. All which might be represented more at large, but that I intend not a discourse about these matters.

9. BESIDES the Laws which we have hitherto enumerated, there were feveral other particular Commands, Ritual Constitutions about Meats and Drinks, and other parts of humane life. Such was the difference they were to make between the Creatures, some to be clean, and others unclean; fuch were several sorts of pollution and uncleanness, which were not in their own nature fins, but Ceremonial defilements; of this kind were feveral provisions about Apparel, Diet, and the ordering Family affairs, all evidently of a Ceremonial aspect, but too long to be insifted on in this place. The main delign of this Ceremonial Law was to point out to us the Evangelical hate, The Law had only a fliadow of good things to come, and not the very image of Heb. 10' g

the things themselves, the body was Christ, and therefore though the Law came by Moses, yet grace and truth (the truth of all those types and figures) came by Christ. It was time for Moles to relign the Chair, when once this great Prophet was come into the World. Ceremonies could no longer be of use, when once the Substance was at hand; well may the Stars disappear at the rising of the Sun: the Messiah being out off, should cause the Sacrifice and the Oblation to cease. At the time of Christ's death the veil of the Tem, Form. of A. fol. ple from top to bottom rent in funder, to flew that his death had revealed the my a 35 ph. Buttorf. fleries, and destroyed the foundations of the legal Occonomy, and put a period to. feries, and destroyed the foundations of the legal Oeconomy, and put a period to the whole Temple ministration. Nay, the fews themselves confess, that forty years before the destruction of the Temple (a date that corresponds exactly with the death of Christ) the Lot did no more go up into the right hand of the Priest (this is meant of his difmission of the Scape goat) nor the scarlet Ribbon, usually laid upon the forehead of the Goat, any more growwhite, (this was a fign that the Goat was accepted for the remission of their sins) nor the Evening Lamp burn any longer, and that the gates of the Temple opened of their own accord. By which as at once they confirm what the Gospel reports of the opening of the Sanctum Sanctorum by the sciffure of the veil; so they plainly confess, that at that very time their Sacrifices and Temple-services began to cease and fail: As indeed the reason of them then ceasing, the things themselves

must needs vanish into nothing.

10. THE third fort of Laws given to the Tens were Indicial and Political, these were the Municipal Laws of the Nation, enacted for the good of the State, and were a kind of appendage to the second Table of the Decalogue, as the Ceremonial Laws were of the first. They might be reduced to four general heads; such as respected men in their private and domestick capacities, concerning Husbands and Wives, Parents and Children, Masters and Servants; such as concerned the publick and the Commonwealth, relating to Magistrates; and Courts of Justice, to Contracts and matters of right and wrong, to Estates and Inheritances, to Executions and Punishments, &c. fuch as belong'd to frangers, and matters of a foreign nature, as Laws concerning Peace and War, Commerce and Dealing with persons of another Nation; or lastly, fuch as fecured the honour and the interests of Religion, Laws against Apostates and Idolaters, Wizards, Conjurers and false Prophets, against Blasphemy, Sacriledge, and fuch like; all which not being to proper to my purpole, I omit a more particular enumeration of them. These Laws were peculiarly calculated for the Tewish State, and that while kept up in that Country wherein God had placed them, and therefore must needs determine and expire with it. Nor can they be made a pattern and standard for the Laws of other Nations; for, though proceeding from the wifest Lawgiver, they cannot reasonably be imposed upon any State or Kingdom, unless where there is an equal concurrence of circumstances, as there were in that people, for whom God enacted them. They were off the Stage with the Jewish Polity, and if any parts of them do ftill remain obligatory, they bind not as Judicial Laws, but as branches of the Law of Nature, the reason of them being immutable and Eternal, I know not whether it may here be useful to remark what the Jeps so frequently tell us of, that the intire body of the Mofaick Law confifts of DCXIII. Precents, intimated (fay they) in that place where tis faid, Mofes commanded us a Law, where the Numeral Letters of Deut. 33. 4. the word Tinor Line make up the Number of DCXI. and the two that are wanting tolmake up the complete number, are the two first precepts of the Decalogue, which were not given by Mofes to the people, but immediately by God himself. Others say that there are just DCXIII. letters in the Decalogue, and that every letter answers to a Law : But some that have had the patience to tell them, affure us that there are two whole words confifting of seven letters supernumerany, which in my mind quite spoils the computation. These DCXIII. Precepts they divide into CCXLVIII. Affirmative, according to the number of the parts of man's body (which they make account are just R. Mofer Frid. fo many) to put him in mind to ferve God with all his bodily powers, as if every mem-and into CCCLXV. Negative, according to the number of the days of the year, that folevery day may call upon a man, and fay to him, בי עברה, oh do not in me transfiel the Command: Or a sothers will have it, they answer to the Veins or Nerves in the Body of man; that as the complete frame and compages of mans body is made up of CCXL VIII. Members, and CCCLXV. Nerves, and the Law of fo many affirmative, and so many negative Precepts, it denotes to us, that the whole perfection and accomplishment of man lies in an accurate and diligent observance of the Divine Law.

Each of these divisions they reduce under twelve houses, answerable to the twelve

Tribes

Anth. Toeror. Hammor ap. Div. cap. 23. p. 338.

mon even in the early Ages of the World, than fuch Teraphim in those Eastern Count-

Tribes of Ilrael. In the Affirmative Precepts, the first house is that of Divine Worlbin. confifting of XX Precepts; the fecond, the House of the Santtuary, containing XIX: the third, the House of Sacrifices, wherein are LVII; the fourth, that of Cleanness and Pollution, containing XVIII; the fifth, of Tithes and Alms, under which are XXXII: the fixth, of Meats and Drinks, containing VII; the seventh, of the Passeover, concerning Feafts, containing XX; the eighth, of Fudgment, XIII the ninth. of Doctrine, XXV; the tenth, of Marriage, and concerning Women. XII: the eleventh; of Judgments criminal, VIII; the twelfth, of Civil Judgments, XVII. In the Negative Precepts, the first House is concerning the worship of the Planets, containing XLVII Commands; the second, of separation from the Heathens, XIII; the third, concerning the reverence due to holy things, XXIX; the fourth, of Sacrifice and Priefthood, LXXXII; the fifth, of Meats, XXXVIII; the fixth, of Fields and Harvell. XVIII; the seventh, of Doctrine, XLV; the eighth, of Justice, XLVII; the ninth, of Feafts, X; the tenth; of Purity and Chaftity, XXIV; the eleventh, of Wedlock, VIII; the twelfth, concerning the Kingdom, IV. A method not contemptible, as which might minister to a distinct and uleful explication of the whole Law

of Moles. 11. THE next thing confiderable under the Molaical Occonomy, was the methods

of the Divine revelation; by what ways God communicated his mind to them, either concerning present emergences or future events, and this was done, Tohukeon; & Tohuπρόπως, as the Apostle tells us, at fundry times, or by fundry degrees and parcels, and in diverse manners, by various methods of revelation, whereof three most considerable, the Orim and Thummim, the audible Voice, and the first of Prophecy, imparted in Dreams, Visions, &c. We shall make some brief remarks upon them, referring the Reader, who defires fuller fatisfaction herein, to those who purposely treat about these matters. The Vrim and Thummim was a way of revelation peculiar to the High Prieft: Thou shalt put on the breast plate of Judgment, the Vrim and the Thummin, and they shall Exod. 28. 30. be upon Aaron's heart, when he goeth in before the Lord, and Aaron [ball bear the judgment of the Children of Ifrael upon bis heart before the Lord continually. Thus Eleazar the Brieft Numb. 27, 21. is commanded to ask counsel after the Judgment of Urim before the Lord. What this Urim and Thummim was, and what the manner of receiving answers by it, is difficult. if not impossible to tell, there being scarce any one difficulty that I know of in the Bible that hath more exercised the thoughts either of Temilo or Christian writers. Whether it was some addition to the High Priests Breast-plate made by the hand of some curious Artist, or whether only those two words engraven upon it, or the great name Jehovah carved and put within the foldings of the Breast-plate, or whether the twelve flones resplendent with light, and completed to perfection with the Tribes names therein, or whether some other mysterious piece of artifice immediately fram?d by the hand of Heaven, and given to Moles, when he delivered him the two Tables of the Law, is vain and endless to enquire, because impossible to determine. Nor is the manner of its giving answers less uncertain; whether at such times the fresh and orient luttre of the stones signified the answer in the Assirmative, while their dull and dead colour spake the Negative; or whether it was by some extraordinary protuberancy and thrufting forth of the letters engraven upon the flones, from the conjunction whereof the Divine Oracle was gathered; or whether probably it might be. That when the High Priest enquired of God, with his Breast-plate upon him, God did either by a lively voice, or by immediate fuggestions to his mind, give him a distinct and perspicuous answer, illuminating his mind with the Vrim, or the light of the knowledge of his will in those cases, and satisfying his doubts and scruples with the Thunmim of a perfect and complete determination of those difficulties that were propounded to him, thereby enabling him to give a fatisfactory and infallible answer in all the particulars that lay before him. And this feveral of the Jews feem to intend, when they make this way of revelation one of the degrees of the Holy Ghoft, and fav that no fooner did the High Priest put on the Pettoral, and had the case propounded to him, but that he was immediately clothed with the Holy Spirit. But it is to little purpose to hunt after that where fancy and conjecture must decide the case. Indeed among the various conjectures about this matter, none appears with greater probability, than the opinion of those who conceive the Urim and Thummin to have been a couple of Teraphin, or Christeph Cafer. little Images (probably formed in humane shape) put within the hollow foldings of eap. 3. the Pontifical Breaft plate, from whence God by the ministery of an Angel vocally anfivered those interrogatories which the High Priest made: Nothing being more com-

tries, usually placed in their Temples, and whence the Damon was wont oracularly to determine the cases brought before him. And as God permitted the Jens the use of Sacrifices, which had been notorioully abused to Superstition and Idolatry in the heathen World, so he might indulge them these Teraphim (tho' now converted to a facred use) that so he might by degrees wean them from the Rites of the Gentile World, to which they had so fond an inclination. And this probably was the reason, why when Moses is so particular in describing the other parts of the Sacerdotal ornaments, nothing at all is faid of this, because a thing of common use among the Nations, with whom they had conversed, and notoriously known among themselves. And such we may suppose the Prophet intended, when he threatned the Tews, that they bould abide without a Sacrifice, without an Image or Altar, without an Ephod, and without a Teraphim. A notion very happily improved by an ingenious Pen, whose acute conjectures, and elaborate differtationsabout this matter justly deserve commendation even from those who differ from it. FIRE OF THEM. It feems to have been a kind of political Oracle, and to be confulted only in great and weighty cases, as the Election of Supreme Magistrates, making War, &c. and only by Persons of the highest rank, none being permitted (say the Jens) to enquire of it, Cod. Gom. 6.7. מול המלך ולבית ריו ולמי שהצבור צריך בל unless in a case wherein the King, or the

An APPARATUS

Sanhedrim, or the whole Congregation was concerned.

12. A SECOND way of Divine Revelation was by an andible voice, accompanied many times with Thunder, descending as it were from Heaven, and directing them in any emergency of affairs. This the Jewill Writers call in the daughter or Echo of a Voice, which they confess to have been the lowest kind of revelation, and to have been in use only in the times of the second Temple, when all other ways of Prophecy were ceased. But notwithstanding their common and confident affertions whether ever there was any fuch standing way of revelation as this, is justly question-Eth, in Manh, able (nay it is peremptorily denied by one incomparably versed in the Talmudick Writings, who adds, That if there were any fuch thing at any time, it was done by Magick Arts, and diabolical delusions) partly, because it is only delivered by Jewish Writers, whose faith and honesty is too well known to the World to be trusted in stories that make so much for the honour of their Nation, not to mention their extravagant propension to lies and fabulous reports; partly, because by their own confession on Godhad withdrawn all his standing Oracles and ordinary ways of Revelation, their notorious impieties having caused Heaven to retire, and therefore much less would it correspond with them by such immediate converses; partly, because this seemed to be a way more accommodate to the Evangelical dispensation at the appearance of the Son of God in the World. A voice from Heaven is the most immediate testimony, and therefore fittest to do honour to him who came down from Heaven, and was fure to meet with an obdurate and incredulous Generation, and to give evidence to that Do-Etrine that he published to the World. Thus by a Bath Col, or a Voice from Heaven, God bare wirness to our Saviour at his Baptism, and a second time at his Transfiguration, and again at the Passeover at Jerusalem, when there came a Voice from Heaven. which the People took for Thunder, or the Communication of an Angel, and most of S. John's intelligences from above recorded in his Book of Revelation are ushered in with an, I heard a voice from Heaven.

13. BUT the most frequent and standing method of Divine communications was that whereby God was wont to transact with the Prophets, and in extraordinary cases with other Men, which was either by Dreams, Visions, or immediate Inspirations. The way by Dreams was when the Person being overtaken with a deep sleep, and all the exterior senses lock'd up, God presented the Species and Images of things to their understandings, and that in such a manner, that they might be able to apprehend the will of God, which they presently did upon their waking out of seep. These Divine Dreams the Jews distinguish into two forts, Monitory, such as were lent only by way of instru-Etion and admonition, to give men notice of what they were to do, or warning of what they should avoid, such were the Dreams of Pharaoh, Abimelech, Laban, &c. or else they were Prophetical, when God by fuch a powerful energy acted upon the mind and imagination of the Prophet, as carried the thrength and force of a Divine evidence along with it. This was fometimes done by a clear and distinct impression of the thing upon the mind without any dark or anigmatical representation of it, such as God made to Samuel, when he first revealed himself to him in the Temple: fometimes by apparition, yet to as the man though after was able to differn an Angel converting with him. By Visions, God usually communicated himself two ways. First, when something really appeared to the light; thus Mofes beheld the Bulh burning, and flood there while God conversed

converfed with him : Manoah and his Wife law the Angel while the tool chis leaves and in a flaming Pyramid went up to Heaven; the three Angels appeared to Abrahama little before the tatal ruine of Sodom; all which apparitions were unquestionably true and real, the Angel affuming an humane shape, that he might the freelier converse with and deliver his message to those to whom he was sent. Secondly, by powerful impress fions upon the imagination, uffially done while the Propheniwas a wake and had the free and uninterrupted exercise of his reason, though the vision of over-powered, and cast him into a trance, that the Soul being more retired from sensible objects, might the closer intend those divine notices that were represented to it. Thus all the Prophets had the Ideas of those things that they were to deliver to the People, the moreithough impressed upon their fancies, and this commonly when they were in the greatest for litude and privacy, and their powers most called in, that the Prophetical inflow, might have the greater forde upon them. In some such way Si Paul was caught upinted the third Heaven probably not id much by any real feparation of his Soul from his act alliving Body, or local translation of his Spirit thither, as by a profound abstraction of his from his corporeal Senses, God, during the time of the trance, entertaining it with an internal and admirable scene of the glory and happiness of that state, as struly and effectually, as if his Soul had been really conveyed thicher. It is an visual of the saw it 14. THIRDLY, God was wont to communicate his mind by immediate dalpiras

tibns, whereby he immediately transacted with the understandings of ment without anu relation to their fancy or their fenses. It was the most pacate and serene way of Prophecy, God imparting his mind to the Prophet not by Dreams or Visions! but while they were awake, their powersactive, and their minds calm and undiffurbed. This the Ters call with rin the Holy Spirit, or that kind of Revelation that was directly comveved into the mind by the most efficacious irradiation and infpiration of the Holy Spirit; God by these divine illapses enabling the Propher clearly and immediately to apprehend the things delivered to him. And in this way the to are on boly well into Man Agham? apprehend the things delivered to him. And in this way the (1) 11 12 of holy were the world in which respect the Apolle laye, that all parts high strength of the World, in which respect the Apolle laye, that all parts high strength is the conveyed to the World, in which respect the Apolle laye, that all parts high strength is the conveyed to the World, in which respect the Apolle laye, that all parts high strength is the conveyed to the World, in which respect the Apolle laye, that all parts high strength is the conveyed to the World, in which respect the Apolle laye, that all parts high strength is the conveyed to the World, in which respect the Apolle laye, the conveyed to the World, in which respect the Apolle layers have all parts high strength in the conveyed to the World, in which respect the Apolle layers have a supplied to the World, in which respect the Apolle layers have a supplied to the World, in which respect the Apolle layers have a supplied to the World in the Conveyed to the Conv Scripture is Beowver G., given by divine Infination. The highest pitch of this Prophete 3172 tical revelation was the gradus Mofaitus, or that way of Proplicey that God used towards Moses, of whom it is particularly faid, that the Lord spake unto Mos fes face to face, as a man feaketh unto his friend; and ellewhere it is evidencly diffin Exod. 21. 11. outlined from all inferior ways of Prophecy, If there be a Prophet among you, I the Lord Numb. 12. 64 will make my felf known unto him in a Vision, and will speak anto him in a Dream? my Ser. 7, 8. vant Moses is not so, with him I will speak mouth to mouth, even apparently, and not in dark feeches, and the similatude of the Lord Shall he behold. Clearly implying a mighty preheminence in God's way of revelation to Moles above that of other Prophers, which the Fewill Writers make to have lyen in four things. First, that in all God's communications to Mofes lie immediately spake to his understanding, without any impressions upon fancy, any visible appearances, any Dreams or Visions of the Night. Secondly, that Moles had prophecies conveyed to him without any fears or conflernations, whereas the other Prophets were altonished and weakned at the fight of God. Thirdly, that Mofes had no previous dispositions or preparations to make him capable of the divine revelation, but could directly go to God and confult him, as a man speaketh with bis friend, other Prophets being forced many times by fome preparatory arts to invite the prophetick Spirit to come upon them. Fourthly, that Mofes had a freedom and liberty of spirit to prophelie at all times, and could when he pleased have recourse to the Sacred Oracle. But as to this the Scripture intimates no fuch thing, the spirit of Prophecy retiring from him at forme times as well as from the rest of the Prophets And indeed the Prophetick spirit did not reside in the holy men by way of habit, but occalionally, as God faw fitting to pour it out upon them; it was not in them as light is in the Sun, but as light in the Air, and confequently depended upon the immediate its radiations of the Spirit of God.

15. THESE divine Communications were so conveyed to the minds of the Prophets and inspired persons, that they always knew them to be divine Revelations; so mighty and perspictious was the evidence that came along with them, that there could be no doubt, but they were the birth of Heaven. It's true, when the Prophetick fpirit at any time feifed upon wicked men, they understood not its effect upon them, nor were in the least improved and bettered by it; the revelation passed through them, as a found through a Trunk, or water through a Leaden pipe, without any particular and diffinct apprehension of the thing, or rifeful impression made upon their minds, as is evident besides others in the case of Cutaphias and Balaams, of which last the Jews say

expresty

existed waster ירו באל וויין אל היים אלווים אלווים וויין אלווים אלווים בא בר אין אלווים אום בא בר אין אלווים אלוו the indestination what begroupefied Bunic was otherwife with the true Prophets, they always know who twas that acted them; and what was the meaning of that intelligence that was communicated to them. In the Gentile world, when the Damon entred into the linipired person have was usually carried out to the furious transports of rage and madrets: But in the Prophers of God, although the impulse might fometimes bevery frong and wielens (whende the Propher Jeremy complains, Mine heart within me inbroken sall my bones frake. I am like a drunken man, like a man whom wine hath overcome brestuff of the Hordund because of the words of his holines) fo as a little to ruffle their imaginationment never to as to discompose their reason, or hinder them from a clear nercentamonifile Norices conveyed upon their minds of or pooring usta natactage we doπιζουρες της ημορακολεθήσεως ελώλει ελ εφθερή ετο όκ συνεύμα Ο άγιε, τα σάντα έρρωμβρως λέ-Say Jaus Epiphanius, the Prophet haddhis Oracles dictated by the Holv Spirit, which he tan, Haref. Swy, 14 yes happy and with the most firm and unshaken consistency of his rational powers, and afterwards, γεγόνασι δόν έκτασα οί σερφηται, εκ ον έκτασα λογισμήν, that ithe Prophets were often in a bodily ecstasie, but never in an ecstasie of mind. their understandings never being render'd useless and unserviceable to them. Indeed it was absolutely necessary that the Prophet should have a full satisfaction of mind concerning the truth and Divinity of his message; for how else should they persuade others, that the thing was from Goddiffithey were not first sufficiently affured themfelves and therefore even in those methods that were most liable to doubts and queffions, firch as communications by dreams, we cannot think but that the same spirit that moved and impressed the thing upon them, did also by some secret and inward operations lettle their minds in the firmest belief and persuasion of what was revealed and fuggested to them. All these ways of immediate revelation dealed some hundreds of yearsibefore the final period of the ffenilb Church. A thing confelled not only by Nigaries יוא היה נכיא מכיקו שני, Christiand But by Hewsthemselves, שני, There was no Prophet in the fe-3. 7. 564; aing in the lecond Temple, built after their return from the Babylonife Captivity, which had been in that of Solomom viz. the Ark of the Covenant, the fire from Heaven that lay upon the Altar, the Sthekinah or presence of the Divine Majesty, the Urim and Thumwingand the fpirit of Prophecy; which ceased (as they tell us) about the second year of Danies, to be fure at the death of Malachy, the last of that order, after whom there arose no Prophetin Ifrael, whom therefore the Jews call, הותם הנביאים the feal of the Prophets. Indeed it is no wonder that Prophecy should cease at that time, if we

> rit should revive and be again restored to the Church, which accordingly came to pass, as we shall elsewhere observe. 16. THE third thing propounded, was to confider the state of Religion, and the Church under the successive periods of this Occonomy. And here we shall only make some general remarks, a particular furvey of these matters not consisting with the defign of this discourse. Ecclesiastical Constitutions being made in the Wilderness, and the place for publick worthip fram'd and erected, no fooner did they come into the promised Land, but the Tabernacle was set down at Gilgal, where, if the Jewish Chronology fay true, it continued fourteen years, till they had fubdued and divided the Land other fixed at Shiloh, and the Priests and Levites had Cities and Territories affigned to them, where it is not to be doubted but there were Synagogues, or places equivalent for prayer and the ordinary folemnities of Religion, and Courts for the decilion of Ecolofialtical causes. Prosperity and a plentiful Country had greatly contributed to the deprayation of mens manners, and the corruption of Religion till the times of Samuel, the great Reformer of that Church, who erected Colledges, and inflituted Schools of the Prophets, reduced the Societies of the Levites to their primitive order and purity, forced the Priests to do their duty, diligently to minister in the affairs of

> confider that one of the prime ends of it did then cease, which was to be a seal and an

affurance of the Divine Infoiration of the holy Volumes, now the Canon of the Old

Testament being configued and completed by Ezra with the assistance of Malachy, and

some of the last Prophets, God did not think good any longer to continue this Divine

and Miraculous gift among them . But especially if we consider the great degeneracy

into which that Church was falling : their horrid and crying fins having made God

resolve to reject them; the departure of the Prophetick spirit shewed that God had

written them a bill of divorce, and would utterly cast them off; that by this means

they might be awakened to a more lively expectation of that new state of things, which the Meffish was coming to establish in the World, wherein the Prophetick spiGod's worthin, and carefully to teach and instruct the people. A piece of reformation no more than necessary. For the word of the Lord was precious in those days, there was no open vilion. CCCLXIX, years (fay the Tews) the Tabernacle abode at Shilob from whence it was translated to Noba City in the Tribe of Benjamin, probably about the time that the Ark was taken, thence after thirteen years to Gibeon, where it remained fifty years; and lastly, by Solomon to Ferulalem. The Ark being taken out to carry along with them for their more prosperous success in their War against the Philistines? was ever after exposed to an ambulatory and unsetled course: For being raken can rive by the Philistines, it was by them kept prisoner seven months, thence removed to Bethlbemell, and thence to Kiriath jearim, where it remained in the house of Abinadab twenty years, thence folemnly fetched by David, and after three months rest by the way in the house of Obed Edom, brought up triumphantly to Yerusalem, and placed under the covert of a Tent which he had purposely erected for it. David being serled in the Throne, like a pious Prince, took special care of the affairs of Religion, he fixed the High-Prieft and his fecond augmented the courses of the Priefts from eight to four and twenty, appointed the Levites, and Singers, and their feveral turns and times of waiting, affigued them their proper duties and ministeries, fetled the Nethinim or Porters, the posterity of the Gibeonites, made Treasurers of the Revenues belonging to holy uses, and of the vast summs contributed towards the building of a Temple, as a more folemn and stately place for divine worship, which he was fully resolved to have erected, but that God commanded it to be referved for the peaceable and prosperous Reign of Solomon, who fucceeding in his Father's Throne, accomplished it, building to flately and magnificent a Temple, that it became one of the greatest wonders of the World. Under his fon Rehoboam happed the fatal division of the Kingdom, when ten parts of twelve were rent off at once, and brought under the Empire of Jeroboam, who knew no better way to fecure his new gotten Soveraignty, than to take off the people from hankering after the Temple and the worship at Jerusalem, and therefore out of a curfed policy erected two golden Calves at Dan and Bethel, perfuading the people there to pay their publick adorations, appointing Chaplains like himfelf, Priefts of the lowest of the people; and from this time Religion began visibly to ebb and decline in

that Kingdom, and Idolatry to get ground amongst them.

17. THE two Tribes of Judah and Benjamin were loyal both to God and their Prince, continuing obedient to their lawful Soveraign, and firmly adhering to the worship of the Temple, though even here too impiety in some places maintained its ground, having taken root in the Reign of Solomon, who through his over-great partiality and fondness to his Wives, had been betrayed to give too much countenance to Idolatry. The extirpation hereof was the defign and attempt of all the pious and good Princes of Judah. Jehofaphat fet himfelf in good earnest to recover Religion and the flate of the Church to its ancient purity and luftre, he abolished the Groves and high places, and appointed itinerant Priests and Levites to go from City to City to expound the Law, and instruct the people in the knowledge of their duty; nay, he himself held a royal Visitation, Going quite through the Land, and bringing back the people to the Lord 2 Chronis a God of their Fathers, But under the succeeding Kings, Religion again lost its ground, and had been quite extinct during the tyranny and usurpation of Athaliah, but that good Jehoiada the High Priest kept it alive by his admirable zeal and industry. While he lived, his Pupil Joas (who owed both his Crown and his life to him) promoted the delign, and purged the Temple, though after his Tutor's death he apollarized to prophaneness and idolatry. Nor indeed was the Reformation effectually advanced till the time of Hezekiah, who no fooner ascended the Throne, but he summoned the Prieffs and Levites, exhorted them to begin at home, and first to reform themselves, then to cleanfe and repair the Temple; he reletted the Priofts and Levites in their proper places and offices, and caused them to offer all forts of Sacrifices, and the Passeover to be univerfally celebrated with great strictness and solemnity the destroyed the Monuments of Idolatry, took awaythe Altars in Jerufalem, and having given commission, the people did the like in all parts of the Kingdom, breaking the Images, ourting down the Groves, throwing down the Altars and high places, distilithey had utserly destroyed Then all. But neither greamers nor piety can exempt any from the common Laws of mortality, Hézekinh dies, and his fon Manaffeh succeeds no micked Prince, under whole influence, impiery like a land flood by oke in upon Religion, and faid all wafte before it. But his Grandchild Toliab made fome amends, he gave fignal inffances of art carly piety; for in the eighth year of his Reign, while he was set young; he began to feel after the God of David his Father, and in the twelfth year he began to purge shadal and

Jerufalem?

Herufalem: he defaced whatever had been abused and profficuted to Idolatev and Superstition throughout the whole Kingdom, repaired God's house, and ordered its worthip according to the prescript of the Mosaick Law, a copy whereof they had found in the ruines of the Temple, folemnly engaged himself and his people to be true to Religion and the worthip of God, and caused so great and solemn a Passeover to be held, that there was no Passeover like to it kept in Israel from the days of Samuel. And more he had done, had not an immature death cut him off in the midit both of his days, and his nious defigns and projects. Not many years after God being highly provoked by the prodigious impieties of that Nation, delivered it up to the Army of the King of Babylon, who demolished the City, haraffed the Land, and carried the people captive unto **Chron. 34. Babylon. And no wonder the Divine patience could hold no longer, when all the chief of the Priest and the people transgressed wery much, after all the abominations of the Heather, and polluted the house of the Lord, which he had hallowed in Jernsalem. Seventy years they remained under this captivity, during which time the Prophet Daniel gave lively and particular accounts of the Melliah, that he should come into the World to introduce a Law of everlasting righteousness, to die as a facrifice and expiation for the fins of the people, and to put a period to the Levitical facrifices and oblations. And whereas other prophecies had only in general defined the time of the Meffiah's coming, he particularly determines the period, that all this should be at the end of LXX, weeks, that is, at the expiration of CCCCXC, years: which exactly fell in with the time of our Saviour's appearing in the World. The feventy years captivity being run out, by the favour of the King of Babylon they were fet free, and by him permitted and affifted to repair ferufalem, and rebuild the Temple, which was accordingly done under the government of Nehemiah, and the fucceeding Rulers, and the Temple finished by Zorobabel, and things brought into some tolerable state of order and decency, and so continued till the Reign of Antiochus Epiphanes King of Syria, by whom the Temple was prophaned and violated, and the Jewifb Church miserably afflicted and distressed; he thrust out Onico the High Priest, and put in his brother Jason, a man lost both to Religion and good manners, and who by a vast summ of money had purchased the Priesthood of Antiothus: At this time Matthias a Priest, and the head of the Almonain Family, stood up Ania Fud. lib. for his Country; after whom came Judes Maccabaus, and yevrail uspanononeu @. τικο 199415. ελ πάπθ ύπλο δ τολισβο έλευθες έτει δεβσαι ελ παθείν ύπος αλ, as Josephus truly charaeters him, a man of a generous comper, and a valiant mind, ready to do or fuffer any thing to effert the Liberries and Religion of his Country, followed both in his zeal and profescous fucces by his two Brothers, fonathan and Simon, successively High Priests and Commanders after him. Next him came John, furnamed Hyrcanus, then Ariftobulus, Alexander, Mincanus, Aristobulus junior, Alexander, Antigonus; in whose time Herod the Great having by the favour of Antony obtained of the Roman Senate the Soveraignty over the Jewiff Nation, and being willing that the Priefthood should entirely depend upon his arbitrary disposure, abrogated the succession of the Asmonaan Fa-Tib. 17. cap: milly, and pur in one Ananel, lepta mill denuorispos, as Josephus calls him, an oblcure Priests in Babylon. To him succeeded Ari-Robulus, to him Jefus the Son of Phabes, to him Simon, who being deposed, next came Matthias, deposed also by Herod, next him Joazar, who underwent the same fate from

away their place and Nation. 1810 BEFORE we go off from this part of our discourse, it may not be amiss to take a more particular view of the state of the Jewift Church, as it stood at the time of our Sayiour's appearing in the World, as what may reflect fome confiderable light upon the History of CHRIST and his Apostles. And if we cast our eyes upon it at this time, How was the Gold become dim, and the most fine Gold changed! How miserably deformed was the state of the Church, how strangely degenerated from its Primitive Institution! whereof we shall observe some particular instances. Their Temple, though lately repaired and rebuilt by Herod, and that with fo much pomp and grandeur, that De Bell. Fud. Fosephus, who yet may justly be prefumed partial to the honour of his own Nation. 11b. 7. 119. 16. fays of it, that it was the most admirable structure that was ever seen or heard of, both for the preparation made for it, the greatness and magnificence of the thing it felf, and the infinite expense and cost bestowed upon it, as well as for the glory of that Divine worship that was performed in it, yet was it infinitely short of that of Solomon; besides

Archelaus, thint Jesus the Son of Sie, after whom Joazar was again restored to the Chair,

and under his Pontificate (though before his first deposition) Christ was born, things

every day growing worse among them, till about seventy years after the wrath of

God came upon them to the uttermost, and brought the Romans, who finally took

that it had been often exposed to rudeness and violence. Not to mention the horrible prophanations of Antiochus, it had been of late invaded by Pompey, who boldly ventured into the Sanctum Sanctorum, and without any scruple curiously contemplared the mysteries of that place, but suffered no injury to be offered to it. After him came Crassus, who to the others boldness added Sacriledge, seizing what the others piety and modesty had spared, plundering the Temple of its vast wealth and treasure. Hered having procured the Kingdom, belieged and took the City and the Temple, and though to ingratiate himself with the People, he endeavoured what in him lay to secure it from rapine and impiety, and afterwards expended incredible Summs in its reparation, yet did he not stick to make it truckle under his wicked policies and designs. paration, yet on the not thek to make it theke under his where pointes and dengins. The more to indear himfelf to his Patrons at Rome, he fet up a Golden Eagle, of a valt golph. Amiq. dimension (the Arms of the Roman Empire) over the great Gate of the Temple: a find. 1.71.6.8, dimension (the Arms of the Roman Empire) over the great Gate of the Temple: a grant 1716 st thing so expressly contrary to the Law of Moses, which forbids all Images, and account Bell, Jul. 1. 1. ed so monstrous a prophanation of that holy place, that while Herod lay a dying, the called the cal People in a great tumult and uproar gathered together and pulled it down. A great part of it was become an Exchange and a Market; the place where men were to meet part of it was become an exchange and a market, the place where then were to meet with God, and to trade with Heaven, was now turned into a Ware house for Merchants, and a Shop for Usurers, and the House of Prayer into a Den of Thieves. The worthip formerly wont to be performed there with pious and devout affections, was now for unk into a meer shell and out-side, they drew near to God with their mouths, and honoured Him with their lips, but their hearts were far from Him: Rites of humane invention had justled out those of Divine Institution, and their very Prayers were made traps to catch the unwarv People, and to devour the Widow and the Fatherless. Their Priesthood was so changed and altered, that it retain'd little but its ancient name; the High-Priests who by their Original Charter were lineally to succeed, and to hold their place for life, were become almost annual, scarce a Year passing over, wherein one was not thrust out, and another put in, όπο τη Ρωμαϊκών ήγεμοιων αλλοτ αλλοι αρχιερωσύνην όπο Η. Εα.Ι. II. 1, αρεπόμενοι, ε πλάον έτες ένδι όπι ταυτης διετέλεν, as Enfebius notes out of their own Hifto- 6 10. p. 28. rian. Nay, which was far worfe, it was become not only annual, but venal, Herodexpofing it to fale, and fearce admitting any to the Sacerdotal Office, who had not first infficiently paid for his Patent; and which was the natural confequence of that, the place was filled with the refuse of the People, Men of mean abilities, and debauched manners, who had neither parts nor piety to recommend them, he being the best and the fittest man, that offered most. Nay, into so strange a degeneracy were they fallen in this matter, that Josephus reports, That one Phannius was elected High-Prieft, not De Bell. Ful. only a rustick and illiterate sellow, not only not of the Sacerdotal Line, but so intole- 4 - x47-48. rably flupid and ignorant, that when they came to acquaint him, he knew not what the High-Priesthood meant. And not content to be imposed upon, and tyrannized over by a Foreign Power, they fell a quarrelling among themfelves, and mutually prey'd upon one another; the High Priests falling out with inferiour Orders, and both google. Amis. Parties going with an armed retinue after them, ready to clash and fight where ever the same they met, the High Priest sending his Servants to setch away the Titles due to the inferiour Priefts, infomuch that many of the poorest of them were famished for want

of necessary food. 19. THEIR Law, which had been delivered with fo much majesty and magnificence, and for which they themselves pretended so great a reverence, they had miserably corrupted and depraved (the moral part of it especially) and that two ways. First, by gross and absurd interpretations, which the Teachers of those times had put upon it. The Seribes and Pharifees, who ruled the Chair in the Jewifb Church, had by false and corrupt gloffes debased the majesty and purity of the Law, and made it to serve the purpoles of an evil life: they had taught the People, that the Law required no more than external righteoufiels, that if there was but a visible conformity of the life, they needed not to be follicitous about the government of their minds, or the regular conduct of their thoughts or passions; that so men did but carry themselves fair to the eye of the World, it was no great matter how things went in the secret and unseen retirements of the Soul, nay that a punctual observance of some external Precepts of the Law would compensate and quit scores with God for the neglect or violation of the rest. They told men that when the Law forbad Murder, so they did not actually kill another, and sheath their Sword in their Brother's bowels, it was well enough, men were not reftrained from furious and intemperate passions, they might be angry, yea though by peevish and uncomely speeches they betray'd the rancor and malice of their minds. They confessed the Law made it adultery actually to embrace the bosom of a stranger, but would not

have it extend to wanton thoughts and unchast defires or that it was adultery for a man to lust after a woman, and to commit folly with her in his heart: they told them that in all oaths and vows, if they did but perform what they had fworn to God, the Law took no further notice of it, whenas every vain and unnecessary oath, all customary and trifling use of the Name of God was forbidden by it. They made them believe that it was lawful for them to proceed by the rigorous Law of retaliation, to exact their own to the utmost, and to right and revenge themselves; whenas the Law requires a tender compassionate and benevolent temper of mind, and is so far from owning the rigorous punctilio's of revenge, that it obliges to meekness and patience, to forgiveness and charity, and which is the very height of charity, not only to pardon, but to love and befriend our greatest enemies, quite contrary to the doctrine which these men taught, that though they were to love their neighbours, that is, Jews, yet might they hate their enemies. In these and such like instances they had notoriously abused and evacuated the Law, and in a manner rendred it of no effect. And therefore when our Lord, as the great Prophet fent from God, came into the World, the first thing he did after the entrance upon his publick Ministery, was to cleanse and purishe the Law, and to remove that rubbish which the Jewilb Doctors had cast upon it. He rescued it out of the hands of their poylonous and pernicious expolitions. restored it to its just authority, and to its own primitive sence and meaning, he taught them that the Law did not only bind the external act, but prescribe to the most inward motions of the mind, and that whoever transgreffes here, is no less obnoxious to the Divine Justice, and the penalties of the Law, than he that is guilty of the most gross and palpable violations of it : He shewed them how infinitely more pure and strict the command was, than these Impostors had represented it, and plainly told them. That if ever they expected to be happy, they must look upon the Law with an other guise eye, and follow it after another rate, than their blind and deceitful Guides did; For I (ay unto you, Except your righteousness exceed the righteousness of the Scribes and Pharifees, you can in no case enter into the Kingdom of God.

20. THE other way by which they corrupted and dishonoured the Law, and weakned the power and reputation of it, was by preferring before it their oral and unwritten Law. For besides the Law configned to writing, they had their תורוה שבעל פה their Law delivered by word of mouth, whose pedigree they thus deduce. They tell us, That when Mofes waited upon God forty days in the Mount, he gave him a double Law, one in Writing, the other Traditionary, containing the sence and explication of the former: being come down into his Tent, he repeated it first to Aaron, then to Ithamar and Eleazar his Sons, then to the Seventy Elders, and lastly, to all the People, the same persons being all this while present. Aaron who had now heard it four times recited, Moses being gone out, again repeated it before them: after his departure out of the Tent, his two Sons who by this had heard it as oft as their Father, made another repetition of it, by which means the Seventy Elders came to hear it four times, and then they also repeated it to the Congregation, who had now also heard it repeated four times together, once from Mofes, then from Aaron, then from his Sons, and lastly from the Seventy Elders, after which the Congregation broke up, and every one went home and taught it his Neighbour. This Oral Law Mofes upon his Death bed repeated to Pirk. Aboth. Cap. 1. Self. 1, 2, 3. p. 1. 'follows, he delivered it to the Elders, they to the Prophets, the Prophets to the men of the great Synagogue, the last of whom was Symcon the Just, who delivered it to Antigonus Socham, and he to his Successors, the wife men, whose business it was to recite it, and fo it was handed through several Generations, the names of the persons who delivered it in the several Ages from its first rise under Moses till above an hundred years after Fad Chazalt ex Christ, being particularly enumerated by Maimonides. At last it came to R. Jehuda,

grat charge ex Christ, being particularly enumerated by Manmondes. At last it came to R. Jennas, qualocativity-commonly stiled by the Jenis with open our holy Master, the Son of Rabban Symeon locum charges, the Who shourished a little before the time of the Emperour Antoninus) who considering co. or legands the unset led and tottering condition of his own Nation, and how apt these traditionaries justice—nary Precepts would be to be forgotten or mistaken, by the weakness of memorand legis her interest of the America of the America of the Course in the control of the control of the America of the Course in the control of the America of the Course in the control of the America of the America of the Course of the America of the Course of the America of the America of the Course of the America o romae eigenmetries, or the perverseness of their wits, or the dispersion of the Jew in other Conniccolline for tries, collected all these Laws and Expositions, and committed them to Writing, stirries, collected all these Laws and Expositions, and committed them to Writing stirries where ling his Book Milbnaioth, or the Repetition. This was afterwards illufrated and explained by the Rabbines dwelling about Babylon, with infinite cases and controversies concerning their Law, whose resolutions were at last compiled into another Volume, which they called Gemara, or Doctrine, and both together conflicte the intire Body of the Babylonish Talmud, the one being the Text, the other the Comment. The folly and vanity of this account, tho it be sufficiently evident to need no confutation with any

wife and differning Man, yet have the Tews in all Ages made great advantage of it. magnifying and extolling it above the written Law with titles and elogies that hyperbolize into blasphemy. They tells us, that this is איקר התורה the foundation of the Law Vid Bustorf de boilize introduction of the Law, which distributed into Covenant with the Israelites; that without Abbrech, 223, this the whole Law would lye in the dark, yea be mere obscurity and darkness it self, as gad, eap, then being contrary and repugnant to it felf, and defective in things necessary to be known : ting. The Phil. that it is joy to the heart, and health to the bones, that the words of it are more lovely lib. 2.6.3. and defirable than the words of the Law, and a greater fin to violate the one than the other: that it's little or no commendation for a man to read the Bible, but to fludy the Milbra is that for which a man shall receive the reward of the other world, and that no man can have a peaceable and quiet confcience, who leaves the fludy of the Talmud to mail call have a paceause and queeventures, who leaves the many of the Tallman to go to that of the Bible; that the Bible, is like Water, the Mißna like Wine; the Tallman like Giced Wine; that all the words of the Rabbins are the very words of the living God, from which a man might not depart, though they should tell him his right hand were his left, and his left his right; nay they bluth nor, nor tremble to affert, שנם that to flady in the holy Bible is nothing elfe but to lofe our time: I will mention but one bold and blasphemous sentence more, that we may see how far these desperate wretches are given over to a spirit of impiety and infatuation, they tell us. That he that diffents from his Rabbin or Teacher, על השבינורה והמאמין ברברי חבמים כמאמין בשבינור בחורק diffents from the Divine Majefty, but he that believes

the words of the wife men, believes God himfelf.

21. STRANGE! that men should so far offer violence to their reason, so far conquer and fubdue their confeience as to be able to talk at this wild and prodigious rate: and franger it would feem, but that we know a Generation of Men, great Patrons of Tradition too, in another Church, who mainly endeavour to debase and suppress the Scriptures, and value their unwritten Traditions at little less rate than this. But I let them pass. This is no novel and upstart humour of the Jews, they were notoriously guilty of it in our Saviour's days, whom we find frequently charging them with their funerstitious observances of many little rites and usages derived from the Traditions of the Elders, wherein they placed the main of Religion, and for which they had a far more facred regard, than for the plain and politive commands of God. Such were their frequent washings of their Pots and Cups, their brazen Vessels and Tables, the purifying Mark 7:23 themselves after they came from Market (as if the touching of others had defiled them) & fee. the washing their hands before every meal, and many other things which they had received to hold. In all which they were infinitely nice and scrupulous, making the neglect were the persons of whom the Prophet had spoken, who honoured God with their lips, but their hearts were far from him, that in vain did they worship him, while for dottrines they taught the commandments of men, laying aside and rejecting the commandments of God, that they might hold the Tradition of men. For they were not content to make them of equal value and authority with the Word of God, but made them a means wholly to evacuate and superfede it. Whereof our Lord gives a notorious instance in the case of Parents. They could not say but that the Law obliged Children to honour and revere their Parents, and to administer to their necessities in all straits and exigences, but they had found out a fine way to evade the force of the command, and that under a pious and plaulible pretence. Moses said, Honour thy Father and thy Mo-ther: and whose carfeth Father or Mosber, let him die the death. But ye say, If a man shall say to his Father or Mosher, It is Corban, that is to say, a gift, by whatsoever thou mightest be prosited by me, he shall be free: And ye suffer him no more to do ought for his Father or Mother. By which is commonly understood, that when their Parents required relief and al. Vid. Lud. Capell. fiftance from their Children, they put them off with this excuse, that they had consecra- ban, Grot, Arited their Estate to God, and might not divert it to any other use. Though this seems a min in Min; if specious and plausible pretence, yet it is not reasonable to suppose, that either they had, 5.00cci.ii Estory; Genar, or would pretend that they had intirely devoted whatever they had to God, and must samble, p. 37. therefore refer to some other custom. Now among the many kinds of oaths and vows Hains, the that were among the Jews they had one, which they called נרר איסר of inter-setts, p. 31.

diff:

diff; whereby a man might restrain himself as to this or that particular person, and this or that particular thing; as, he might vow not to accept of such a courtese from this friend or that neighbour, or that he would not part with this or that thing of his own to such a man, to lend him his Horse, or give him any thing towards his maintenance, &c, and then the thing became utterly unlawful and might not be done upon any confideration whatfoever, left the man became guilty of the violation of his vow. The form of this vow frequently occurs in the Jewilb Writings, and even in the very same words wherein our Lord expresses it, קרבן פאני נהנרה לף Be it Corban or a gift (that is, a thing facred) whereby I may be any ways profitable to thee, that is, be that thing unlawful or prohibited to me, wherein I may be helpful and affittant to thee. And nothing more common than this way of vowing in the particular case of Parents, whereof there are abundant instances in the writings of the Jewift Masters, who thus explain the forementioned vow. הקורש יחא כל מה שאני עושרה מלבו על פי אבא Whatever I fball gain hereafter Ball be sacred, as to the maintenance of my Father: or as Maimonides exoresles it. That what I provide, my Father shall eat nothing of it, that is, says he, he shall re-היקונם אינו יבול להפר, and then as they tell us, יקונם אינו יבול להפר He that had thus vow. ed, might not transeres or make void his vow. So that when indigent Parents craved relief and affiftance from their Children, and probably wearied them with importunity, it was but vowing in a passionate resentment, that they should not be better for what they had, and then they were fafe, and might no more dispose any part of their Estate to that use, than they might touch the Corban, that which was most solemnly consecrated to God. By which means they were taught to be unnatural under a pretence of Religion, and to fuffer their Parents to starve, lest themselves should violate a senceless and unlawful Vow. So that though they were under the precedent obligations of a natural duty, a duty as clearly commanded by God as words could express it, yet a blind Tradition, a rash and impious vow, made for the most part out of passion or covetoulness, should cancel and superfede all these obligations, it being unlawful henceforth to give them one penny to relieve them: Te suffer him no more (fays our Lord) to do ought for his Father or his Mother, making the word of God of none effect through your tradition, which ye have delivered.

An APPARATUS.

22. THE last instance that I shall note of the corruption and degeneracy of this Church, is the many Sects and Divisions that were in it, a thing which the Jens themselves in their writings confess would happen in the days of the Messiah, whose Kingdom should be over-run with heretical opinions. That Church which heretofore like Jerusalem had been at unity within it self, was now miserably broken into Sects and Factions, whereof three most considerable, Pharifees, Saddatees, and the Essenes. The Pharifees derive their name from פרש, which may admit of a double fignification, and either not unfuitable to them : It may refer to them as בורשים. Explainers or Interpreters of the Law, which was a peculiar part of their work, and for which they were famous and venerable among the Jews; or more probably to their feparation (the most proper and natural importance of the word) so called, did to aquesqueres Hard 16. p. 21. 20 สบายร ลุสอ ชนี ลักงอะ, as Epiphanius observed of old, because separated from all

others in their extraordinary presences of piety, the very Jews themselves thus descri-Bast Arub in bing a Pharifee, he is one שפירש עצמו מכר טימארה, that feparates himfelf from all uncleanness, and from all unclean meats, and from the people of the Earth, (the common rout) who accurately observe not the difference of Meats. It is not certain when this Sect first thrust up its head into the World, probably not long after the times of the Maccabees, 'tis certain they were of confiderable standing, and great account in the time R. Gel. Schol. of our Saviour: To be fure strangely wide of the mark are those Jewish Chronologists Kabb. p. 104. who say, That the Sect of the Pharifees arole in the times of Tiberius Cafar, and Ptochame Halling, channe Houng. The Popper of the Agyptian, under whom the Septuagint Translation was accomplished; as if

Ptolomy Philadelphus and Tiberius Cafar had been Contemporaries, between whom there is the distance of no less then CCLX. years. But whenever it began, a bold and daring Sect it was, not fearing to affront Princes, and persons of the greatest quality, crafty and infinuative, and who by a shew of great zeal, and infinite strictness in Religion, beyond the rate of other men, had procured themselves a mighty reverence from L'Emper, ma, in the people; fo strict, that (as a Learned man observes) Pharifee is used in the Talmu-

Benjam. Liner. dick writings to denote a pious and holy man; and Benjamin the Jew, speaking of R. Afcher, fays he was שופרש a truly devout man, separate from the affairs of this world. And yet under all this feeming feverity they were but Religious villains, ipiteful and malicious, griping and covetous, great oppressors, merciless dealers, heady and feditious, proud and fcornful, indeed guilty of most kinds of immorality, of whole

temper and manners I fav the less in this place, having elsewhere given an account of them. They held that the Oral Law was of infinitely greater moment and value than the written Word; that the Traditions of their Forefathers were above all things to vid Adventure he embraced and followed, the first observance whereof would entitle a man to Eter. 194 Full. 1.181 be embraced and to howed, the trict opiervance whereof would entitle a map to liter. 1913 Milks and Life: that the Souls of men are Immortal, and had their dooms awarded in the 2018 of man man had their dooms awarded in the 2018 of man man had their dooms awarded in the 2018 of man man had their dooms awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of man had their doors awarded in the 2018 of Subterraneous Regions; that there is a Metempfychofis or transmigration of pious Souls x 22 18, 19788. out of one Body into another; that things come to pals by fate, and an inevitable neceffity, and yet that man's will is free, that by this means men might be rewarded and punished according to their works. I add no more concerning them, than that some punning according to that were fay with fome kind of boatting, that fuch as were the Pharifes among the Jens, fuch are the Religious (they mean the Monafical Orders of their Church) among Christians. Much good may it do them with the companion. I confess my self so far of their mind, that there is too great a conformity between

23. NEXT the Pharifeer come the Sadducees, as opposite to them in their temper. as their principles; fo called (as Epiphanius and some others will have it) from PTs justice, as pretending themselves to be very just and righteous men, but this agrees not with the account given of their lives. They are generally thought to have been denominated from Sadock the Scholar of Antigonus Socheus, who flourished about the year of the World MMMDCCXX. CCLXXXIV. years before the Nativity of our Saviour. They pass under a very ill character even among the writers of their own Nation, ובעלי מרות רעורן impious men, and of very loofe and debauched manners : which is no more than what might be expected as the natural confequence of their principles, this being one of their main dogmata or opinions, that the Soul is not Immortal, and that there is no future state after this life. The occasion of which desperate principle is faid to have been a miltake of the doctrine of their Malter Antigonus, who was wont Pirk, About. to press his Scholars not to be like mercenary Servants, who serve their Masters mercly cap. 1. Seef. 33 for what they can get by them; but to ferve God for himfelf, without expectation of rewards. This Sadock and Baithos, two of his Disciples misfunderstanding, thought their Master had peremptorily denied any state of future rewards; and having laid this dangerous foundation, these unhappy superstructures were built upon it; that there is no Refurrection, for if there be no reward, what need that the Body should rife again; that the Soul is not Immortal, nor exists in the separate state, for if it did, it must be either rewarded or punished; and if not the Soul, then by the same proportion of reason no spiritual substance, neither Angel, nor Spirit; that there is no Divine Providence, but that God is perfectly placed as beyond the commission, so beyond the in following the Bolt spection and regard of what fins or evils are done or happen in the World, as indeed in 1.2 x 150.7 182. what great reason to believe a wise and righteous Providence, if there be no reward or punishment for vertue and vice in another life? These pernicious and Atheistical opinions justly exposed them to the reproach and harred of the people, who were wont eminently to flile them the Hereticks, Infidels, Epicureans, no words being thought bad enough to bestow upon them. They rejected the Traditions so vehemently afferted by the Pharifees, and taught that men were to keep to the Letter of the Law, and that nothing was to be imposed either upon their belief or practice, but what was exthat nothing was to be imposed either upon their benefor practice, but what was ex-pressy owned and contained in it. Josephus observes, that they were the sewest of all distances and in the same of the contained in the con the Sects, πρώτοι ή τοις αξιώμασι, but ufually men of the better rank and quality; as what wonder, if rich and great men, who tumble in the pleasures and advantages of a prosperous fortune, be willing to take fanctuary at those opinions that afford the greateft patronage to loofness and debauchery, and care not to hear of being called to account in another World, for what they have done in this? for this reason the Sadducees ever appeared the greatest sticklers to preserve the peace, and were the most severe and implacable Jufficers against the Authors or somenters of tumults and seditions, left they should disturb and interrupt their soft and case course of life, the only happiness their principles allowed them to expect.

24. THE Effenes succeed, a Sect probably diffinet from either of the former. Paffing by the various conjectures concerning the derivation of their name, which when dreffed up with all advantages are still but bare conjectures, they began about the times of the Maccabees, when the violent persecutions of Antiochus forced the Jews for their own fafety to retire to the Woods and Mountains. And though in time the fform blew over, yet many of them were too well pleafed with thefe undisturbed folitudes to return, and therefore combined themselves into Religious societies, leading a solitary and contemplative course of life, and that in very great numbers, there being usually

d 2

XLI

Lec. citat.

Charter of his Soveraignty to look after the Tribute due to Cafar, and they could not do him a more acceptable service, by this means endearing him to his great Patrons at Rome. In matters of opinion they seem to have sided with the Saddnees; what S. Matthew calls the leaven of the Sadducees, S. Mark stiles the leaven of Herod. Probable it is, that they had drawn Herod to be of their principles, that as they afferted his right to the Kingdom, he might favour and maintain their impious opinions. And is likely enough that a man of so debauched manners might be easily tempted to take shelter under principles that so directly served the purposes of a bad life. Another Sect in that Church were the Samaritans, the posterity of those who succeeded in

Hip. Na. lib.y above four thousand of them, as both Philo and Tosephus tell us. Pliny takes notice of them, and describes them to be a solitary generation, remarkable above all others in this, that they live without Women, without any embraces, without money, converling with nothing but Woods and Palm-trees; that their number encreased every day as fast as any died, persons slocking to them from all quarters, to seek ropose here. after they had been wearied with the inquietudes of an improfperous fortune; 3. They Mil. Phil. lib. paid a ducreverence to the Temple, by fending gifts and presents thither, but yet wor-

Pid. Phil. lib. paid a ducreverence to the Temple, by fending gifts and prelents thicker, but yet work-quademus prefipped God at home, and used their own Rites and Ceremonies. Every seventh day they publickly met in their Synagogues, where the younger seating themselves at the Fight. Ansig. See of the elder, one reads fome portions out of a Book, which another; eminently flust. 18.6.1 skilled in the principles of their Sect, expounds to the rest (their doginates, like the Phide Bel Had. losophy of the Ancients, being obscurely and enigmatically delivered to them?) in18.18.48.8.48.58 frucking them in the rules of piety and righteous fields, and all the duties that concerned.

Cod others, or themselves. They industriously tilled and cultivated the ground and God, others, or themselves. They industriously tilled and cultivated the ground; and lived upon the fruits of their own labours; had all their revenues in common: there being neither rich, nor poor among them : Their manners were very harmless and innocent, exact observers of the rules of Justice, somewhat beyond the practice of other men. As for that branch of them that lived in Egypt, whose excellent Manners and Inflitutions are so particularly described and commended by Philo, and whom Eusebius and others will needs have to have been Christians converted by S. Mark; we have taken notice of elsewhere in S. Mark's Life. We find no mention of them in the History of the Gospel, probably because living remote from Cities and all places of first-lick concourse, they never concerned themselves in the actions of Christ or his Apostus. What their principles were in matters of speculation is not much material to enquire, their Institutions mainly referring to practice. Out of a great regard to wildom and vertue they neglected all care of the body, renounced all conjugal embraces, abstained very much from Meats and Drinks, some of them not eating or drinking for three, others for five or fix days together, accounting it unbecoming men of fuch a Philosophical temper and geniu, to ipend any part of the day upon the necessities of the body:
Their way they called Secardar, norship, and their rules oopia: Doluala, doctrines of wisdom; their contemplations were sublime and speculative, and of things beyond the ordinary notions of other Sects; they traded in the names and mysteries of Angels; and in all their carriages bore a great shew of modesty and humility. And therefore these ift all likelihood were the very persons, whom S. Paul primarily designed (though not excluding others who espoused the same principles) when he charges the Colossians to Col. 2.18-10, let no man beguile them of their reward in a voluntary humility, and worshipping of Angels,

21, 22, 23: intruding into those things which he hath not feen, vainly puffed up by his flefbly mind, that being dead to the rudiments of the world, they should no longer Soqualiceobar, be subject to these dogmata or ordinances, such as, Touch not, taste not, handle not, (the main principles of the Essenian Institution) being the commandments and doctrines of men; which

things have indeed a shew of wisdom in will worship and humility, and neglecting of the body. not in any honour to the satisfying of the sless. Besides these three greater, there were feveral other leffer Sects in the Jewish Church, fuch as the Herodians, Supposed to have been either part of Herod's guard, or a combination of men, who to ingratiate themfelves with the Prince, maintained Herod to be the Meffiah, and at their own charge celebrated his Coronation days, as also the Sabbath, when they used to set lighted Candles crowned with Violets in their windows; an opinion which S. Hierom justly laughs at as trifling and ridiculous. Probably they were a party that had espoused He-

rod's interest, and endeavoured to support his new-gotten Soveraignty. For Herod being a stranger, and having by the Roman power usurped the Kingdom, was generally hateful and burdensom to the people, and therefore beside the affistance of a foreign power, needed some to stand by him at home. They were peculiarly active in pressing people to pay Tribute to Cafar, Herod being obliged (as S. Hierom observes) by the

the room of the ten captivated Tribes, a mixture of Jews and Gentiles: they held. That nothing but the Pentateuch was the Word of God, that Mount Gericim was the true place of publick and folemn worship, that they were the descendents of Toleph, and heirs of the Aaronical Priesthood, and that no dealing or correspondence was to be maintained with ftrangers, nor any unclean thing to be touched. The Karreans were a branch of the Sadducees, but rejected afterwards their abominable and unfound opinions, they are the true Textualifts, adhering only to the writings of Mofes and the Prophets, and expounding the Scripture by it felf, peremptorily dilowning the abfurd gloffes of the Talmud, and the idle Traditions of the Rabbins, infomuch that they admir not fo much as the Hebrew points into their Bibles, accounting them part of the Oral and Traditionary Law: for which reason they are greatly hated by the rest of the Jews. They are in great numbers about Constantinople, and in other places at this day. There was also the Sect of the Zealots, frequently mentioned by Josephu, a Generation of men insolent and ungovernable, fierce and savage, who under a prerence of extraordinary zeal for God and the honour of his Law, committed the most enormous outrages against God and man; but of them we have given an account in the Life of S. Simon the Zealot. And yet as if all this had not been enough to render their Church miserable within it felf, their sins and intestine divisions had brought in the Roman power upon them, who fet Magistrates and Taskmasters over them,

depressed their great Sanhedrim, put in and out Senators at pleasure, made the Temple

pay tribute, and placed a Garrison at hand to command it, abrogated a great part of their Laws, and stript them so naked both of Civil and Ecclesiastical Order and Authority, that they had not power left fo much as to put a man to death. All evident

demonstrations that Shiloh was come, and the Scepter departed, that the Sacrifice and

Oblation was to cease, the Messiah being cut off, who came to finish transgression, to make an end of lins, to make reconciliation for iniquity, and to bring in everlasting righteousness.

SECT.

SECT. III.

Of the EVANGELICAL Dispensation.

The gradual revelations concerning the Messian. John the Baptist Christ's fore-runner, His extraordinary Birth. His anstere Education, and way of Life. His Preaching, what, His initiating Professes by Baptism. Baptism in use in the Jewish Church. Its Original, whence. His resolution and impartiality. His Martyrdom. The charaster given him by Josephus, and the Jews, The Evangelical Dispensation wherein it exceeds that of Moses. Its perfecuty and perfection. Its agreeableness to humane nature. The Evangelical promise better than those of the Law, and in what respects. The aids of the Spirit plentifully assorbed under the Gospel. The admirable consumation of this Occonomy. The great extent and latitude of it. Judaism not capable of being communicated to all Mankind. The comprehense of of the Gospel. The Duration of the Evangelical Covenant. The Mosaical Statutes in what sense said to be for ever. The Typical and transsent nature of that State. The great happiness of Christians under the Occonomy of the Gospel.

O D having from the very infancy of the World promifed the Melliah, as the great Redeemer of Mankind, was accordingly pleafed in all Ages to make gradual discoveries and manifestations of him, the revelations concerning him in every Dispensation of the Church still shining with a bigger and more particular light, the nearer this Sun of Righteoufness was to his rising. The first Go fpel and glad tidings of him commenced with the fall of Adam. God out of infinite tenderness and commiseration promising to fend a person who should triumphantly vindicate and rescue mankind from the power and tyranny of their Enemies, and that he should do this by taking the humane nature upon him, and being born of the feed of the Woman. No further account is given of him till the times of Abraham to whom it was revealed, that he should proceed out of his loins, and arise out of the Fewish Nation. though both Jew and Gentile should be made happy by him. To his Granchild Jacob God made known out of what Tribe of that Nation he strould rife, the Tribe of Hudah: and what would be the time of his appearing; viz, the departure of the Scepter from Judah, the abrogation of the Civil and Legislative power of that Tribe and People (accomplished in Herod the Idumean, set over them by the Roman power.) And this is all we find concerning him under that Occonomy. Under the Legal Dispensation we find Mofes foretelling one main errand of his coming, which was to be the great Prophet of Deut, 18, 15, the Church to whom all were to hearken as an extraordinary person sent from God to 18, 19. acquaint the World with the Counfels and the Laws of Heaven. The next news we hear of him is from David, who was told that he should spring out of his house and family, and who frequently speaks of his sufferings, and the particular manner of his death, by piercing his hands and his feet, of his powerful Refurrection, that God would not Pfalm 22.15. leave his Soul in Hell, nor suffer his holy One to see corruption, of his triumphant Ascension Plalm 16. 10. into Heaven, and glorious (effion at God's right hand. From the Prophet Isaiah we have Pfalm 110.1. an account of the extraordinary and miraculous manner of his Birth, that he should be liai. 7. 14. born of a Virgin, and his name be Immanuel, of his incomparable furniture of gifs and -61.1, 2. graces for the execution of his Office, of the entertainment he was to meet with in the grant 23, 1, 2, 3, World, and of the nature and defign of those sufferings which he was to undergo. The place of his Birth was foretold by Micah, which was to be Bethlehem-Ephratah, the least Mic. 5. 2, of the Cities of Judah, but honoured above all the rest with the nativity of a Princes who was to be a Ruler in Ifrael, whose goings forth had been from everlasting. Lastly, the Prophet Daniel fixes the particular period of his coming, expressly affirming, that Daniel fixes the Message in the World, and be out off as a Victim and Expiation for the fins of the people at the expiration of LXX. prophetical weeks, or CCCCXC. years, which accordingly punctually came to pass.

2. FOR the date of the prophetick Scriptures concerning the time of the Messiah's coming being now run out, In the sulness of time God sent his Son made of a woman, made under the Law, to redeem them that were under the Law. This being the truth of which of space by the mouth of all his holy Prophets, which have been since the world began. But the sull space of the world began is the space of the world began.

XLV

Mal. 3. 1.

Comment. in Foan I. IS.

eminent Harbinger to introduce and usher in his Arrival. God had promised that he would fend his Messenger, who should prepare his way before him, even Elijah the Prophet. would Jena us surgence, woo prous prepare us way of a comm, even estan the Propoet, whom he would fend before the coming of that great day of the Lord, who should turn the hearts of the fathers to the children, &c. This was particularly accomplished in John the Baptist, who came in the power and spirit of Elias. He was the Morning star to the Son of Righteoulinels, μέγας κὶ ἐκ ἄγνως ⑤. ὁ περδερμ. , as S. Cyril favs of him. the great and eminent Fore-runner, a Person remarkable upon several accounts. First for the extraordinary circumstances of his Nativity, his Birth foretold by an Angel, sent on purpose to deliver this joyful Message,a sign God intended him for great undertakings, this being never done but where God defigned the Person for some uncommon fervices: his Parents aged, and though both righteous before God, yet hitherto Childless: Heaven does not dispense all its bounty to the same Person, Children, though great and desirable bleffings, are yet often denied to those, for whom God has otherwife very dear regards. Elizabeth was barren, and they were both well fricken in years. But is any thing too hard for the Lord? faid God to Abraham in the same case; God has the Key of the Womb in his own keeping, it is one of the Divine Prerogatives; that he makes the barren Woman to keep house, and to be a joyful Mother of Children. A Son is promifed, and mighty things faid of him: a promife which old Zachary had scarce faith enough to digeft, and therefore had the affurance of it fealed to him by a miraculous dumbness imposed upon him till it was made good, the same Miracle at once confirming his faith, and punishing his infidelity. Accordingly his Mother conceived with Child, and as if he would do part of his errand before he was born, he leaped in her Womb at her falutation of the Virgin Mary, then newly conceived with Child of our Bleffed Saviour; a piece of homage paid by one, to one yet unborn. 3. THESE presages were not vain and fallible, but produced a Person no less me-

An APPARATUS,

because it was not fit that so great a Person should come into the World. without an

morable for the admirable strictness and austerity of his life. For having escaped Herad's butcherly and merciles Executioners (the Divine Providence being a shelter and a cover to him) and been educated among the rudenesses and solitudes of the Wildernessihis manners and way of life were very agreeable to his Education. His Garments borrowed from no other Wardrobe than the backs of his Neighbour-creatures, the skins of Beafts, Camelshair, and a Leathern girdle, and herein he literally made good 2 Kings 1. 8. the character of Elias, who is described as an hairy man, girt with a Leathern girdle about his Loins. His Diet suitable to his Garb, his Meat was Locusts, and wild Honey: Locufts, accounted by all Nations amongst the meanest and vilest forts of food; wild Honey, fuch as the natural artifice and labour of the Bees had stored up in caverns and hollow trees, without any elaborate curiofity to prepare and drefs it up. Indeed his abstinence was so great, and his food so unlike other mens, that the Evangelist says of him, that he came neither eating nor drinking, as if he had eaten nothing, or at least what was worth nothing. But Meat commends us not to God; it is the devout mind. and the honest life that makes us valuable in the eye of Heaven. The place of his abode was not in Kingshouses, in stately and delicate Palaces, but where he was born and bred, the Wilderness of Judaa, he was in the Deserts until the time of his shewing unto Israel. Divine grace is not confined to particular places, it is not the holy City, or the Temple at Mount Sion makes us nearer unto Heaven; God can, when he please, confecrate a Defart into a Church, make us gather Grapes among Thorns, and Religion become fruitful in a barren Wilderness.

4. PREPARED by fo fingular an Education, and furnished with an immediate Commission from God, he entred upon the actual administration of his Office : In those days came John the Baptist, preaching in the Wilderness of Judaa, and saying, Repent ye, for Didleum Tryb, the Kingdom of Heaven is at hand. He was Xe15 if աportin φανερώσεω: κηρυξ, as Justin Martyr calls him, the Herald to proclaim the first approach of the Holy Jesus, his whole Ministery tending to prepare the way to his entertainment, accomplishing herein what was of old foretold concerning him, For this is he that was spoken of by the Prophet Esains, faring, The voice of one crying in the Wilderness, Prepare ye the way of the Lord, make his paths freight. He told the Jews, that the Meffah whom they had so long expected was now at hand, and his Kingdom ready to appear, that the Son of God was come down from Heaven, a Person as far beyond him in dignity, as in time and existence, to whom he was not worthy to minister in the meanest Offices; that he came to introduce a new and better flate of things, to enlighten the World with the clearest Revelations of the Divine will, and to acquaint them with counfels brought from the bosom of the Father, to put a period to all the types and umbrages of the Mofaick Difpensation,

and bring in the truth and substance of all those shadows, and to open a Fountain of grace and fulness to Mankind; to remove that state of guilt into which humane nature was fo deeply funk, and as the Lamb of God by the expiatory Sacrifice of himfelf to take away the fin of the World, not like the continual Burnt offering, the Lamb offered Morning and Evening only for the fins of the House of Israel, but for Few and Gentile. Barbarian and Scythian, bond and free; he told them, that God had a long time born with the fins of men, and would now bring things to a quicker iffue, and that therefore they should do well to break off their fins by repentance, and by a ferious amendment and reformation of life dispose themselves for the glad tydings of the Gofoel; that they should no longer bear up themselves upon their external priviledges, the Fatherhood of Abraham, and their being God's felect and peculiar People, that God would raife up to himself another Generation, a Posterity of Abraham from among the Generation tiles, who should walk in his steps, in the way of his unshaken faith, and sincere obedience; and that if all this did not move them to bring forth fruits meet for repentance. the Axe was laid to the root of the Tree, to extirpate their Church, and to hew them down as fuel for the unquenchable Fire. His free and resolute preaching together with the great feverity of his life procured him a valt Auditory, and numerous Profelytes, for there went out to him Terusalem, and all Yudea, and the Region round about Tordan Persons of all rank and orders, of all Sects and Opinions, Pharifees and Sadducees, Souldiers and Publicans, whose Vices he impartially centured and condemned, and pressed upon them the duties of their particular places and relations. Those whom he gained over to be Profelytes to his Doctrine, he entred into this new Institution of life by Raptife (and hence he derived his Title of the Baptist) a folemn and usual way of initiaring Profelytes, no less than Circumcision, and of great antiquity in the Temish Church. In all times (favs Maimonides) if any Gentile would enter into Covenant, remain under the Maimon Min. wings of the Scheehina, or Divine Majesty, and take upon him the yoke of the Law, he is Bible.ch.i.s. bound to have מירודי וטבירה וחרצאת קרבן Circumcission, Baptism, and a Peace offering: wid. fiss. Al-and if a Woman, Baptism, and an Oblation, because it is said, Asye gre, so shall the stranger Philo. VII. de be; as ye your selves entred into Covenant by Circumcision, Bapt sm, and a Peace offering: so Prosent Set. ought the Profestre also in all Ages to enter in. Though this last he confesses is to be omit. Numb. 15, 16. ted during their present state of desolation, and to be made when their Temple shall be rebuilt. This Rite they generally make contemporary with the giving of the Law. So Maimonides, By three things (fays he) the Ifraelites entred into Covenant (he means 1614, 504, 24) the National Covenant at Mount Sinai) by Circumcifion, Baptifm, and an Oblation; Bap. 1. 248. tilm being used some little time before the Law; which he proves from that place. Santti- Frod. io. to. fie the People to day and to morrow, and let them mash their Clothes. This the Rabbins una Fid. 8, Bedni fel. 87, col. 2. nimously expound corncerning Baptism, and expressy affirm, that where-ever we read of this. the Walking of Clothes, there an obligation to Baptism is intended. Thus they entred into the first Covenant, upon the frequent violations whereof God having promised to make a new and folemn Covenant with them in the times of the Melliah, they expected a second Baptism, as that which should be the Rite of their Initiation into it. And this probably is the reason, why the Apollle writing to the Hebrews, speaks of the Do. Hebr. 6: 21 Etrine of Baptisms (in the plural number) as one of the primary and elementary Principles of the faith, wherein the Catechamens were to be instructed; meaning that befides the Baptism whereby they had been initiated into the Mosaick Covenant, there was another by which they were to enter into this new Occonomy that was come upon the World. Hence the Sanhedrim (to whom the cognizance of fuch cases did peculiarly appertain) when told of John's Baptism, never expressed any wonder at it, as a new upflart Ceremony, it being a thing daily practifed in their Church, nor found fault with the thing it felf, which they supposed would be a feederal Rite under the dispensation of the Melliah, but only quarrelled with him for taking upon him to administer it, when yet he denied himself to be one of the prime Ministers of this new state. They join r. 201 faid unto him, Why baptizeft thou then, if thou be not that Christ, nor Elias, neither that Prophet? Either of which had he owned himfelf, they had not questioned his right to enter Profelytes by this way of Baptism. It is called the Baptism of Repentance, this being the main qualification that he required of those, who took it upon them, as the fittell means to dispose them to receive the Doctrine and Discipline of the Messiah: and to entitle them to that pardon of fin which the Gospel brought along with it: whence he is faid to baptize in the Wilderness, and to preach the Baptism of repentance, Mark i. A for the remission of sins. And the success was answerable, infinite multitudes stocking to it, and were baptized of him in Jordan, confessing their sins. Nor is it the least part of

his happiness, that he had the honour to baptize his Saviour, which though modestly

declined,

declined, our Lord put upon him, and was accompanied with the most signal and

miraculous attestations which Heaven could bestow upon it. 5. AFTER his Preparatory Preachings in the Wilderness he was called to Court by Herod, at least he was his frequent Auditor, was much delighted with his plain and impartial Sermons, and had a mighty reverence for him, the gravity of his Person. the strictness of his Manners, the freedom of his Preaching commanding an awe and veneration from his Conscience, and making him willing in many things to reform : But the bluntness of the holy Man came nearer, and touched the King in the tenderest part, fmartly reproving his adultery and incessuous embraces, for that Prince kept Herodias his Brother Philip's Wife. And now all corrupt interests were awakened to conspire his ruine. Extravagant Lusts love not to be controll'd and check'd. Herodias resents the affront, cannot brook disturbance in the pleasures of her Bed, or the open challenging of her honour, and therefore by all the arts of Feminine fubtilty meditates revenge. The iffue was, the Baptist is cast into Prison, as the praludium to a sadder fate. For among other pleasures and scenes of mirth performed upon the King's Birth-day. Herod being infinitely pleased with the Dancing of a young Lady, Daughter of this Herodius, promised to give her Her request, and solemnly ratified his promise with an Oath. She prompted by her Mother, asked the Head of John the Baptift, which the King partly out of a pretended reverence to his Oath, partly out of a defire not to be interrupted in his unlawful pleafures, prefently granted, and it was as quickly accomplished. Thus died the Holy man, a man strict in his conversation beyond the ordinary measures of an Anchoret, bold and resolute, faithful and impartial in his Office, endued with the power and spirit of Elius, a burning and a spining light, under whose light the Tews rejuyeed to lit, exceedingly taken with his temper and principles. He was the happy Messenger of the Evangelical tidings, and in that respect more than a Prophet a greater not arising among them that were born of Women. In short, he was a Man loved of his Antiquit. Ful. Friends, revered and honoured by his Enemies; Tofephus gives this character of him. lib. 18. cap. 7. that he was a good man, and pressed the Jews to the study of vertue, to the practice of piety towards God, and justice and righteous ness towards men, and to joyn themselves to his Baptism, which he told them would then become effectual, and acceptable to God, when they did not only cleanse the body, but purifie the mind by goodness and vertue. And though he gives somewhat a different account of Herod's condemning him to die, from what is affign'd in the

to death as the cause of the miscarriage of Herod's Army, and an evident effect of the 2emach David Divine vengeance and displeasure. The Jews in their Writings make honourable Part. and Ann. mention of his being put to death by Herod, because reproving him for the company ילים במינים איים האומים האומי probably with respect to his being the Son of Zachariah, Head or Chief of one of the XXIV. Families or courses of the Priests, who are many times called Chief or High-Priests in Scripture.

Sacred History, yet he confesses, that the Jews universally looked upon the putting him

6. THE Evangelical state being thus proclaimed and ushered in by the Preaching and Ministery of the Baptist, our Lord himself appeared next more fully to publish and confirm it, concerning whose Birth, Life, Death and Resurrection, the Doctrine he delivered, the Persons he deputed to preach and convey it to the World, and its success by the Ministery of the Apostles, large and particular accounts are given in the following work. That which may be proper and material to observe in this place is, what the Scripture to frequently takes notice of the excellency of this above the preceding difpensations, especially that brought in by Moses, so much magnified in the Old Testament, and so paffionately admired and adhered to by the Jews at this day. Jefus is the Mediator, updirτον (Θ. διαθήκης as the Apostle calls it, of a better Covenant. And better it is in several regards; befides the infinite difference between the Perlons, who were imployed to intro-

duce and fettle them, Moles and our Lord. The preheminence eminently appears in many instances, whereof we shall remark the most considerable. And first, the Mosaick dispenfation was almost wholly made up of types and shadows, the Evangelical has brought in the truth and substance. The Law was given by Moses, but grace and truth came by Festus Christ. Their Ordinances were but shadows of good things to come, sensible representations of what was to follow after, the Body is Christ, the perfection and accomplishment of their whole ritual Ministration. Their Ceremonies were Figures of those things that are true, the Land of Canaan typified Heaven, Moses and Joshua were types of the Bleffed Jesus, and the Israelites after the flesh of the true Israel which is after the Spirit, and all their Expiatory Sacrifices did but represent that Great Sacrifice whereby

Christ offered up himself, and by his own bloud purged away the sins of mankind. indeed the most minute and inconsiderable circumstances of the Legal Oeconomy were intended as little lights, that might gradually usher in the state of the Gospel. A curious Artift that designs a famous and excellent piece is not wont to complete and finish it all at once, but first with his Pencil draw some rude lines and rough draughts before he puts his last hand to it. By such a method the wise God seems to have delivered the first draughts and images of those things by Mofes to the Church, the substance and perfection whereof he defigned should be brought in by Christ. And how admirably did God herein condescend to the temper and humour of that people; for being of a more rough and childish disposition, apt to be taken with gaudy and sensible objects, by the external and pompous inffitutions of the Ceremonial Dispensation he prepared them for better things, as children are brought on by things accommodate to their weak capacities. The Church was then an heir under age, and was to be trained up in such a way, as agreed best with its Infant temper, till it came to be of a more ripe manly age, able to digest Evangelical mysteries, and then the cover and the veil was taken off, and things made to appear in their own form and shape. 7. HENCE in the next place appears our happiness above them, that we are re-

deemed from those many severe and burdensome impositions wherewith they were clogg'd, and are now obliged only to a more easie and reasonable service. That the Law was a very grievous and fervile Dispensation, is evident to any that considers, how much it confifted of carnal Ordinances, costly Duties, chargeable Sacrifices, and innumerable little Rites and Ceremonies. Under that flate they were bound to undergo (yea even new-born Infants) the bloudy and painful Ceremony of Circumcifion, to abstain from many forts of food, useful and pleasant to man's life, to keep multitudes of solemn and stated times, new Moons, and Ceremonial Sabbaths, to take long and redious journies to Terusalem to offer their Sacrifices at the Temple, to observe daily washings and purifications, to use infinite care and caution in every place; for if by chance they did but touch an unclean thing, besides their present confinement, it put them to the expences of a Sacrifice, with hundreds more troublesom and coffly observances required of them. A cruel bondage, heavy burdens, and prievous to be born; under the weight whereof good men did then groan, and earnestly breath after the time or freformation; the very Apollies complained that it was a soke upon their necks, which Ads 15, 10, neither their Fathers nor they were able to bear. But this yoke is taken off from our shoulders, and the way open into the liberties of the children of God. The Law bore a heavy hand over them, as children in their minority, we are got from under the rod and lash of its tutorage and Pedagogie, and are no more subject to the severity of its commands, to the exact punctillo's and numerousness of its impositions. Our Lord has removed that low and troublefom Religion, and has brought in a more manly and rational way of worship, more suitable to the perfections of God, and more accommodate to the reason and understandings of men. A Religion incomparably the wisest and the best that ever took place in the World. God did not settle the Religion of the Jens, and their way of worship, because good and excellent in it self, but for its suitableness to the temper of that people. Happy we, whom the Gospel has freed from those intolerable observances to which they were obliged, and has taught us to serve God in a better way, more easie and acceptable, more humane and natural, and in which we are helped forwards by greater aids of Divine affiftance, than were afforded under that Dispensation. All which conspire to render our way smooth and plain, Take my yoke upon you, for my yoke is easie, and my burden is light.

8. THIRDLY, the Dispensation of the Gospel is founded upon more noble and excellent promises: A better Covenant established upon better promises. And better pro- Heb. 8. 6. mises they are both for the nature and clearness of their revelation. They are of a more fublime and excellent nature, as being promiles of spiritual and eternal things, fuch as immediately concern the perfection and happiness of mankind, grace, peace, pardon, and eternal life. The Law strictly considered as a particular Covenant with the Jews at Mount Sinai had no other promises but of temporal bleffings, plenty and prosperity, and the happiness of this life. This wastall that appeared above-ground, and that was expresly held forth in that transaction, whatever might otherwise by due inferences, and proportions of reason be deduced from it. Now this was a great defect in that Dispensation, it being by this means, considering the nature and disposition of that people, and the use they would make of it, apt to intangle and debase the minds of men, and to arrest their thoughts and desires in the pursuit of more sublime and better things. I do not fay but that under the Old Testament there were promises

of spiritual things, and of eternal happiness, as appears from David's Pfalms, and some paffages in the Books of the Prophets: But then thefe, thô they were under the Law, yet they were not of the Law, that is, did not properly belong to it as a legal Covenant : God in every age of the Yewill Church railing up some extraordinary persons, who preached notions to the people above the common standard of that Dispensation, and who spoke things more plainly, by how much nearer they approached the times of the Melliah. But under the Christian Occonomy the promises are evidently more pure and spiritual: not a temporal Canaan, external prosperity, or pardon of ceremonial uncleanness, but remission of sins, reconciliation with God, and everlasting life are proposed and offered to us. Not but that in some measure temporal blessings are promiled to us as well as them, only with this difference, to them earthly blellings were pledges of spiritual, to us spiritual blessings are ensurances of temporal, so far as the Divine wildom fees fit for us. Nor are they better in themselves, than they are clearly discovered and revealed to us. Whatever spiritual blessings were proposed under the former state were obscure and dark, and very sew of the people understood them: But to us the veil is taken off, and we behold the glory of the Lord with open face, especially the things that relate to another world; for this is the promise that he hath promised us, 1 John 2. 25. even Eternal Life. Hence our Lord is faid to have brought life and immortality to light through the Golbel. Which he may be justly faid to have done, inasmuch as he has given the greatest certainty, and the clearest account of that state. He hath given us the greatest assurance and certainty of the thing, that there is such a state. The happiness of the other World was a notion not fo firmly agreed upon either amongst Jens or Gentiles. Among the Jews it was peremptorily denied by the Sadducees, a confiderable Sect in that Church, which we can hardly suppose they would have done, had it been clearly propounded in the Law of Moses. And among the Heathens the most sober and confidering persons did at some times at least doubt of it, witness that confession of Socrates himself, the wifest and best man that ever was in the Heathen World, who when he came to plead his cause before his Judges, and had bravely discoursed of the happy flate of good men in the other Life, plainly confessed, That he could be content Apolog. Sourat. πολλάκις τεθνάναι, to die a thousand times over, were he but affured that those things ap. Platon, Self. were true; and being condemned, concludes his Apologie with this farewel, And now, 22. p. m. 45. Were true; and being concentined, concludes its supposed with this interest. It is sett. 23. ad Gentlemen, I am going off the stage, it s your lot to live, and mine to die, but whether of us. two (hall fare better, is as ηλον παντί ωλήν η τω Θεώ, unknown to any but to God alone. But our Bleffed Saviour has put the case past all peradventure, having plainly published this doctrine to the World, and fealed the truth of it, and that by raifing others from the dead, and especially by his own Resurrection and Ascension, which were the highest pledge and assurance of a future Immortality. But besides the security, he hath given the clearest account of the nature of it. 'Tis very probable that the Jens generally had of old, as 'ris certain they have at this day, the most gross and carnal apprehensions concerning the state of another Life. But to us the Gospel has perspicuonfly revealed the invilible things of the other world; told us what that Heaven is, which is promifed to good men, a flate of spiritual joys, of chaft and rational delights, a conformity of ours to the Divine Nature, a being made like to God, and an endless

and uninterrupted communion with him. 9. BUIT because in our lapsed and degenerate state we are very unable without fome foreign affiftance to attain the promifed rewards, hence arises in the next place another great priviledge of the Evangelical Occonomy, that it is bleffed with larger and more abundant communications of the divine spirit, than was afforded under the Jewish state. Under the one it was given by drops, under the other it was poured forth. The Law laid heavy and hard commands, but gave little strength to do them, it did not affift humage nature with those powerful aids that are necessary for us in our present flate, it could do nothing in that it was weak through the flish, and by reason of the weakness and unprofitableness thereof, it could make nothing perfects: Twas this made it an heavy when the commands of it were uncouth and troublesome, and the assistances so small and inconsiderable. Whereas now the Gospel does not only prescribe such Laws as are happily accommodate to the true temper of humane nature, and adapted to the reason of mankind, such as every wife and prudent man must have pitched upon, but it affords the influences of the Spirit of God, by whose affishance our vitiated faculties are repaired, and we enabled under so much weakness, and in the midst of so many temptations to hold on in the paths of piety and vertue. Hence it is that the plentiful effusions of the Spirit were reserved as the great bleffing of the Evangelical state, that God would then pour mater upon him that is thirfly, and floods upon the dry ground, that he

mould bour out his Spirit upon their lagd and his bleffing upon their off-faring, whereby they thould bring up me among the graft, as willows by the water, courfes. That he would give restricted them a new heart, and put his Spirit within them, and cause them to walk in his statutor, and ??. been his judgments to do them : And this is the meaning of those branches of the Governant : ... Bood fooft repeated. I will not my Law into their minds, and write it in their hearts, that is by the help of my Grace and Spirit Plesenable them to live according to my Lawsens readily and willingly, as if they were written in their hearts. For this reafon the law is compared to a dead letter, the Gomel so the Spirit that give the life, thence filled this 2 Cot a 6.76 ministration of the Spirit, and as such said to exceed in glory, and that to such a degree. that what glory the Legal Diffensation had in this case is eclipsed into nothing Far vert to it. even that which was made glorious had no alory in this reflect, by realon of the alory that excelleth v for if that which was done away was glorious, much more that which remainethat olorious. Henco the Spirit is faid to be Christ's peculiar mission. I will gray the Batherland Joh. 14-16. 17. he will fend you another comforter, even the Spirit of truth, which was done intenediately ne mul gena you anomen, comforter, exception species of any source of the first source, even the floty Fishel. 4. 2.

Ghoft, which he species on them abundantly through Jesus Christ our Santiour: For the Holy Tit. 3.6.

Ghoft, which he species on them abundantly through Jesus Christ our Santiour: Ghost was not yet given, because that Jesius was not yet glorified. Not but that he was given before, even under the old Occonomy, but not in those large and diffusive meafires, wherein it was afterwards communicated to the World.

10. EIFTHLY. The Dispensation of the Gospel had a better establishment and confirmation than that of the Law: for though the Law was introduced with great feenes of comp and Maiefty, yet was the Gospel usbered in by more kindly and dational methods, ratified by more and greater miracles, whereby our Lord unquestionably . evinted his Divine Commission, and shewed that he came from God, doing more miracles in three years than were done through all the periods of the Yewill Church, and many of them such as were peculiar to him alone. He often raised the dead, which Moles never did, commanded the winds and waves of the Sea, expelled Devils out of Lunaticks and possessed persons, who fled assoon as ever he commanded them to be gone, cured many inveterate and chronical diftempers with the speaking of a word! and some without a word spoken, virtue filently going out from him. He searched men's hearts, and revealed the most secret transactions of their minds; had this miraculous power always refiding in him, and could exert it when, and upon what occasis ons he pleased, and impart it to others, communicating it to his Apostles and followers, and to the Primitive Christians for the three first Ages of the Church; he never exerted it in methods of dread and terror, but in doing fuch miracles as were highly nseful and beneficial to the World. And as if all this had not been enough, he laid down his own life after all to give testimony to it. Covenants were ever wont to be ratified with bloud, and the death of facrifices. But when our Lord came to introduce the Covenant of the Gospel, he did not consecrate it with the bloud of Bulls and Goats. but with his own most precious bloud, as of a Lamb without spot and blemish. And could be give a greater testimony to the truth of his doctrine, and those great things he had promised to the World, than to feal it with his bloud. Had not these things been fo, 'twere infinitely unreasonable to suppose, that a person of so much wildom and goodness as our Saviour was, should have made the World believe so; and much less would he have chosen to die for it, and that the most acute and ignominious death. But he died, and rofe again for us, and appeared after his Refurrection : His enemies had taken him away by a most bitter and cruel death, and guarded and secured his Sepulchre with all the care, power and diligence which they could invent. And yet he role again the third day in triumph, visibly conversed with his Disciples for forty days together, and then went to Heaven. By which he gave the most folemn and undeniable affurance to the World, that he was the Son of God (for he was declared to be the Son of Rom in ?) God with power by the Resurrection from the dead) And the Saviour of Mankind, and that those doctrines which he had taught were most true, and did really contain the terms of that folemn transaction, which God by him had offered to men in order to their eternal happiness in another World.

II. THE last instance I shall note of the excellency of this above the Mofaical Difpensation, is the universal extent and latitude of it, and that both in respect of place and time. First, it's more universally extensive as to place, not confined as the former was to a small part of mankind, but common unto all. Heretofore in Judah only was Pal. 76. 1, 2 God known, and his name was great in Ifrael, he showed his Word unto Jacob, his Statutes, Plai. 147, 79; and his Judgments unto Ifrael; but he did not deal fo with any other Nation, neither had the Heathen knowledge of his Laws. In those times Salvation was only of the Jews, a few Acres

Rom. 8. 3. Heb. 7. 18.

Actes of Land like Gideon's Fleece was watered with the dew of Heaven, while all the reft of the World for many ages lay dry and barren round about to God Juffering all Wations in times pafe to valk in their own was; the ways of their own upperfittion and Idologic in times pafe to valk in their own was; the ways of their own upperfittion and Idologic in times pafe to valk in their own was; the ways of their own the Covenants of promiles, having no hope, and without God in the world, that is; they was executed the fore preculiarly described under this character, the Gentles which know not God: Indeed the Religion of the Jews was in it felf incapable to be extended over the World, many confiderable parts of six as Sacrifices, First fruits, Oblations, Sec. (called by the Jews as themselves and from the Times flutures belonging to that land being to be performed at Jews flem and the Temple, which could not be done by those Nations that lay a confiderable cliffance from the Land of promise. They had it's true now and then some few Proselytes of the Gentles; who came over and imbodied themselves into their way of worship; but then they either resided among the Jews, or by reason of their vicinity to Judae were capable to make their personal appearance, and to comply with the publick Institutions of the Divine Law. Other Proselytes they had called Proselytes of the Gaec, who lived dispersed in all Countries, whom the Jews and Indian Proselytes of the publick Institutions of the Divine Law. Other Proselytes they had called Proselytes of the Gaec, who lived dispersed in all Countries, whom the Jews and Indian Proselytes of the publick Institutions of the Divine Law. Other Proselytes they had called Proselytes of the Gaec, who lived dispersed in all Countries, whom the Jews and Indian Proselytes of the Gaec, who lived dispersed in all Countries, whom the Jews and Indian Proselytes of the Gaec, who lived dispersed in all Countries, whom they are a law of the probable to make their personal appearance and to comply with th

cluded that would enter in. And the Divine Providence was fingularly remarkable in this affair, that after our Lord's 'Aftenfion, when the Apoftles were going upon their Commiffion, and were first folemnly to proclaim it at Jerufalem, there were dwelling there at that time Parthians, Medes, Elamites, &c. persons out of every Nation under Heaven, that they might be as the First fruits of those several Countries, which were to be gathered in by the preaching of the Gospel, which was accordingly done with great success, the Christian Religion in a sew years spreading its triumphant Banners

over the greatest part of the then known World.

12. AND as the true Religion was in those Days pent up within one particular Country, fo the more publick and ordinary worship of God was confined only to one particular place of it, viz. ferufalem, hence called the Holy City. Here was the Temple, here the Pricits that ministred at the Altar, here all the more publick Solemnities of Divine Adoration, Thither the Tribes go up, the Tribes of the Lord unto the Testimon of Israel. to give thanks unto the Name of the Lord. Now this was not the least part of the bondage of that diffensation to be obliged thrice every Year to take such long and tedious Tournies, many of the Years living some Hundreds of Miles distance from Jerusalem, and lostrictly were they limited to this place, that to build an Altar, and offer Sacrifices in any other place (unless in a case or two wherein God did extraordinarily dispense) although it were to the true God, was though not falle, yet unwarrantable worship; for which reason the Jews at this day abstain from Sacrifices, because banished from Jerusalem and the Temple, the only legal place of offering. But behold the liberty of the Gospel in this case, we are not tied to present our devotions at Jerusalem, a pious and sincere mind is the best Sacrifice that we can offer up to God, and this may be done in any part of the World no less acceptably, than they of old facrificed in the Temple. The hour cometh, when ye

no less acceptably, than they of old facrificed in the Temple. The bour cometh, when ye John, 12-13. Bull neither in this Mountain, (Mount Gerizim) nor yet at Jerufadem worlhip the Father, when the true worlhippers Bull worlhip; the Father in first and in truth, as our Lord told the straint of the true worlhippers Bull worlhip; the Father in first and in truth, in opposition to that carnal and or xiligit is Idolatrous worlhip that was in use among the Samaritans, who worlhipped God under the representation of a Dove: in truth, in opposition to the typical and figurative worldered in the Jews, which was but a shadow of the true worlhip of the Gospel. The great on Philode. Sacrifice required in the Christian Religion is not the sat of Beasts, or the first fruits of the Ground, but an honest heart, and a pious life, and a grateful acknowledgment of our strains.

dependance upon God in the publick Solemnities of His Praife and Worship. For the Law and the Gospel did not differ in this, that the one commanded publick worship, the other not; but that under the one publick worship was fixed to one only place, under the other it is free to any where the providence of God has placed us, it being part of the duty bound upon us by natural and unalterable obligations, that we should publickly meet together, for the solemn Celebration of the Divine honour and

12. NOR is the Oeconomy of the Gospel less extensive in time than place: the Old Testament was only a temporary dispensation, that of the Gospel is to last to the end of the World; the Law was to continue only for a little time, the Gospel is an Everlasting Covenant; the one to be quickly antiquated and abolished, the other never to be done away by any other to fucceed it. The Jews indeed stickle hard for the perpetual and immutable obligation of the Law of Moses, and frequently urge us with those places, where the Covenant of Circumcifion is called an Everlafting Covenant, and God faid to Gen. 17. 7. chuse the Temple at Jerusalem to place his name there for ever, to give the Land of Ca 1 Kings 9. 3. naan to Abraham and his feed for an evertafting possession, thus the Law of the Passeover is Exod. 12. 14. called an Ordinance for ever, the command of the First-fruits a statute for ever, and the Levit. 23. 14. like in other places, which feem to intimate a perpetual and unalterable Difpensation. But the answer is short and plain, that this phrase לעולם for ever (though when 'tis applied to God it always denotes Eternity) yet when 'tis attributed to other things, it implies no more than a periodical duration, limited according to the will of the Lawgiver, or the nature of the thing; thus the Hebrew Servant was to serve his Master for Exod. 21. 6. ever, that is, but for seven years, till the next year of Jubilee: He shall walk before mine 1 Sam. 2, 36, anointed for ever, fays God concerning Samuel, that is, be a Prieft all his days. Thus when the Ritual services of the Mofaick Law are called Statutes for ever, the meaning is, that they should continue a long time obligatory, until the time of the Messiah, in whose days the Sacrifice and Oblation was to cease, and those carnal Ceremonies to give way to the more spiritual services of the Gospel. Indeed the very typical nature of that Dispensation evidently argued it to be but for a time, the shadow being to cease, that the fubfiance might take place; and though many of them continued some confiderable time after Christ's death, yet they lost their positive and obligatory power, and were used only as things indifferent in compliance with the inveterate prejudices of new Converts, lately brought over from Judaism, and who could not quickly lav aside that great veneration which they had for the Rites of the Mosaick Institution. Though even in this respect it was not long before all Jewill Ceremonies were thrown off, and Moses quite turned out of doors. Whereas the Evangelical state is to run parallel with the age and duration of the World, 'tis the Everlafting Covenant, the Heb. 12. 20. Everlafting Gospel, the last Dispensation that God will make to the World: God who Rev. 14. 6. at fundry times, and in divers manners spake in time past by the Prophets, hath in these last Heb. 1. 1, 2. days spoken to us by his Son; in which respect the Gospel in opposition to the Law is stiled a Kingdom that cannot be moved. The Apostle in the foregoing Verses speaking Heb. 12. 28. concerning the Mofaical state, Whose voice (lays he) then shook the Earth, but now he hath promised, saying, Tet once more Ishake not the Earth only, but also the Heaven (a phrase peculiar to the Scripture to note the introducing a new scene and state of things) and this word, Tet once more, signisfieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, that is, that the state of the Gospel may endure for ever. Hence Christ is said to have an unchangeable Priesthood, to be a Priest for ever, to be consecrated for ever more. From all which it appears, how incomparably happy we Christians are under the Gospel, above what the fews were in the time of the Law; God having placed us under the best of Dispensations, freed us from those many nice and troublesome observances to which they were tied, put us under the clearest discoveries and revelations, and given us the most noble, rational, and masculine Religion, a Religion the most persective of our natures, and the most conducive to our happiness; while their Covenant at best was faulty, and after all could not make him that did the service persect in things pertaining to the Conscience.

Blessed are the eyes which see the things that ye see; for I tell you that many Prophets and Luke 10.23. Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

The End of the APPARATUS.





GREAT EXEMPLAR

Sanctity and Holy Life

According to the Christian Institution;

HISTORY

OFTHE

LIFE and DEATH

Of the Ever-Bleffed

JESUS CHRIST,

THE

SAVIOUR of the WORLD.

WITH

CONSIDERATIONS and DISCOURSES upon the several Parts of the Story;

And PRAYERS fitted to the feveral MYSTERIES.

IN THREE PARTS.

The Eighth Edition.

By JER. TAYLOR, Chaplain in Ordinary to King CHARLES I. and late Lord Bishop of Down and Conner.

LONDON

Printed for Luke Meredith, at the Star in St. Paul's Church-Yard, MDCXCIII.



TO THE RIGHT HONOURABLE and most truly Noble LORD,

CHRISTOPHER LORD HATTON

Baron Hatton of Kirby, &c.

My Lord,



HEN Interest divides the Church, and the Calentures of Men breathe out in Problems and unactive Discourses, each part in purfuance of its own portion follows that Proposition which complies with and bends in all

the flexures of its temporal ends; and while all strive for Truth, they bug their own Opinions dressed up in her imagery, and they dispute for ever, and either the Question is indeterminable, or, which is worse, men will never be convinced. For such is the nature of Disputings, that they begin commonly in Mistakes, they proceed with Zeal and Fancy, and end not at all but in Schisms and uncharitable names, and too often dip their feet in blood. In the mean time, be that gets the better of his adversary, oftentimes gets no good to himself; because, although he hath sast hold upon the right side of the Problem, he may be an ill man in the midst of his triumphant Disputations. And therefore it was not here that God would have Man's Felicity to grow. For our condition had been extremely miserable, if our final state had been placed upon an uncertain hill;

and the way to it had been upon the Waters, upon which no spirit but that of Contradiction and Discord did ever move. For the man should have tended to an end of an uncertain dwelling, and walked to it by ways not difcernible, and arrived thither by chance; which, because it is irregular, would have discomposed the pleasures of a Christian Hope, as the very disputing hath already destroyed Charity, and disunited the continuity of Faith. and in the consequent there would be no Vertue, and no Felicity. But God, who never loved that Man should be too ambitiously busie in imitating His Wisdom, (and Man lost Paradise for it,) is most desirous we should imitate His Goodness, and transcribe copies of those excellent Emanations from His Holiness, whereby as He communicates Himself to us in Mercies, so He propounds Himself imitable by us in Graces. And in order to this, God hath described our way plain, certain, and determined: and although He was pleased to leave us indetermined in the Questions of exteriour Communion, yet He put it past all question that we are bound to be Charitable. He hath placed the Question of the state of Separation in the dark, in hidden and undiscerned regions: but He hath opened the windows of Heaven, and given great light to us, teaching how we are to demean our selves in the state of Conjunction. Concerning the Salvation of the Heathens He was not pleased to give us account: but He hath clearly described the duty of Christians, and tells upon what terms alone we shall be saved. And although the not inquiring into the ways of God, and the strict rules of practice, have been instrumental to the preserving them free from the serpentine enfoldings and labyrinths of Dispute: yet God also with a great design of mercy hath writ his Commandments in so large Characters, and engraven them in such Tables, that no Man can want the Records, nor yet skill to read the hand-writing upon this wall, if he understands what he understands, that is, what is placed in his own shirit. For God was therefore desirous that Humane nature should be perfected with Moral, not Intellectual Excellencies, because these only are of use and compliance with our present state and conjunction. If God had given to Eagles an appetite to swim, or to the Elephant strong desires to fly, He would have ordered that an abode in the Sea and the Air

respectively should have been proportionable to their manner of

living: for so God hath done to Man, fitting him with such Ex-

cellencies which are useful to him in his ways and progress to

Perfection.

Perfection. Aman bath great use and need of Fustice, and all the instances of Morality serve his natural and political ends? be cannot live without them, and be happy: but the filling the rooms of the Understanding with aiery and ineffective Notions, is just such an Excellency as it is in a Man to imitate the voice of Rirds . at his very best the Nightingale shall excel him, and it is of no use to that End which God designed him in the first intentions of Creation.

In pursuance of this Consideration, I have chosen to serve the purposes of Religion by doing assistance to that part of Theologie which is wholly practical, that which makes us wifer, therefore, because it makes us better. And truly (my Lord) it is enough to weary the spirit of a Disputer, that he shall argue till he hath lost his voice, and his time, and sometimes the Question too, and yet no man shall be of his mind more than was before. How few turn Lutherans, or Calvinists, or Roman Catholicks, from the Keligion either of their Country or Interest? Possibly two or three weak or interested, phantastick and case, prejudicate and effeminate understandings pass from Church to Church, upon grounds as weak as those for which formerly they did dissent: and the same Arguments are good or bad, as exteriour accidents or interiour appetites shall determine. I deny not but for great causes some Opinions are to be quitted: but when I consider how few do for sake any, and when any do, oftentimes they chuse the wrong. side, and they that take the righter do it so by contingency, and the advantage also is so little: I believe that the triumphant perfons have but small reason to please themselves in gaining Proselytes, fince their purchase is so small, and as inconfiderable to their triumph, as it is unprofitable to them who change for the worse, or for the better upon unworthy motives. In all this there is nothing certain, nothing noble. But he that follows the work of God, that is, labours to gain Souls, not to a Sect and a Subdivision, but to the Christian Religion, that is, to the Faith and Obedience of the Lord FESUS, hath a promise to be assisted and rewarded: and all those that go to Heaven are the purchase of such undertakings, the fruit of such culture and labours; for it is only a holy life that lands us there.

And now (my Lord) I have told you my Reasons, I shall not be ashamed to say that I am weary and toiled with rowing up and down in the seas of Questions which the Interests of Christendoni

have commenced; and in many Propositions of which (I am heartily persuaded) I am not certain that I am not deceived: and I find that men are most consident of those Articles which they can so little prove, that they never made Questions of them. But I am most certain, that by living in the Keligion and fear of God, in Obedience to the King, in the Charities and duties of Communion with my Spiritual Guides, in Fustice and Love with all the World in their several proportions, I shall not fail of that End which is persective of humane nature, and which will never be obtained by Disputing.

Here therefore when I had fixed my thoughts, upon sad apprehensions that God was removing our Candlestick, (for why should he not, when men themselves put the Light out, and pull the Stars from their Orbs, so hastening the day of God's Fudgment?) I was desirous to put a portion of the holy Fire into a Repository, which might help tore-inkindle the Incense, when it shall please God Religion shall return, and all his Servants sing [In convertendo

captivitatem Sion] with a voice of Eucharist.

But now (my Lord) although the refults and issues of my retirements and study do naturally run towards You, and carry no excuse for their forwardness, but the confidence that your Goodness rejects no emanation of a great affection; yet in this Address I am apt to promise to my self a fair interpretation, because I bring you an instrument and auxiliaries to that Devotion whereby we believe you are dear to God, and know that you are to good men. And if these little sparks of holy fire which I have heaped together do not give life to your prepared and already-enkindled Spirit; yet they will sometimes help to entertain a Thought, to actuate a Passion, to imploy and hallow a Fancy, and put the body of your Piety into fermentation, by presenting you with the circumstances and parts of fuch Meditations which are symbolical to those of your daily Office. and which are the passe-temps of your severest hours. My Lord, I am not so vain to think that in the matter of Devotion, and the rules of Justice and Religion, (which is the business of your life,) I can add any thing to your heap of excellent things: but I have known and felt comfort by reading, or hearing from other persons, what I knew my felf; and it was unactive upon my spirit, till it was made vigorous and effective from without. And in this sense I thought I might not be useles and impertinent.

My Lord, I defigned to be instrumental to the Salvation of all persons

The Epistle Dedicatory.

persons that shall read my Book: But unless (because Souls are equal in their substance, and equally redeemed) we are obliged to wish the Salvation of all men, with the greatest, that is, with equal defires, I did intend in the highest manner I could to express how much I am to pay to You, by doing the offices of that Duty which, although you less need, yet I was most bound to pay, even the duties and charities of Religion having this design, that when posterity (for certainly they will learn to distinguish things and persons) shall see your Honoured Name imployed to separate and rescue these Papers from contempt, they may with the more confidence expect in them something fit to be offered to such a Personage. My Lord, I have my end, if I Gerve God, and You, and the needs and interests of Souls; but shall think my return full of reward, if you shall give me pardon, and put me into your Litanies, and account me in the number of your Relatives and Servants: for indeed, my Lord, I am most heartily

Your Lordship's most affectionate

and most obliged Servant,

FER. TAYLOR.

THE

NTENTS

HE PREFACE. An Exhortation to the Imitation of the Life of CHRIST. The History of the Conception of JESUS. pag. 1. Consideration upon the Annunciation of the Bleffed MARY, and the Conception of the Holy IESUS. The Bearing of IESUS in the Womb of the Bleffed Virgin. Considerations concerning the circumstances of the Interval between the Conception and Nativity. The Nativity of our Bleffed Saviour JE-SUS. Considerations upon the Birth of our Bleffed Saviour | ESUS. Discourse 1. Of Nursing Children, in imitation of the Bleffed Virgin-Mother. p. 18. Of the great and glorious Accidents happening about the Birth of JESUS. p. 25 Considerations upon the Apparition of the Angels to the Shepherds. Considerations upon the Epiphany of the Bleffed JESUS' by a Star, and the Adoration of TESUS by the Eastern Magi. p. 31. Of the Circumcision of JESUS, and his Presentation in the Temple.

SECT. I.

SECT. II.

SECT. III.

SECT. IV.

SECT. V.

Considerations upon the Circumcision of the

Discourse 2. Of the Vertue of Obedience. Considerations upon the Presentation of J E-

Holy Child JESUS.

S US in the Temple.

Discourse 3. Of Meditation.

p. 28.

p. 41.

fol. I. SECT. VI. Of the Death of the Holy Innocents, or the Babes of Bethlehem, and the Flight of IESUS into Egypt. Considerations upon the Death of the Innofol. (i) cents, and the Flight of the Holy IESUS into Egypt.

> SECT. VII. Of the younger years of JESUS, and his Diffutation with the Doctors in the Tem-Considerations upon the Disputation of I E-SUS with the Doctors in the Temple. p. 74.

> SECT. VIII. Of the Preaching of John the Baptist, preparative to the Manifestation of JESUS. Considerations upon the Preaching of John

> p. 78. the Baptist. Discourse 4. Of Mortification and corporal Austerities.

SECT. IX. Of TESUS being Baptized, and going into the Wilderness to be Tempted. p. 93. Considerations upon the Baptizing, Fasting, and Temptations of the Holy JESUS by the Devil. P. 95, Discourse s. Of Temptation. p. 102. p. 116. Discourse 6. Of Baptism. Of Baptizing Infants. p. 127.

SECT. X. Of the first Manifestation of JESUS, by the Testimony of John, and a Miracle, Considerations touching the Vocation of five Disciples, and of the first Miracle of JE: SUS, done at Cana in Galilee. p. 155. Discourse 7. Of Faith. p. 159.

SECT. XI. Of CHRIST's going to Jerusalem to the Passeover the sirst time after his ManifestDiscourse 8. Of the Religion of Holy Places.

SECT. XII.

Of IESUS's departure into Galilee: his manner of Life. Miracles and Preaching: his calling of Disciples: and what happened until the fecond Passeover. D. 181 Considerations upon the Intercourse happening between the Holy [ESUS and the Woman of Samaria. Confiderations upon CHRIST's first Preaching, and the Accidents happening about

shat time p. 193 Discourse 9. Of Repentance. p. 197.
Upon CHRIST's Sermon on the Mount, and of the Eight Beatitudes. D. 221.

Discourse 10. Upon that part of the Decaloque which the Holy I ESUS adopted into the institution and obligation of Chri-Atanity.

Of the three additional Precepts which CHRIST Superinduced, and made parts of the Christian Law.

Discourse 11. Of CHARITY with its parts, Forgiving, Giving, not Judging. p. 232.

Of Alms. p. 258. Discourse 12. Of the second additional Precept of CHRIST, (viz.) of PRAY-

Discourse 13. Of the third additional Precept of CHRIST, (viz.) of the manner FÁSTING.

Discourse 14. Of the Miracles which I E. SUS wrought for confirmation of his Doctrine, during the whole time of his Preaching.

SECT. XIII. Of the Second Year of the Preaching of TEsus. D. 280.

ation, and what followed till the expiration | Discourse 15. Of the Excellency, Fale, Real Sonableness and Advantages of bearing CHRIST's Toke, and leving according to his Institution. Discourse 16. Of Certainty of Salvation.

> SECT. XIV. Of the Third Year of the Preaching of I F. Discourse 17. Of Scandal, or Giving and taking Offence. p. 228. Discourse 18. Of the Causes and Manner of the Divine Judgments. P. 335.

> > SECT XV.

Of the Accidents happening from the Death of Lazarus, until the Death and Burial of TESUS. JESUS. P. 345. Considerations of some preparatory Accidents before the entrance of IESUS into his Pallion. rajjion. P. 357. Considerations upon the Walhing of the Disciples feet by JESUS, and his Sermon of Humility. Discourse 19. Of the Institution and Reception of the Holy Sacrament of the Lord's Considerations upon the Accidents happening on the Vefpers of the Passion. Considerations upon the Scourging, and other accidents happening from the Apprehension till the Crucifixion of JESUS. p. 389. Difcourse 20. Of Death, and the due manner of Preparation to it. Considerations upon the Crucisission of the

SECT. XVI. Of the Resurrection and Ascention of I E-Considerations upon the Accidents happening in the Interval after the Death of the Holy IESUS untill his Refurrection. P. 423.

Holy IESUS.



HRISTIAN Religion bath fo many exteriour advantages to its Reputation and Advancement, from the Author and from the Ministers, from the Fountain of its Origination and the Chanels of Conveyance, (GOD being the Author, the World Incarnate being the great Doctor and Preacher of it, his Life and Death being its

Confignation, the Holy Spirit being the great Argument and demonstration of it, and the Apostles the Organs and Conduits of its dissemination.) that it were giorious beyond all opposition and disparagements though we should not consider the Excellency of its Matter, and the Certainty of its Probation, and the Efficacy of its Power, and the Perfection and rare accomplishment of its Design. But I consider that Christianity is therefore very little understood, because it is reproached upon that pretence which its very being and defign does infinitely confute. It is esteemed to be a Religion contrary in its Principles or in its

Precepts to that Wisdom * whereby the World is governed, and Commonwealths increase, and Greatness is acquired, and Kings go to war, and our ends of Interest are served and promoted; and that it is an Institution so wholly in order to another World, that it does not at all communicate with this, neither in its End nor in its Discourses, neither in the Policy nor in the Philosophy. And therefore as

* Fatis accède Dessque, Es cole felices, miseros singe. Sidera serra Iti distant, & stamma mari, sie utile resto. nt appart, & pamma mars, pe utile tecto. Sceptroum vis tota perit, fi pendere jufta Inipit; è evertique arces respectus honesti. Libertus scelerum est qua regna invisa tuctur, Sublatus s, modus gladiis. Facere omnia save Non impune licet, nifi dum facis. Exeat aula Qui volet esse pius : virtus et summa potestas Non cocumi. Semper metuet quem fava pude-bunt. Lucan. 1. 8-

the Doctrine of the Cross was entertained at first in scorn by the Greeks.in offence and indignation by the Jews; so is the whole System and collective Body of Christian Philosophy esteemed imprudent by the Politicks of the world, and flat and irrational by some men of excellent wit and sublime discourse; who, because the permissions and dictates of natural, true and effential Reason are at no hand to be contradicted by any superinduced Discipline, think, that whatsoever seems contrary to their Reason is also violent to our Nature, and offers indeed a good to us. but by wavs unnatural and unreasonable. And I think they are very great strangers to the present affairs and persuasions of the World, who know not that Christianity is very much undervalued upon this principle, men infenfibly becoming unchriftian, because they are persuaded that much of the Greatness of the World is contradicted by the Rehgion. But certainly no mistake can be greater. For the Holy Tessus by his Doctrine did instruct the Understandings of men, made their Appetites more obedient, their Reason better principled, and argumentative with less deception, their Wills apter for noble choices, their Governments more prudent, their present Felicities greater, their Hopes more excellent, and that duration which was intended to them by their Creator

p. 411.

he made manifest to be a state of Glory. And all this was to be done and obtained respectively by the ways of Reason and Nature. such as God gave to Man then when at first he designed him to a noble and immortal condition; the Christian Law being, for the substance of it. nothing but the * restitution and perfection of the Law of Nature. And assigns, this I shall represent in all the parts of its natural progression; and I restricts, intend it not only as a Preface to the following Books, but for an In-(fil. am) troduction and Invitation to the whole Religion.

Panar. I. T. tom. thum. 5. Nibil auton megis congruis com huminis natura quam Chrifti Philosophia, quae penè nibil aliud agit quàm ut naturam cellassam fua restituat Impecenta. Europ. 11 11.00p. Editi.

Ratio Dei Deur est humanis rebus con-fulent, que caust est bominibus bene béa-téque vivendi, si non concession sibi munus 2 summo Deo negligans, Chalcid, ad Tima. 16.

2. For God when he made the first emanations of his eternal Being, and created Man as the End of all his productions here below, defigned him to an End fuch as himself was pleased to chuse for him, and

gave him abilities proportionable to attain that End. God gave Man a reasonable and an intelligent Nature. And to this noble Nature he defigned as noble an End: he intended Man should live well and happily. in proportion to his appetites, and in the reasonable doing and enjoying those good things which God made him naturally to defire. For fince God gave him proper and peculiar Appetites with proportion to their own Objects, and gave him Reason and abilities, not only to perceive the fapidness and relish of those objects, but also to make reflex acts upon fuch perceptions, and to perceive that he did perceive, which was a rare inftrument of pleasure and pain respectively; it is but reafonable to think, that God, who created him in mercy, did not only proportion a Being to his nature, but did also provide satisfaction for all those Appetites and defires which himself had created and put into him. For if he had not, then the Being of a Man had been nothing but a flate of perpetual Affliction, and the creation of men had been the greatest Unmercifulness in the world; disproportionate objects being mere inflances of affliction, and those unsatisfied appetites nothing else but instruments of torment.

3. Therefore, that this intendment of God and Nature should be effected, that is, that Man should become happy, it is naturally necesfary, that all his regular Appetites should have an Object appointed them, in the fruition of which Felicity must consist. Because nothing is Felicity, but when what was reasonably or orderly desired is possessed: for the having what is not defired, or the wanting of what we defired. or the defiring what we should not, are the several constituent parts of Infelicity; and it can have no other constitution.

4. Now the first Appetite Man had in order to his great End was, The first to be as perfect as he could, that is, to be as like * the best thing he was his nature and condition would permit. And although by Aand dam's fancy and affection to his Wife, and by God's appointing fruit for him, we see the lower Appetites were first provided for: yet the first Appetite which Man had as he diffinguishes from lower creatures, was to be like God; (for by that the Devil tempted him;) and in order to Ariff. de that he had naturally sufficient instruments and abilities. For although

by being abused with the Devil's sophistry he chose an incomperent infirmment; yet because it is naturally certain; that Love is the erested affimilation of the object and the faculty, Adam by loving God might very well approach nearer him according as he could. And it was natural to Adam to love God, who was his Father, his Creator, the Founrain of all good to him, and of excellency in himfelf; and whatforver is understood to be such it is as natural for us to love, and we do it for the fame reasons for which we love any thing elfe; and we cannot love for any other reason but for one or both these in their proportion apprehended an against and only of the special and

5. But because God is not only excellent and good, but by being fix. preme Lord hath power to give us what Laws he pleases. Obedience to his Laws therefore becomes naturally, but confequently, necessary, when God decrees them, because he does make himself an enemy roall Rebels and disobedient sons, by affixing penalties to the transgressors. And therefore Difobedience is naturally inconfiftent not only with love to our felves, because it brings afflictions upon us; but with love ro our supreme Law-giver: it is contrary to the natural love we bear to God fo understood, because it makes him our enemy, whom naturally and reasonably we cannot but love; and therefore also opposite to the first Appetite of Man, which is to be like God, in order to which we have naturally no instrument but Love, and the consequents of Love.

6. And this is not at all to be contradicted by a pretence that a main does not naturally know there is a GOD. Because by the same inffrument by which we know that the World began, or that there was a First man, by the same we know that there is a GOD, and that he alfo knew it too, and converfed with that God, and received Laws from him. For if we discourse of Man, and the Law of Nature, and the first Appetites, and the first Reasons, abstractedly, and in their own complexions, and without all their relations and provisions, we difcourfe jejunely, and falfely, and unprofitably. For as Man did not come by chance, nor by himfelf, but from the universal Cause: so we know that this universal Cause did do all that was necessary for him in order to the End he appointed him. And therefore to begin the history of a Man's Reason, and the philosophy of his Nature, it is not necessary for us to place him there where without the confideration of a * GOD; *00 200 or Society, or Law, or Order, he is to be placed, that is, in the state of the stat of a thing rather than a person: but God by Revelations and Scriptures of the above having helped us with Propositions and parts of story relating Man's first zero.

στας ενθεύθεν ηθ δεί παν το τοικτον αρχωί έχων, εί μεθλουβί τι έρειν πελ αβαθών κλ κακών. Chrylip, de Dijic.g.

7. From this first Appetite of Man to be like God, and the first natural instrument of it, Love, descend all the first obligations of Religion. In which there are some parts more immediately and naturally expreffive, others by superinduction and positive command. Natural Religion I call fuch actions which either are proper to the nature of the thing we worship; such as are giving praises to him, and speaking ex-

make the most perfect derivation of Propositions.

and real condition, from thence we can take the furest account, and rear and rear account, account, and rear account, account, account, account, account, account, account, ac

cellent things of him, and praying to him for fuch things as we need. and a readiness to obey him in whatsoever he commands: or elsesuch as are expressions proportionate to our natures that make them a that is, giving to God the best things we have, and by which we can declare our efteem of his honour and excellency; affigning some portion of our time, of our estate, the labours of our persons, the increase of our ftore, * First-fruits, Sacrifices, Oblations, and Tithes, which therefore God rewards, because he hath allowed to our natures no other instru-God rewards, because he nath anower to your monator in some manner, and you ments of doing him honour, but by giving to him in some manner, and you the best thing we have: 1977 76 ml which we believe honourable and apt, the best thing we have: อาณ ชาย-อาณ ชาย-อาณ ชาย-

8. The next Appetite a man hath is, to beget one-like himfelf, God having implanted that appetite into Man for the propagation of mankind, and given it as his first Bleffing and permission: It is not good for man *De summ. to be alone; and, Increase and multiply. And * Artemidorus had something of this doctrine, when he reckons these two Laws of Nature, Deum colere, Mulieribus vinci, To worship God, and to be overcome by women, in proportion to his two first Appetites of Nature, To be like God, and To have another like himself. This Appetite God only made regular by his first provisions of satisfaction. He gave to Man a Woman for a Wife, for the companion of his forrows, for the instrument of multiplication; and yet provided him but of one, and intimated he should have no more. Which we do not only know by an after revelation, the Holv Felus having declared it to have been God's purpose but Gen. 2.24 Adam himself understood it, as appears by his first discourses at the entertainment of his new Bride. And although there were permissions afterward of Polygamy, yet there might have been a greater pretence of necessity at first, because of enlarging and multiplying fountains rather than chanels; and three or four at first would have enlarged mankind by greater proportion than many more afterwards: little distances near the Centre make greater and larger figures than when they part near the fringes of the Circle. And therefore those after-permissions were to avoid a greater evil; not a hallowing of the licence, but a reproach of their infirmity. And certainly the multiplication of Wives is contrariant to that defign of love and endearment which God intended at first between Man and Wife.

Claudian. hell.Gil.lon -----Connubia mille: Non illis generis nexus, non pignora cura, Sed numero languet pietas-----

And amongst them that have many Wives, the relation and necessitude guilb., s is trifling and loofe, and they are all equally contemptible; because the mind RANDO entertains no loves or union, where the object is multiplied, and the act unon what fixed and distracted. So that this having a great commodity in order to acres to the beautiful of the state of the Man's great End, that is of living well and happily, feems to be inten-And the ded by God in the nature of things and instruments natural and reamost part fonable towards Man's End; and therefore to be a Law, if not natural, rolar not at least positive, and superinduced at first in order to Man's proper yenr, osis un ser Sehen Eurip. Androm.

Ends: However, by the provision which God made for satisfaction of this Appetite of Nature, all those actions which deflect and erre from the order of this End are unnatural and inordinate, and not permitted by the concession of God, nor the order of the thing; but such actions only which naturally produce the end of this provision and fatisfaction are natural, regular, and good.

9. But by this means Man grew into a Society and a family, and having productions of his own kind, which he naturally defired, and therefore loved, he was confequently obliged to affift them in order to their End, that they might become like him, that is, perfect men, and brought up to the same state. And they also by being at first impotent, and for ever after * beneficiaries and obliged persons, are for the present sub- * Nith & ject to their Parents, and for ever after bound to duty; because there being in solding which they can do that can directly produce so great a be-ma, quad nefit to the Parents, as they have to the Children. From hence natural-non fit prily descend all those mutual Obligations between Parents and Children, de suo dessewhich are instruments of Protection and benefit on the one side, and rangan ac-Duty and Obedience on the other: and all these to be expressed accor-productant ding as either of their necessities shall require, or any stipulation or Philo. contract shall appoint, or shall be superinduced by any positive Laws

of God or Man.

to. In natural descent of the Generations of Man this one sirst Family was multiplied so much, that for conveniency they were forced to divide their dwellings: and this they did by Families especially, the great Father being the Major-domo to all his Minors. And this division of dwellings, although it kept the same form and power in the several Families which were in the original, yet it introduced some new necesfities, which, although they varied in the inflance, yet were to be determined by fuch instruments of Reason which were given to us at first upon forefight of the publick necessities of the World. And when the Families came to be divided, that their common Parent being extinct. no Master of a Family had power over another Master; the rights of fuch men and their natural power became equal, because there was nothing to diffinguish them, and because they might do equal injury, and invade each other's possessions, and disturb their peace, and surprise their liberty. And so also was their power of doing benefit equal, though not the same in kind. But God, who made Man a sociable creature, because he knew it was not good for him to be alone, so dispensed the abilities and possibilities of doing good, that in something or other every man might need or be benefited by * every man. Therefore that they might pur- * Animus fue the End of Nature, and their own appetites of living well and hap-beraticals pily, they were forced to confent to fuch Contracts which might fecure elian interior, and supply to every one those good things without which he could not describe live happily. Both the Appetites, the Irascible and the Concupicible, Senec do fear of evil, and defire of benefit, were the sufficient endearments of Beneficant Contracts, of Societies, and Republicks. And upon this stock were de-commeda creed and hallowed all those Propositions, without which Bodies politick preterous: and Societies of men cannot be happy. And in the transaction of these, primaputamany accidents daily happening, it grew ftill reasonable, that is, necesfary to the End of living happily, that all those after Obligations should

be observed with the proportion of the same saith and endearment which bound the first Contracts. For though the natural Law be always the same, yet some parts of it are primely necessary, others by supposition and accident; and both are of the same necessary, others by supposition and accident; and both are of the same necessary in the several cases. Thus, to obey a King is as necessary and naturally reasonable, as to obey a Father, that is, supposing there be a King, as it is certain naturally a man cannot be; but a Father must be supposed. If it be made necessary that I promise, it is also necessary that I perform it; for else I shall return to that inconvenience which I sought to avoid when I made the Promise. And though the instance be very far removed from the first necessities and accidents of our prime being and production; yet the reason still pursues us, and natural Reason reaches up to the very last minutes, and orders the most re-

more particulars of our well-being. Thus, Not to Steal, Not to commit Adultery, Not to Kill, are very reasonable prosecutions of the great End of Nature, of living well and happily. But when a man is faid to Steal, when to be a Murtherer, when to be Incestuous, the natural Law doth not teach in all cases: but when the fuperinduced Conftitution hath determined the particular Law, by natural Reason we are obliged to observe it: because though the Civil power makes the inftance, and determines the particular: ver right Reason makes the Sanction, and passes the Obligation. The Law of Nature makes the major Proposition; but the Civil Constitution, or any superinduced Law, makes the Assumption in a practical Syllogism. To kill is not Murther; but to kill fuch persons whom I ought not. It was not Murther among the Tews to kill a Man-flayer before he entred a City of Refuge: to kill the same man after his entry, was. Among A Gellius, the Romans, to kill an Adulteress or a Ravisher in the act was lawful: with us it is Murther. Murther, and Incest, and Thest, always were unlawful; but the same actions were not always the same crimes. And it is just with these as with Disobedience, which was ever criminal: but the fame thing was not estimated to be Disobedience, nor indeed could any thing be fo, till the Sanction of a Superiour had given the instance of Obedience. So for Thest: To catch Fish in Rivers, or Deer, or Pigeons, when they were effected fera natura, of a wild condition, and fo prime occupantis, was lawful; just as to take or kill Badgers or Foxes, and Bevers, and Lions: but when the Laws had appropriated Rivers, and divided Shores, and imparked Deer, and housed Pigeons, it became Theft to take them without leave. To despoil the Egyptians was not Theft, when God, who is the Lord of all poffessions, had bidden the Israelites: but to do so now were the breach of the natural Law, and of a Divine Commandment. For the natural Law (I faid) is eternal in the Sanction, but variable in the inflance and the expression. And indeed the Laws of Nature are very few: They were but two at first, and but two at last, when the great change was made from Families to Kingdoms. The first is, to do duty to God: The second is, to do to our selves and our Neighbours, that is, to our Neighbours as to our selves, all those actions which naturally, reasonably, or by institution or emergent necessity are in order to a happy life. Our Blessed Saviour reduces

all the Law to these two; 1. Love the Lord with all thy heart, 2. Love

thy

thy Neighbour as thy felf. In which I observe, in verification of my former * discourse, that Love is the first natural bond of Duty to God, Num. 4, and so also it is to our Neighbour. And therefore all intercourse with our Neighbour was sounded in, and derived from, the two greatest endearments of Love in the world: A man came to have a Neighbour by being a Husband, and a Father.

12. So that still there are but two great natural Laws binding us in our relations to God and Man; we remaining effentially, and by the very design of creation, obliged to God in all, and to our Neighbours in the proportions of equality, [as thy felf;] that is, that he be permitted and promoted in the order to his living well and happily, as thou art. For Love being there not an affection, but the duty that refults from the first natural bonds of Love, which began Neighbourhood. fignifies Justice, Equality, and such reasonable proceedings which are in order to our common End of a happy life, and is the same with that other. Whatfoever ye would that men should do to you, do you to them: and that is certainly the greatest and most effective Love, because it best promotes that excellent End which God defigned for our natural perfection. All other particulars are but profecutions of these two, that is. of the order of Nature: fave only that there is a third Law, which is a part of Love too, it is Self-love, and therefore is rather supposed than at the first expressed, because a man is reasonably to be presumed to have in him a sufficient stock of Self-love, to serve the ends of his nature and creation: and that is, that man demean and use his own body in that decorum which is most orderly and proportionate to his perfective End of a happy life; which Christian Religion calls [Sobriety.] And it is a prohibition of those uncharitable self-destroying fins of Drunkenness.Glurtony, and inordinate and unreasonable manners of Lust, destructive of Nature's intendments, or at least no ways promoting them. For it is naturally lawful to fatisfie any of these desires, when the desire does not carry the fatisfaction beyond the defign of Nature, that is, to the violation of health, or that happy living which confifts in observing those Contracts which mankind thought necessary to be made in order to the fame great End; unless where God hath superinduced a restraint making an instance of Sobriety to become an act of Religion, or to pass into an expression of Duty to him. But then it is not a natural, but a Religious Sobriety; and may be inftanced in fafting or abstinence from some kinds of meat, or fome times or manners of conjugation. These are the three natural Laws described in the Christian Doctrine, that we live, 1. Godly, 2. Soberly, 3. Righteoully. And the particulars of the first are ordinarily to be determin'd by God immediately, or his Vicegerents, and by Reason observing and complying with the accidents of the world, and dispositions of things and persons: the second by the natural order of Nature, by fense and by experience: and the third by humane contracts and civil Laws.

13. The refult of the preceding discourse is this. Man, who was defigned by God to a happy life, was fitted with sufficient means to attain that End, so that he might, if he would, be happy; but he was a free Agent and so might chuse. And it is possible that Man may fail of his End, and be made miserable, by God, by himself, or by his neighbour;

or by the same persons he may be made happy in the same proportions as they relate to him. If God be angry or disobeyed, he becomes our enemy, and so we fail: If our Neighbour be injured or impeded in the direct order to his happy living, he hath equal right against us as we against him, and so we fail that way: And if I be intemperated I grow fick and worsted in some Faculty, and so I am unhappy in my self. But if I obey God, and do right to my Neighbour, and confine my felf within the order and defign of Nature, I am secured in all ends of Bleffing in which I can be affifted by these three, that is, by all my relatives; there being no End of man defigned by God in order to his Happiness to which these are not proper and sufficient instruments. Man can have no other relations, no other discourses, no other regular appetites, but what are ferved and fatisfied by Religion, by Sobriety, and by Justice. There is nothing whereby we can relate to any person who can hurt us, or do us benefit, but is provided for in these three. These therefore are all, and these are sufficient.

14. But now it is to be enquired how these become Laws obliging us to Sin if we transgress, even before any positive Law of God be superinduced: for else, how can it be a natural Law, that is, a Law obliging all Nations and all persons, even such who have had no intercourse with God by way of special revelation, and have lost all memory of tradition; for either such persons, whatsoever they do, shall obtain that End which God designed for them in their nature, that is, a happy life according to the duration of an immortal nature: or else they shall perish for prevaricating of these Laws. And yet if they were no Laws to them, nor decreed and made facred by sanction, promulgation and appendent penalties, they could not so oblige them as to become the

Rule of Vertue or Vice.

15. When God gave us natural Reason, that is, sufficient ability to do all that should be necessary to live well and happily, he also knew that fome Appetites might be irregular, just as some stomachs would be fick, and some eyes blind; and a man being a voluntary Agent might chuse an ill with as little reason as the Angels of darkness did, that is, they might do unreasonably because they would do so: and then a man's Understanding should serve him but as an instrument of mischief, and his Will carry him on to it with a blind and impotent defire; and then the beauteous order of creatures would be discomposed by unreasonable and unconfidering or evil persons. And therefore it was most necessary that Man should have his appetites confined within the designs of Nature, and the order to his End: for a Will without the restraint of a superiour power, or a perfect Understanding, is like a knife in a child's hand, as apt for mischief as for use. Therefore it pleased God to bind Man by the fignature of Laws, to observe those great natural reasons, without which Man could not arrive at the great End of God's defigning, that is, he could not live well and happily. God therefore made it the first Law to love him, and, which is all one, to worship him, to speak honour of him, and to express it in all our ways, the chief whereof is Obedience. And this we find in the instance of that positive Precept which God gave to Adam, and which was nothing but a particular of the great general. But in this there is little feruple; because it is not imaginable that

that God would in any period of time not take care that himself be honoured, his glory being the very End why he made Man wand therefore it must be certain, that this dideat the very first pass into a Law.

16. But concerning this and other things, which are usually called natural Laws, I confider, that the things themselves were such that the doing them was therefore declared to be a Lawi because the not doing them did certainly bring a punishment proportionable to the crime that is, 1. a just deficiency from the End of creation, from a good and happy life; 2. and also a punishment of a guilty Conscience: which I do not understand to be a fear of Hell, or of any supervening penalty, unless the Conscience be accidentally instructed into such fears by experience or revelation; but it is a malum in genere Rationis, a disease or evil of the Reasonable faculty: that, as there is a rare content in the discourses of Reason, there is a satisfaction an acquiescency, like that of creatures in their proper place, and definite actions, and competent perfections; fo in prevarienting the natural Law there is a diffatisfaction, a difease, a removing out of the place, an unquietness of spirit, even when there is no monitor or observer. Adeò facinora atque flagitia sua ipsi quòque in supplicium verterant. Neque frustrà præstantissimus [Plato] sapientiæ surmare Colitus eft, si recludantur Tyrannorum mentes, posse aspici laniatus & iclus, quando ut corpora verberibus, ità savitià, libidine, malis consultis animus dilaceretur, faid (a) Tacitus out of (b) Plato, whose words are; 'Anna mon (a) Anna. λίκις το μεγάλε βασιλέω: Επλαβομεν . ή άλλε ότιεν βασιλέω: ή δυνάς ε, καθείδει είδει (b) In Gorυνιε: ο τ τυχώς, αλλα διαμεματιγωμβίω, & ελών μετω, υπό δπορκιών & αλικία. It is sin for fr naturally certain, that the cruelty of Tyrants torments themselves, and is a hook in their nostrils, and a * scourge to their spirit; and the pungency of forbidden Lust is truly a thorn in the flesh, full of anguish and "Rhadafecret vexation.

Onioa ลัง ราง บุเมีย ตองกอน อักรลัง ที่ มีอง, หลัง ในสรอง อมรีย์ สอุณกั ร่าวแสโล อริก รั ในทั้ง เพียงระยะ

Quid, demens, manifesta negas? En, pettus inustæ Deformant maculæ, vitissque inolevit imago,

faid Claudian of Rusinus. And it is certain to us, and verified by the experience and observation of all wise Nations, though not naturally demonstrable, that this secret punishment is sharpned and promoted in degrees by the hand of Heaven, the singer of the same hand that writ

the Law in our Understandings.

17. But the prevarications of the natural Law have also their portion of a special punishment, besides the securge of an unquiet spirit. The man that disturbs his neighbour's rest meets with disturbances himself: and since I have naturally no more power over my neighbour than he hath over me, (unless he descended naturally from me,) he hath an equal privilege to desend himself, and to secure his quiet, by disturbing the order of my happy living, as I do his. And this equal permission is certainly so great a sanction and signature of the Law of Justice, that in the just proportion of my receding from the reasonable prosecution of my End, in the same proportion and degree my own Inselicity is become certain; and this inseveral degrees up to the loss of all, that is, of Life it self. For where no farther duration or differing state is known, there

there Death is ordinarily effected the greatest infelicity; where former thing beyond it is known, there also it is known that such prevarical tion makes that farther duration to be unhappy. So that an affront le haturally punished by an affront, the loss of a tooth with the loss of a tooth of an eye with an eye; the wiolent taking away of another man's goods by the lofing my own. For tham liable to as great an evil as I infer, and naturally he is not unjust that inflicts it. And he that is drink is a fool one a mad-man for the time, and that is his bunishment, and declares thellaw and the fin : and fo in proportions to the transgreeth ons of fobriety. But when the first of the natural laws is violated that is God is disobeyed or dishonoured, or when the greatest of natural evils is done to our Neighbour, then Death became the penalty: totthe first, in the first period of the World; to the second at the restitution of the World, that is at the beginning of the second period. He that did attempt to kill, from the beginning of Ages might have been refifted and killed, if the affaulted could not else be fafe: but he that killed actually, as Cain did, could not be killed himfelf till the Law was made in Noah's time, because there was no person living that had equal power on him, and had been naturally injuried. While the thing was doing, the affailant and the affailed had equal power: but when it was done, and one was killed, he that had the power or right of killing his murtherer is now dead; and his power is extinguished with the man. But after the Flood the power was put into the hand of some trusted person, who was to take the forfeiture. And thus I conceive these natural reasons in order to their proper end became Laws, and bound fast by the band of annexed and consequent penalties: Metum profus & noxam conscientia pro fudere habere, faid Tacitus. And that fully explains my fense.

18. And thus Death was brought into the world, not by every prevarication of any of the Laws, by any instance of unreasonableness: for in proportion to the evil of the action would be the evil of the fuffering, which in all cases would not arrive at death; as every injury. every intemperance should not have been capital. But some things were made evil by a superinduced prohibition, as eating one kind of fruit; fome things were evil by inordination: the first was morally evil, the fecond was evil naturally. Now the first fort brought in death by a prime fanction? the second, by degrees and variety of accident. For every disobedience and transgression of that Law which God made as the inftance of our doing him honour and obedience, is an integral violation of all the band between him and us; it does not grow in degrees according to the instance and subject matter; for it is as great a disobedience to eat when he hath forbidden us as to offer to climb to Heaven with an ambitious Tower. And therefore it is but reasonable for us to fear, and just in him to make us at once to suffer Death, which is the greatest of natural evils, for disobeying him. To which Death we may arrive by degrees, in doing actions against the reasonableness of Sobriety and Justice, but cannot arrive by degrees of Disobedience to God, or Irreligion: because every such act deserves the worst of things; but the other naturally deserves no greater evil than the proportion of their own inordination till God by a superinduced Law liath made them

also to become acts of Disobedience as well as Inordination, that is morally evil, as well as naturally. For, By the Law (faith S. Paul) fin be-Romana. came exceeding finful, that is, had a new degree of obliquity added to it. But this was not at first. For therefore faith S. Paul. Before, or Until, the Rome, 12 I am Sin was in the world; but Sin is not imputed when there is no Law: meaning that those fins which were forbidden by Moles's Law were actually in the manners of men and the customs of the world; but thew were not imputed, that is to fuch personal punishments and consequent evils which afterwards those fins did introduce: because those fins which were only evil by inordination, and discomposure of the order of man's End of living happily, were made unlawful upon no other stock, but that God would have Man to live happily, and therefore gave him Reafon to effect that End; and if a man became unreasonable, and did things contrary to his End, it was impossible for him to be happy, that is, he should be miserable in proportion. But in that degree and manner of evil they were imputed; and that was fainttion enough to raise natural Reason up to the constitution of a Law.

19. Thirdly, The Law of Nature being thus decreed and made obligatory was a fufficient inftrument of making Man happy, that is, in producing the End of his Creation. But as Adam had evil discourses and irregular appetites before he fell, (for they made him fall,) and as the Angels, who had no original fin, yet they chose evil at the first, when it was wholly arbitrary in them to do so or otherwise; so did Man. God made man upright, and he sought out many inventions. Some men were Ambitious, and by incompetent means would make their brethren to be their fervants; some were Covetous, and would usurp that which by an earlier distinction had passed into private possession: and then they made new principles, and new discourses, such which were reasonable in order to their private indirect ends, but not to the publick benefit, and therefore would prove unreasonable and mischievous to

themselves at last.

20. And when once they broke the order of creation, it is easie to understand by what necessities of consequence they ran into many fins and irrational proceedings. Alian tells of a Nation who had a Law binding them to beat their Parents to death with clubs, when they lived to a directly decrept and unprofitable age. The Persian Magi mingled with their distributions Mothers and all their nearest relatives. And by a Law of the Venetians, De Rap. It (says Bodinus) a Son in banishment was redeemed from the sentence, 16.4.

if he killed his banished Father. And in *Homer's* time there were a fort of Pirates who professed Robbing, and did account it honourable. But the great prevarications of the Laws of Nature were in the first Commandment. When the tradition concerning God was derived by a long line, and there were no vi-

Où a dh go lui sh go 18 s san an 18 s Angslein, dh'i Stollein, Stollidi, in Hom. Ohli, T. Ithietium A. Gell, II, 1, 18: "Oran Sa dead-sife sessipallo suscomplien, I sa'd pathas assiglest sigionis qui hor si basan some some seperite, rate complet some some some fails, rate complet some some sand assignipull, hatt. Dal. Tryph.

fible remonstrances of an extraordinary power, they were quickly brought to believe that he whom they saw not was not at all, especially being prompted to it by Pride, Tyranny, and a loose imperious spirit. Others fell to low opinions concerning God, and made such as they list of their own; and they were like to be strange Gods which were of Man's making. When Man either maliciously or carelesty became unreasonable in

alfo

the things that concerned God, God was pleased to give him over to a reprobate mind, that is, an unreasonable understanding, and false principles concerning himself and his Neighbour, that his fin against the natural Law might become its own punishment, by discomposing his natural happinels. Atheim and Idolatry brought in all unnatural Lusts, and *Rom.: many unreasonable Injustices. And this we learn from S. Paul: * As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, that is, incongruities towards the End of their creation; and fo they became full of unrighteousness, lust, covetousness, malice, envy, strife, and murther, disobedient to parents, breakers of Covenants, unnatural in their affections, and in their paffions: and all this was the confequent of breaking the first natural V.25,26 Law. They changed the truth of God into a lie: For this cause God gave them

up unto vile affections. 21. Now God, who takes more care for the good of man than man does for his own, did not only imprint these Laws in the hearts and understandings of Man, but did also take care to make this light shine clear enough to walk by, by adopting some instances of the natural Laws into Religion. Thus the Law against Murther became a part of Religion in the time of Noah; and some other things were then added concerning worshipping God, against Idolatry, and against unnatural and impure Mixtures. Sometimes God superadded Judgments, as to the 23000 Israelites for fornication. For although these punishments were not threatned to the crime in the fanction and expression of any definite Law, and it could not naturally arrive to it by its inordination; vet it was as agreeable to the Divine Justice to inflict it, as to inflict the pains of Hell upon evil livers, who yet had not any revelation of such intolerable danger. For it was sufficient that God had made such crimes to be against their very Nature; and they who will do violence to their Nature, to do themselves hurt, and to displease God, deserve to lose the title to all those good things which God was pleased to defign for Man's final condition. And because it grew habitual, customary, and of innocent reputation, it pleafed God to call this precent out of the darkness, whither their evil customs and false discourses had put it; and by such an extraregular, but very figual, punishment to remind them, that the natural permissions of Concubinate were only confined to the ends of mankind, and were hallowed only by the faith and the defign of Marriage. And this was fignified by S. Paul in Romant these words, They that sin without the Law shall also perish without the

Law; that is, by fuch Judgments which God hath inflicted on evil livers in several periods of the world, irregularly indeed, not signified in kind, but yet sent into the world with designs of a great mercy, that the ignorances and prevarications and partial abolitions of the natural Law might be cured and reftored, and by the dispersion of prejudices the state of natural Reason be redintegrate.

22. Whatsoever was besides this, was accidental and emergent. Such as were the Discourses of wise men, which God raised up in several Countries and Ages, as Job, and Eliphaz, and Bildad, and those of the families of the Patriarchs dispersed into several Countries; and constant Tradision in some noble and more eminent descents. And yet all this was forlittle and imperfect, not in it felf, but in respect of the thick cloud Manihad drawn before his Understanding, that darkfiels covered the face of the Earth in a great proportion. Almost all the World were Idolaters and when they had broken the first of the natural Laws the breach of the other was not only naturally confequent, but also by Divine stildement it descended infallibly. And yet God, bitving mankind. did not only still continue the former remedies; and added blessings. giving them fruitful feasons, and filling their hearts with food and cladness; To leaving the Nations without excuse; but also made a very noble change in the world. For having chosen an excellent Family, the fathers of which lived exactly according to the natural Law, and with obfervation of those few superadded Precepts; in which God did specificate their prime Duty, and having swelled that family to a great Nation. and given them possession of an excellent Land, which God took from feven Nations, because they were egregious violatours of the natural Laws he was pleased to make a very great restitution and declaration of the natural Law in many inflances of Religion and Justice, which he framed into positive Precepts, and adopted them into the family of the first original instances making them as necessary in the particulars as they were in the primary obligation. But the inftances were fuch, whereof tome did relate only to the present constitution of the Commonwealth; others to fuch univerfal Contracts which obliged all the World, by reafon of the equal necessity of all mankind to admit them. And these himself writ on Tables of Stone, and dressed up their Nation into a Body politick by an excellent System of politick Laws, and adorned it with a rare Religion; and left this Nation as a piece of leven in a mass of dow, not only to do honour to God, and happiness to themselves, by those instruments which he had now very much explicated, but also to transmit the same reasonable Propositions into other Nations. And he therefore multiplied them to a great necessity of a dispersion, that they might serve the ends of God and of the natural Law by their ambulatory life and their numerous differninations. And this was it which S. Paul affirms, The Law was added because of transgression: meaning, that Gal. 3. 197 because men did transgress the natural, God brought Moses's Law into the world, to be as a strand to the inundation of Impiety. And thus the world flood, till the fulness of time was come: for so we are taught by the Apostle, [The Law was added because of transgression;) but the date of this was to expire at a certain period, it was added to serve but [till the feed should come to whom the Promise was made.]

23. For because Moses's Law was but an imperfect explication of the natural; there being divers parts of the three Laws of Nature not at all explicated by that Covenant, not the religion of Prayers, not the reafonableness of Temperance and Sobriety in Opinion and Diet, and in the more noble inflances of Humanity and doing benefit it was fo short, that, as S. Paul says, The Law could not make the comers thereunto perfect : and, which was most of all considerable, it was confined to a Nation. and the other parts of mankind, had made fo little use of the Records of that Nation, that all the World was placed in darkness, and sate in the shadow of death. Therefore it was that in great mercy God sent his Son, a Light to lighten the Gentiles, and the glory of the people Ifrael y to

instruct those, and consummate these; that the imperfection of the one and the mere darkness of the other might be illustrated by the Sun of Righteoufness. And this was by reftoring the Light of Nature. (which they by evil Customs and false Principles and evil Laws had obscured.) by restoring Man to the liberty of his spirit, by freeing him from the flavery of Sin; under which they were so lost and oppressed, that all their discourses and conclusions, some of their Moral Philosophy, and all their habitual practices, were but servants of Sin, and made to cooperate to that End, not which God intended as perfective of humane Nature, but which the Devil and vicious persons superinduced to serve little ends and irregular, and to destroy the greater.

24. For certain it is, Christianity is nothing else but the most perfect design that ever was to make a man be happy in his whole capacity: and as the Law was to the Tems. fo was Philosophy to the Gentiles. a Schoolmaster to bring them to Christ, to teach them the rudiments of Happiness, and the first and lowest things of Reason; that when Christ was come, all mankind might become perfect, that is, be made reqular in their Appetites, wife in their Understandings, assisted in their Duties, directed to and instructed in their great Ends. And this is that which the Apostle calls [being perfect men in Christ Fesus,] perfect in all the intendments of Nature, and in all the designs of God. And this was brought to pass by discovering, and restoring, and improving the Law

of Nature, and by turning it all into Religion. 25. For the natural Law being a sufficient and a proportionate infrument and means to bring a man to the End defigned in his creation, and this Law being eternal and unalterable, (for it ought to be as lasting and as unchangeable as the nature it self, so long as it was capable of a Law,) it was not imaginable that the body of any Law should make a new Morality, new rules, and general proportions, either of Justice, or Religion, or Temperance, or Felicity; the essential parts of all these consisting in natural proportions and means toward the confummation of man's last End, which was first intended, and is always the same. It is as if there were a new truth in an effential and a necessary Proposition. For although the instances may vary, there can be no new Justice, no new Temperance, no new relations, proper and natural relations and intercourses, between God and us, but what always were in Praises and Prayers, in adoration and honour, and in the fymbolical expressions of God's glory and our needs.

26. Hence it comes that that which is the most obvious and notorious appellative of the Law of Nature, (that is a Law written in our bearts,) was also recounted as one of the glories and excellencies of Christianity. Plutarch saying, that Kings ought to be governed by Lams, ex-*Oux is plains, himself, that this Law must be * a mord, not written in Books and Becalous Tables, but dwelling in the Mind, a living rule, the interiour guide of their manners, and monitour of their life. And this was the same which S. Paul Expresses to be the guide of the Gentiles, that is, of all men naturally. by The Gentiles, which have not the Law, do by nature the things contained in the total the Law; which shews the work of the Law written in their hearts. And that we may see it was the Law of Nature that returned in the Sanctions

of Christianity : God declares that in the constitution of this Law he would take no other course than at first, that is, he would write them in the hearts of men: indeed with a new style, with a quill raken from the wings of the Holy Dove; the Spirit of God was to be the great Engraver and the Scribe of the New Covenant, but the Hearts of men should be the Tables. For, This is the Covenant that I will make with them Heb. 10. after those days, saith the Lord; I will put my laws into their hearts, and into their minds will I write them: And their fins and their iniquities will I remember no more: That is, I will provide a means to explate all the iniquities of man, and restore him to the condition of his first creation. putting him into the fame order towards Felicity which I first designed to him, and that also by the same instruments. Now I considers that the Spirit of God took very great care, that all the Records of the Law of Telus should be carefully kept and transmitted to posterity in Books and Sermons; which being an act of providence and mercy, was a provision left they should be lost or mistaken, as they were formerly, when God writ some of them in Tables of stone for the use of the sons of Israel. and all of them in the first Tables of Nature with the finger of Creation, as now he did in the New creature by the finger of the Spirit. But then writing them in the Tables of our minds, (befides the other,) can mean nothing but placing them there where they were before, and from whence we blotted them by the mixtures of impure principles and discourses. But I descend to particular and more minute considerations.

27. The Laws of Nature either are bands of Religion, Justice, or Sobriety. Now I confider concerning Religion, that when ever God hath made any particular Precepts to a family, as to Abraham's, or to a fingle Person, as to the man of Judah prophelying against the Altar of Bethel; or to a Nation, as to the fews at Sinai, or to all Mankind, as to the world descending from Noah; it was nothing else but a trial or an instance of our Obedience, a particular profecution of the Law of Natures whereby we are obliged to do honour to God, which was to be done by fuch expressions which are natural intercourses between God and us, or fuch as he hath made to be fo. Now in Christianity we are wholly left to that manner of profecuting this first natural Law which is natural and proportionable to the nature of the thing, which the Holv Felus calls morshipping God in spirit and truth: [In spirit,] that is, with our Souls heartily and devoutly, so as to exclude hypocrific and indifferencv; and [Intruth,] that is, without a lie, without vain imaginations and phantaftick refemblances of him, which were introduced by the evil customs of the Gentiles, and without such false guises and absurd undecencies, which as they are contrary to man's Reason, so are they contrary to the Glory and reputation of God; such as was that universal polydyin Custom of all Nations of facrificing in man's blood, and offering festi- 16 facent. val lusts and impurities in the folemnities of their Religion: for these being against the purpose and design of God, and against right Reason; are a Lie, and enemies to the truth of a natural and proper Religion. The Holv Telus only commanded us to pray often, and to praise God, to speak honour of his Name, not to use it lightly and vainly, to believe him, to revere the instruments and Ministers of Religion, to ask for

what we need to put our trust in God, to worship him, to obey him. and to love him: for all these are but the expressions of Love. And this is all Christ spake concerning the first natural Law, the Law of Religion. For concerning the Ceremonies or Sacraments which he inftituted, they are but few, and they become matter of duty but by accident, as being infruments and rites of configning those effects and mercies which God fent to the world by the means of this Law, and relate rather to the contract and stipulation which Christ made for us, than to the natural

order between Duty and Felicity. 28. Now all these are nothing but what we are taught by natural Reason, that is, what God enabled us to understand to be fit instruments of intercourse between God and us, and what was practised and taught by fober men in all Ages and all Nations, whose Records we have received, (as I shall remark at the Margent of the several Precepts.) For to make these appear certainly and naturally necessary, there was no more requifite, but that Manshould know there was a GOD, that is. an Eternal Being, which gave him all that he had or was; and to know what himself was, that is, indigent and necessitous of himself, needing help of all the Creatures, exposed to accidents and calamity, and defensible no ways but by the same hand that made him; Creation and Conservation, in the Philosophy of all the world, being but the same act continuing and flowing on him from an inflant to duration, as a Line from its Mathematical Point. And for this God took sufficient case: for he conversed with Man in the very first in such clear and certain perceptible transaction, that a man could as certainly know that God was as that Man was. And in all Ages of the world he hath not left himself without witness, but gave such testimonies of himself that were fufficient: for they did actually perfuade all Nations, barbarous and civil, into the belief of a God. And it is but a nicety to confider whether or no that proposition can be naturally demonstrated. For it was suffi-Type or no that proposition can be naturally demonstrated. For it was suffi
strain or no that proposition can be naturally demonstrated. For it was suffi
strain or no that proposition can be naturally demonstrated. For it was suffi
strain or no that proposition can be naturally demonstrated. For it was suffi
strain or no that proposition was

strain or no that proposition was

strain or no that proposition and the Proposition or no strain or no str joyn. For if there were a Sect of witty men, that durst not believe their Senses, because they thought them fallible; it is no wonder if some men should think every Reason reprovable. But in such cases Demonstration is a relative term, and fignifies every probation, greater or leffer, which does actually make faith in any Proposition. And in this God hath never been deficient, but hath to all men, that believe him, given sufficient to confirm them; to those few that believed not, sufficient to reprove

29. Now in all these actions of Religion which are naturally consequent to this belief there is no fcruple, but in the instance of Faith, which is prefented to be an infused Grace, an immission from God, and that for its object it hath principles supernatural, that is, naturally incredible; and therefore Faith is supposed a Grace above the greatest Apul La strength of Reason. But in this I consider, that if we look into all the carefully Sermons of Christ, we shall not easily find any Doctrine that in any fense troubles natural Philosophy, but only that of the Resurrection.

(For I do not think those mystical expressions of plain truths, such as are. Theing born again, eating the flesh of the Son of man, being in the Father and the Father in him 1 to be exceptions in this affertion.) And although fome Gentiles did believe and deliver that article, and particularly Chrisfippus, and the Thracians, (as Melà and Solinus report of them;) ver they could not naturally discourse themselves into it, but had it from the imperfect report and opinion of some Fews that dwelt among them. And it was certainly a Revelation or a Proposition sent into the world by God. But then the believing it is so far from being above or against Nature, that there is nothing in the world more Reasonable than to believe any thing which God tells us, or which is told us by a man fent from God with mighty demonstration of his power and veracity. Narurally our Bodies cannot rife, that is, there is no natural agent or natural canfe fufficient to produce that effect; but this is an effect of a Divine power; and he hath but a little flock of natural Reason, who cannot conclude that the same power which made us out of nothing. can also restore us to the same condition as well and easily from dust and ashes certainly, as from mere nothing. And in this, and in all the like cases. Faith is a submission of the understanding to the Word of God. and is nothing else but a confessing that God is Truth, and that he is Omnipotent, that is, he can do what he will, and he will when he hath once faid it. And we are now as ignorant of the effence and nature of forms, and of that which substantially distinguishes Man from Man. or an Angel from an Angel, as we were of the greatest Article of our Religion before it was revealed; and we shall remain ignorant for everof many natural things, unless they be revealed : and unless we knew all the fecrets of Philosophy, the mysteries of Nature, and the rules and propositions of all things and all creatures, we are fools, if we sav that what we call an Article of Faith, I mean truly fuch, is against natural Reason. It may be indeed as much against our natural reasonings, as those reasonings are against truth. But if we remember how great an ignorance dwells upon us all, it will be found the most reasonable thing in the world, only to enquire whether God hath revealed any fuch Proposition? and then, not to say, It is against natural Reason, and therefore an Article of Faith; but, I am told a Truth which I knew not till now, and fo my Reason is become instructed into a new Proposition. And although Christ hath given us no new moral Precepts, but fuch which were effentially and naturally reasonable in order to the End of Man's Creation: yet we may eafily suppose him to teach us many a new Truth which we knew not, and to explicate to us many particulars of that estate which God designed for Man in his first production, but yet did not then declare to him, and to furnish him with new Revelations, and to fignific the greatness of the designed End, to become so many arguments of indearment to fecure his Duty, that is, indeed, to fecure his Happiness by the infallible using the instruments of attaining its

30. This is all I am to say concerning the Precepts of Religion Jefus taught us: he took off those many superinduced Rites which God injoyned to the Jews, and reduced us to the natural Religion, that is, to luch expressions of Duty which all wise men and Nations nsed save only that he took away the Rite of facrificing Beafts; because it was now

(For

XIX

Ant. Mart. determined in the great Sacrifice of Himself, which sufficiently and Repador cternally reconciled all the world to God. All the other things, as well as the prayers, and Adoration, and Eucharist, and Faith in God, are of a natural Martin. Torder and an unalterable expression: And in the nature of the thing the sufficient way of address to God than these, no other expression world. The sufficient way of address to God than these, no other expression world. The sufficient way of address to God than these, no other expression world. The sufficient way of address to God than these, no other expression world. The sufficient way of address to God than these, no other expression world. The sufficient way of address to God than these, no other expression world.

21. Secondly, Concerning the Second natural Precept, Christian Religion hath also added nothing beyond the first obligation, but ex-"Her for plained it all. * What soever ye would men should do to you, do ve so to them, that is the eternal rule of Iustice; and that binds contracts, keeps promifes, affirms truth, makes Subjects obedient, and Princes just : it Political Gives fecurity to Marts and Banks, and introduces an equality of condition upon all the world: fave only when an inequality is necessary, Told 15 that is, in the relations of Government, for the preservation of the Disis Mile Common rights of equal titles and possessions, that there be some "allo ac common term endued with power, who is to be the Father of all men "least" by an equal provision, that every man's rights be secured by that sear which naturally we shall bear to him, who can and will punish all unsingular reasonable and unjust violations of Property. And concerning this also off, f unit the Holy Jefus hath added an express Precept, of paying Tribute, and all Castor's dues, to Casar. In all other particulars it is necessary that the instances and minutes of Justice be appointed by the Laws and Customs of the several Kingdoms and Republicks. * And therefore

mar positive it was that Christianity so well combined with the Government of infloration. Heathen: Princes, because whatsoever was naturally just, or declared so with the big the Political power, their Religion bound them to observe, making na diversity obediessee to be a double duty, a duty both of Justice and Religion. And the societies of Christians growing up from Conventicles to Assemblies, from Assemblies to Societies, introduced no change in the Government, but by little and little turned the Commonwealth into a Church, till the World being Christian, and Justice also being Religion, Obedience to Princes, observation of Laws, honesty in contracts, faithfulness in promises, gratitude to benefactors, simplicity in discourse, and ingenuity in all pretences and transactions, became the

Characherisms of Christian men, and the word of a Christian the greatest

folemnizy of stipulation in the world

all But concerning the general, I consider, that in two very great instances it was remonstrated, that Christianity was the greatest profecution of natural Justice and equality in the whole world. The one was in an election of an Apostle into the place of Judas. When there were two equal Candidates of the same pretension and capacity; the Question was determined by Lots, which naturally was the arbitration inequestions whose parts were wholly indifferent: and as it was used oin all times, so it is to this day used with us in many places, where, less there be a disagreement concerning the manner of tithing some exatures, and to prevent unequal arts and unjust practices, they are tiched by dot, and their fortuitous passing through the door of their fold. The other is in the Coenobitick life of the first Christians and Apostles in they had all things in common; which was that state of nature in which men lived charitably and without injustice, before the distinction

diffinction of dominions and private rights. But from this manner of life they were foon driven by the publick necessity and constitution of affairs.

33. Thirdly, Whatfoever elfe is in the Christian Law concerns the natural precept of Sobriety, in which there is forme variety and some difficulty. In the matter of Carnality the Holv Jesus did clearly reduce us to the first institution of Marriage in Paradise, allowing no other mixture but what was first intended in the creation and first facramental union: and in the instance he so permitted us to the natural Law, that he was pleased to mention no instance of sorbidden Lust, but in general and comprehensive terms of Adultery and Fornication: in the other; which are still more unnatural, as their names are concealed and hidden in shame and secrecy; we are to have no instructer but the modesty and

order of Nature.

34. As an instance of this Law of Sobriety, Christ superadded the whole doctrine of Humiltry, which Moles did not, and which feem'd almost to be extinguished in the world; and it is called by S. Paul, sapere ad sobrietatem, the reasonableness or wisdom of sobriety. And it is all the reason in the world, that a man should think of himself but iust as he is. He is deceived that thinks otherwife, and is a fool. And when we confider that Pride makes wars, and causes affronts, and no man loves a proud man, and he loves no man but himself and his flatterers. we shall understand that the Precept of Humility is an excellentart, and a happy instrument towards humane Felicity. And it is no way contradicted by a natural defire of Honour; it only appoints just and reasonable ways of obtaining it. We are not forbidden to receive Honour; but to feek it for defigns of pride and complacency, or to make it reft in our hearts. But when the hand of Vertue receives the Honour, and transmits it to God from our own head, the defires of Nature are sufficiently fatisfied, and nothing of Religion contradicted. And it is certain by all the experience of the world, that in every flate and order of men. he that is most humble in proportion to that state, is (if all things else be symbolical) the most honoured person. For it is very observable, that when God defigned Man to a good and happy life; as the natural End of his creation, to verifie this, God was pleafed to give him objects fufficient and apt to fatisfie every appetite: I fay, to fatisfie it naturally,

not to fatisfic those extravagancies which might be accidental, and procured by the irregularity either of Will or Understanding; not to taisswer him in all that his defires could extend to; but to fatisfie the necessity of every appetite: all the defires that God made, not all that man should make. For we

Vini film felem, half Venus alma creanlis Servist: hos fines trafillife noclear Ving. O 12 ras simple and obolear ry's listen, it wall oregenerate, it that organization, it will outras, gi, un I "mer verousper, dednars." At rifter Ethic L. 7.6.7.

fee even in those appetites which are common to men and beasts, all the needs of Nature and all the ends of creation are served by the taking such proportions of their objects which are ordinate to their end, and which in man we call Temperance; (not as much as they naturally can:) such as are inixtures of sexes merely for production of their kind, eating and drinking for needs and hunger. And yet God permitted our appetites to be able to extend beyond the limits of the mere natural design, that God, by restraining them, and putting

the fetters of Laws upon them, might turn natural defires into Sobriety and Sobriety into Religion, they becoming fervants of the Commandment. And now we must not call all those swellings of appetites. Natural inclination, nor the fatisfaction of fuch tumours and excrescences any part of natural felicities: but that which does just co-operate to those ends which perfect humane Nature in order to its proper End. For the appetites of meat, and drink, and pleasures, are but intermedial and instrumental to that End, and are not made for themselves. but first for the End, and then to serve God in the instances of Obedience. And just so is the natural desire of Honour intended to be a four to Vertue: (for to Vertue only it is naturally consequent, or to natural and political Superiority:) but to defire it beyond or befides the limit, is the swelling and the disease of the desire. And we can take no rule for its perfect value, but by the strict limits of the natural End, or the superinduced End of Religion in positive restraints.

35. According to this discourse we may best understand, that even the severest precepts of the Christian Law are very consonant to Nature and the first Laws of Mankind. Such as the Precept of Self-denial, which is nothing else but a confining the Appetites within the limits of Nature: for there they are permitted, (except when some greater purpose is to be served than the presentanswering the particular desire:) and whatsoever is beyond it is not in the natural order to Felicity: it is no better than an itch, which must be scratched and satisfied, but it is unnatural. But for Martyrdom it felf, quitting our goods, lofing lands, or any temporal interest, they are now become as reasonable in the present constitution of the world, as taking unpleasant potions, and fuffering a member to be cauterized, in fickness or disease. And we see that Death is naturally a less evil than a continual torment, and by fome not so resented as a great disgrace; and some persons have chosen it for fanctuary and remedy. And therefore much rather shall it be accounted prudent and reasonable, and agreeable to the most perfect defires of Nature, to exchange a House for a Hundred, a Friend for a Patron, a short Affliction for a lasting Joy, and a temporal Death for an eternal Life. For so the question is stated to us by him that understands it best. True it is, that the suffering of losses, afflictions, and death, is naturally an evil, and therefore no part of a natural Precept. or prime injunction. But when God having commanded inflances of Religion, Man will not suffer us to obey God, or will not suffer us to live, then the question is, Which is most agreeable to the most perfect and reasonable desires of Nature; to obey God, or to obey man; to fear God, or to fear man; to preferve our Bodies, or to preferve our Souls; to secure a few years of uncertian and troublesome duration, or an Eternity of a very glorious condition. Some men reasonably enough chuse to die for considerations lower than that of a happy Eternity: therefore Death is not such an evil, but that it may in some cases be defired and reasonably chosen, and in some be recompensed at the highest rate of a natural value. And if by accident we happen into an estate in which of necessity one evil or another must be suffered, certainly nothing is more naturally reasonable and eligible than to chuse the least evil; and when there are two good things propounded to our choice, both

both which cannot be pofferfied, nothing is more certainly the object of a prudent choice than the greater good. And therefore when once we understand the question of Suffering, and Self-denial, and Marryr dom, to this fense, as all Christians do, and all wise men do, and all Sects of men do in their several perswasions, it is but remembring that to live happily after this life is more intended to us by God, and is more perfective of humane nature, than to live here with all the prosperity which this state affords: and it will evidently follow, that when violent men will not let us enter into that condition by the ways of Nature and prime intendment, that is, of natural Religion, Inflice. and Sobriety, it is made in that case, and upon that supposition, certainly, naturally and infallibly reasonable to secure the perfective and principal design of our Felicity, though it be by such instruments which are as unpleasant to our senses as are the instruments of our restitution to Health: fince both one and the other in the present conjunction and flate of affairs are most proportionable to Reason, because they are soro the prefent necessity; not primarily intended to us by God, but superinduced by evil accidents and the violence of men. And we not only find that Socrates suffered death in attestation of a God, though he flattered and discoursed himself into the belief of an immortal reward. De indu-Aria consulta aquanimitatis, non de fiducia comperta veritatis, (as Tertullian favs of him:) but we also find that all men that believed the Immortality of the Soul firmly and unmovably, made no scruple of exchanging their life for the preservation of Vertue with the interest of their great hope, for Honour fometimes, and oftentimes for their Country.

36. Thus the Holy Jesus perfected and restored the natural Law. and drew it into a System of Propositions, and made them to become of the family of Religion. For God is so zealous to have Man attain to the End to which he first designed him, that those things which he hath put in the natural order to attain that End he hath bound fast upon us, not only by the order of things, by which it was that he that prevaricated did naturally fall short of Felicity, but also by bands of Religion: he hath now made himself a party and an enemy to those that will be not-happy. Of old, Religion was but one of the natural Laws, and the inflances of Religion were diffined from the discourses of Philosophy. Now all the Law of Nature is adopted into Religion, and by our love and duty to God we are tied to do all that is reason: and the parts of our Religion are but pursuances of the natural relation between God and us: and beyond all this, our natural condition is in all fenses improved by the consequents and adherences of this Religion. For although Nature and Grace are opposite, that is, Nature deprayed by evil habits, by ignorance and ungodly customs, is contrary to Grace, that is, to Nature restored by the Gospel, engaged to regular living by new revelations, and affifted by the Spirit: yet it is observable, that the Law of Nature and the Law of Grace are never opposed. There is a Law of our members, (faith S. Paul,) that is, an evil ROPLESS. necessity introduced into our appetites by perpetual evil customs, examples and traditions of vanity; and there is a Law of fin, that answers to this; and they differ only as inclination and habit, vicious defires and vicious practices. But then contrary to these are, first, a Law of my will

mind.

mind, which is the Law of Nature and right Reason, and then the Law of Grace, that is, of Jesus Christ, who perfected and restored the first Law, and by affistences reduced it into a Law of holy living. And these two differ as the other, the one is in order to the other, as imperfection and growing degrees and capacities are to perfection and consummation. The Law of the Mind had been so rased and obliterate, and we by some means or other so disabled from observing it exactly, that untill it was turned into the Law of Grace, (which is a Law of pardoning infirmities, and assisting us in our choices and elections,) we were in a state of desiciency from the perfective state of Man, to which God intended us.

37. Now although God always defigned Man to the fame state which he hath now revealed by Jesus Christ, yet he told him not of it, and his permissions and licences were then greater, and the Law it self lay closer folded up in the compact Body of necessary Propositions in order to so much of his End as was known, or could be supposed. But now, according to the extension of the revelation the Law it self is made wider, that is, more explicit; and natural Reason is thrust forward into discourses of Charity and benefit, and we tied to do very much good to others, and tied to co-operate to each other's felicity.

28. That the Law of Charity is a Law of Nature, needs no other

argument but the confideration of the first constitution of Man. The first instances of Justice or intercourse of man with a second or third person were to such persons towards whom he had the greatest endearments of affection in the world, a Wise and Children; and Justice and Charity at first was the same thing. And it hath obtained in Ages sar Charity at first was the same thing. And it hath obtained in Ages far consider the same as a superson of the poor; bis righteousness remainents for ever. And of superson with it is certain, Adam could not in any instance be unjust, but he must in Political the same also be uncharitable; the band of his first Justice being the ties of Love, and all having commenced in love. And our Blessed Lord, restoring all to the intention of the first persection, expresses it to the same sense, as I formerly observed; Justice to our Neighbour is, soving him as our selves. For since Justice obliges us to do as we would be done to, as the irascible faculty restrains us from doing evil, for fear of receiving evil, so the concupiscible obliges us to Charity, that our selves

may receive good.

39. I shall say nothing concerning the reasonableness of this Precept, but that it concurs rarely with the first reasonable appetite of man, of being like God. Deus est mortali juvane mortalem, atque hac est ad eternitatem via, said Pliny: and, It is more blessed to give than to receive, (said our Blessed Saviour.) And therefore the Commandment of Charity in all its parts is a design, not only to reconcile the most miscrable person to some participation and sense of felicity, but to make the Charitable man happy: and whether this be not very agreeable to the desires of an intelligent nature, needs no farther enquiry. And Aristotle asking the Question, whether a man had more need of Friends in prosperity or adversity, makes the case equal; "Ose y a caron color friends in prosperity or adversity, makes the case equal; "Ose y a caron color friends in prosperity or diversities of the case equal; "Ose y a caron color friends in prosperity or diversities of the case of the

that by communicating their joy to them, it may reflect antidoolble upon their spirits. And sertain it is that there is no greater solicity in the world, than in the content that results from the eminations of Charity. And this is, that which Si John calls the old Commandment, it was of old, for 10 was from the beginning, even in Nature, and to the offices of which the interfere Nature gave to a Man bowels and the results from the segment of the companion of yerning: but it grew up into Religion to the Holy Jesus became our Law-giver, and added many new Precepts over and above what the Law of Moses, but not more than was in the Law of Nature. The reason of both is what I have all this while discoursed of the sound of the season of the se

were in the Law of Moses, but not more than was in the Law of Nature. The reason of both is what I have all this while discoursed of the Christ made a more perfect restitution of the Law of Nature than Moses did: and so it became the second Adam, to consummate that which began to be less perfect from the prevarication of the first Adam.

40. A particular of the Procept of Charity is forgiving Injuries: and befides that, it hath many superinduced benefits by way of bleffing and reward, it relies also upon this natural reason. That a pure and a simple Revenge does no way restore man towards the selicity which the injury did interrupt. For Revenge is a doing a simple evil, and does not in its formality imply reparation. For the mere repeating of our own right is permitted to them that will do it by charitable instruments; and to fecure my felf or the publick against the future by positive inflictions upon the injurious, (if I be not Judge my felf,) is also within the moderation of an unblameable defence, (unless some accidents or circumflances vary the case:) but forgiving injuries is a separating the malice from the wrong, the transient act from the permanent effect; and it is certain, the act which is passed cannot be rescinded, the effect may: and if it cannot, it does no way alleviate the evil of the accident, that I draw him that caused it into as great a misery, since every evil happening in the world is the proper object of pity, which is in some sense afflictive: and therefore, unless we become unnatural and without bowels, it is most unreasonable that we should encrease our own afflictions by introducing a new mifery, and making a new object of pity. All the ends of humane Felicity are secured without Revenge, for without it we are permitted to restore our selves; and therefore it is against natural Reason to do an evil that no way co-operates towards the proper and perfective End of humane nature. And he is a miserable perfon whose good is the evil of his neighbour; and he that revenges,

for whose good is the evil of his neighbour: a in many cases does worse than he that did their-jury; in all cases, as bad. For if the first injury was an injustice, to serve an end of an advantage and real benefit, then my revenge, which is abstracted, and of a consideration separate and distinct from the reparation, is worse: for I do him evil, without doing my self any real good, which he did not; for he received advantage by it. But

O THUMPER TO THE SEAR OF ASIMOTHE OF THE MAKEN, TYPUS IN ALLEST, ASTROPHER AS IN THE SEAR OF THE MAKEN, TYPUS IN ALLEST AS THE MAKEN, THE SEAR OF THE MAKEN, THE SEAR OF THE SEAR OF THE SEAR OF THE MAKEN, THE MAKEN THE SEAR OF THE SEAR

iktheifirshinjury was matter of mere malice withour advantage, yet it is no worker than Revenge, for that is just fo; and there is as much phantastick pleasure in doing a spite, as in doing revenge. They are both but like the pleasures of cating coals, and toads; and vipers. And certain it is, if a man upon his private stock could be permitted to revenge, the evil would be immortal. And it is rarely well discoursed by Tyndarus in Euripides; "If the angry Wife shall kill her Husband; "the Son shall revenge his Father's death, and kill his Mother, and "then the Brother shall kill his Mother, and with an avenger for killing his Brother.

Tiecs รู้ พอโ หลนตัง พออิก์ของส์เ;

Eurij Orejt

What end shall there be to such inhumane and sad accidents? If in this there be injustice, it is against natural Reason; and if it be evil, and disorders the selicity and security of Society, it is also against natural Reason. But if it be just, it is a strange Justice that is made up of so many inhumanities.

41. And now if any man pretends specially to Reason, to the ordinate defires and perfections of Nature, and the fober discourses of Philosophy, here is in Christianity, and no where else, enough to satist fie and inform his Reason, to perfect his Nature, and to reduce to act all the Propositions of an intelligent and wife spirit. And the Holy Ghost is promised and given in our Religion to be an eternal band to keep our Reason from returning to the darknesses of the old creation; and to promote the Ends of our natural and proper Felicity. For it is not a vain thing that S. Paul reckons helps, and governments, and heal * Nibil of ings, to be fruits of the Spirit. For fince the two greatest Bleffings of Designion- the world, personal and political, consist, that in Health, this in *Gonumbur vernment, and the Ends of humane Felicity are served in nothing regit (qual greater for the present interval than in these two, Christ did not only terrifu) enjoyn rare prescriptions of Health, such as are Fasting, Temperance, accounts, and Sobriety, and all the great endearments of Government, cilia co- (and, unless they be facredly observed, man is infinitely miserable;) minimum live but also hath given his Spirit, that is, extraordinary aids to the pro-fectivities moting these two, and facilitating the work of Nature: that (as S. Paul appellania fays at the end of a discourse to this very purpose) the excellency of the scipion, 2 Cor. 4.7. power may be of God, and not of us.

42. I shall add nothing but this single consideration. God said to 1Pet. 19. the children of Israel, Te are a Royal Priesthood, a Kingdom of Priests. Which was therefore true, because God reigned by the Priests, and the priests lips did then preserve knowledge, and the people were to receive the Law from their mouths: for God having by Laws of his own established Religion and the Republick, did govern by the rule of the Law, and the ministery of the Priests. The Priests said, Thus saith the LORD; and the people obeyed. And these very words are spoken to the Christian Church; Te are a Royal Priesthood, an holy Nation, a peculiar people, that ye should shew forth the praises of him that hath called you out of darkness into his marvellous light: that is, God reigns over all Christendom just as he did over the Jews. He hath now so given to them

and restored respectively all those reasonable Laws which are in order to all good Ends personal, occonomical and political, that if men will fuffer Christian Religion to do its last intention, if men will live according to it, there needs no other coercion of Laws, or power of the Sword. The Laws of God revealed by Christ are sufficient to make all Societies of men happy; and over all good men God reigns by his Ministers, by the preaching of the Word. And this was most evident in the three first Ages of the Church, in which all Christian Societies were for all their proper intercourses perfectly guided, not by the authority and compulsion, but by the Sermons of their Spiritual Guides: in so much that S. Paul sharply reprehends the Corinthians, that Brother goeth to law with Brother, and that before the unbelievers: as if he had faid. Ye will not fuffer Christ to be your Judge, and his Law to be your Rule. Which indeed was a great fault among them, not only because they had so excellent a Law, so clearly described, (or, where they might doubt, they had infallible Interpreters,) fo reasonable and profitable, so evidently concurring to their mutual felicity; but also because God did design Tesus to be their King, to reign over them by spiritual regiment, as himself did over the Tems, till they chose a King. And when the Emperours became Christian, the case was no otherwise altered, but that the Princes themselves, submitting to Christ's voke, were (as all other Christians are) for their proportion to be governed by the Roval Priesthood, that is, by the word preached by Apostolical persons the political Interest remaining as before, save that by being submitted to the Laws of Christ it received this advantage, that all Justice was turned to be Religion, and became necessary, and bound upon the Conscience by divinity. And when it happens that a Kingdom is converted to Christianity, the Commonwealth is made a Church, and Gentile Priests are Christian Bishops, and the Subjects of the Kingdom are servants of Christ, the Religion of the Nation is turned Christian, and the Law of the Nation made a part of the Religion: there, is no change of Government, but that Christ is made King, and the Temporal Power is his substitute; and is to promote the interest of Obedience to him, as before he did to Christ's enemy; Christ having left his Ministers as Leiger Embalfadors, to fignific and publish the Laws of Fesus, to pray all in Christ's stead to be reconciled to God: so that over the obedient Christ wholly reigns by his Ministers publishing his Laws,; over the disobedient, by the Prince also, putting those Laws in execution. And in this sense it is that S. Paul says, Bonis Lex non est posita, To such (who live after the Spirit) there is no Law, that is, there needs no coercion. But now if we reject God from reigning over us, and fay, like the people in the Gospel, Nolumus hunc regnare, We will not have him to reign over us, by the Ministery of his Word, by the Empire of the Royal Priesthood, then we return to the condition of Heathens, and persons fitting in darkness; then God hath armed the Temporal Power with a Sword to cut us off. If we obey not God speaking by his Ministers, that is, if we live not according to the excellent, Laws of Christianity, that is, holily, foberly, and justly in all our relations, he hash placed three Swords against us; the Sword of the Spirit against the unholy and irreligious, the Sword of natural and supervening Infelicities upon the intemperate and unfober, and the Sword of Kings against the unjust; to remonstrate the excellency of Christianity, and how certainly it leads to all the Felicial ty of man, because every transgression of this Law, according to its proportion, makes men unhappy and unfortunate.

43. What effect this discourse may have I know not; I intended it to do honour to Christianity, and to represent it to be the best Religion on in the World, and the conjugation of all excellent things that were in any Religion, or in any Philosophy, or in any Discourses. For what soever was honest, whatsoever was noble, whatsoever was wife, whatsoever was of good report, if there be any praile, if there be any vertue, it is in Christianity. For even to follow all these instances of excellency, is a Precent of Christianity. And methinks, they that pretend to Reason cannot more reasonably endear themselves to the reputation of Reason, than by endearing their Reason to Christianity: the conclusions and belief of which is the most reasonable and perfect, the most excellent design and complying with the nobleft and most proper Ends of Man. And if this Gate may suffice to invite such persons into the Recosses of the Religion, then I shall tell them that I have dressed it in the ensuing Books with some variety: and as the nature of the Religion is, some parts whereof are apt to latisfic our discourse, some to move our affections. and yet all of this to relate to practice; so is the design of the following pages. For some men are wholly made up of passion, and their very Religion is but passion put into the family and society of holy purpoles: and for those I have prepared Considerations upon the special parts of the Life of the Holv Felus. And vet there also are some things mingled in the least severe and most affectionate parts which may help to answer a Question; and appeale a Scruple, and may give rule for Determination of many cases of Conscience. For I have so ordered the Confiderations, that they spend not themselves in meer affections and ineffective passions; but they are made Doctrinal, and little repositiones of Duty. But because of the variety of mens Spirits and of mens neceffities, it was necessary I should interpose some practical Discourses more fevere. For it is but a fad thought to confider, that Pietwand Books of Devotion are counted but entertainment for little underfrandings and fofter spirits. And although there is much fault in such imperious minds, that they will not diffinguish the weakness of the Wrk ters from the reasonableness and wisdom of the Religion; yet I cannot but think the Books themselves are in a large degree the occasion of for great indevotion because they are (some few excepted) represented naked in the conclusions of fairfual life, without or Art or Learning, and made apt for persons who can do nothing but believe and love; not for them that can confider and love! And it is not well, that fince northing is more reasonable and excellent in all perfections spiritual than the Doctrines of the Spirit or holy life, yet nothing is offered to its folunlearnedly as this is to miferable and empty of all its own intellectual perfections. If I could, I would have had it otherwill intlic Brefent Books. For fince the Understanding is not an idle Faculty in a finitual life, but hugely operative to all excellent and real-mable choices; it were very fit that this Faculty were also entertained by firch discourses discourses which God intended as instruments of hallowing it, as he intended it towards the fanctification of the whole man. For want of it, busine and active men entertain themselves with notions infinitely unfatisfying and unprofitable: But in the mean time they are not so wise. For concerning those that study unprofitable Notions, and neglect not only that which is wises, but that also which is of most real advantage;

I cannot but think as Arifotle did of Thales and Anaxagoras, that "they may be learned, but they "are not wife, or wife, but not prudent, when "they are ignorant of fuch things as are profitable "to them. For fuppose they know the wonders of Nature and the subtilities of Metaphysicks,

Ale Arabayser (3) Oahloi, 23 rds rom fres. (3rds & certines f) & variv f), brav idony of resilies for (1) popular of the court for a court for its in a court for his for the first for the court, of formal for for the court for

"and operations Mathematical; yet they cannot be prudent, who found "themselves wholly tipon unprofitable and ineffective contemplations. He is truly wife that knows best to promote the best End, that which he is bound to defire, and is happy if he obtains, and miferable if he misses: and that is the End of a happy Eternity, which is obtained by the only means of living according to the purpoles of God; and the prime intentions of Nature: natural and prime Reason being now all one with the Christian Religion. But then I shall only observe that this part of Wifdom, and the excellency of its fecret and deep Reafon, is not to be difcerned but by Experience: the Propositions of this Philosophy being (as in many other) Empirical, and best found out by observation of real and material events. So that I may fay of Spiritual learning as Quintilian faid of some of Plato's Books; Nam Plato, cum in aliis quibuldam, tum præcipue in Timao, ne intelligi guidem, nist ab iis qui banc quoque partem disciplina [Musica] diligenter perceperint, potest: The Secreis of the Kingdom of Heaven are not understood truly and throughly but by the fons of the Kingdom; and by them too in feveral degrees; and to various purposes: but to evil persons the whole Systeme of this Wisedom is insipid and flat, dull as the foot of a rock, and unlearned as the elements of our mother-tongue. But so are Mathematicks to a Scythian Boor, and Musick to a Camel.

44. But I confider that the wifest persons, and those who know how to value and entertain the more noble Faculties of their Soul, and their precious hours, take more pleasure in reading the productions of those old wife foirits, who preferved natural Reason and Religion in the midst of heathen darkness, (such as are Homer, Euripides, Orpheus, Pindar and Anacreon, Aschylus and Menander, and all the Greek Poets; Plutarch and Polybius, Xenophon, and all those other excellent persons of both Faculties, (whose choicest Dictates are collected by Stobaus,)Plato and his Scholars, Aristotle, and after him Porphyrie, and all his other Disciples, Pythagoras and his, especially Hierocles; all the old Academicks and Stoicks within the Roman Schools,) more pleafure, I fay, in reading thefe, than the triflings of many of the later School-men, who promoted a petty interest of a Family, or an unlearned Opinion, with great carnefiness, but added nothing to Christianity, but trouble, scruple and vexation. And from hence I hope that they may the rather be invited to love and confider the rare Documents of Christianity, which certainly is the great Treasure-house of those excellent, moral and perfective

72

discourses,

discourses, which with much pains and greater pleasure we find respersed and thinly scattered in all the Greek and Roman Poets, Historians, and Philosophers. But because I have observed that there are some principles entertained into the persuasions of men which are the seeds of evil life, such as are, the Dostrine of late Repentance, the mislakes of the definition of the Sins of Insumity, the evil understanding the consequents and nature of Original Sin, the Suspiciony of Contrition in order to Pardon, the efficacy of the Rites of Christianity without the necessity of moral adherences, the nature of Faith, and many other; I was diligent to remark such Doctrines, and to pare off the mistakes so far that they hinder not Piety, and yet, as near as Icould, without engaging in any Question in which the very life of Christianity is not concerned.

Polynic. 4pud Eurip. "Hæc fum profatus ----- haud ambagibus "Implicita, fed quæ, regulis æqui & boni "Suffulta, rudibus pariter & dollis patent.

My great purpose is to advance the necessity, and to declare the mangrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and parts of a good life, and to invite some persons to the consigrangestmer and a Romance. I have followed the design of Scripture, and have
grangestgrangestmer and parts of a good life, and from persons their spirits

mer all the way law for stronger men stronger meat; and in all
grangestmer and a Romance. I have followed the design of Scripture, and in all
grangestmer and a Romance. I have followed the design of Scripture, and in all
grangestmer and grangest men stronger meat; and in all
grangestmer and grangest men stronger meat; and in all
grangestmer and parts of it, by intermixing something of pleasure and in all
grangestmer and parts of it, by intermixing something of pleasure with
grangestmer and parts of it, by intermixing something of pleasure with
grangestmer and parts of it, by intermixing something of pleasure with
grangestmer and parts of it, by intermixing something of pleasure with
grangestmer and parts of it, by intermixing something of pleasure with
grangestmer and parts of it, by intermixing something of pleasure with
grangestmer and to define with

AN

AN

EXHORTATION

To the Imitation of the

Life of Christ.

Owever the Person of IESUS CHRIST was depressed with a load of humble accidents, and shadowed with the darknesses of Poverty and sad contingencies, so that the Jews, and the contemporary Ages of the Gentiles, and the Apostles themselves (at first) could not discern the brightest esfence of Divitity: yet as a Beauty artificially covered with a thin cloud of Cyprels transmits its excellency to the eye, made more greedy and apprehensive by that imperfect and weak restraint; so was the Sanctity and Holiness of the Life of IESUS glorious in its Darknesses, and found Confessours and Admirers even in the midst of those despites which were done him upon the contrariant designs of malice and contradictory ambition. Thus the wife of Pilate called him that Just person; Pilate pronounced him Guiltles; Judas said he was Innocent; the Devil himself called him the Holy one of God. For however it might concern any man's miltaken ends to millike the purpole of his Preaching and Spiritual Kingdom, and those Doctrines which were destructive of their complacencies and carnal fecurities; yet they could not deny but that he was a Man of God, of exemplar Sanctity, of an Angelical Chastity, of a Life sweet, affable. and complying with humane conversation, and as obedient to Government as the most humble children of the Kingdom. And yet he was Lord of all the World.

2. And certainly very much of this was with a design, that he might shine to all the generations and Ages of the World, and become a guiding Star, and a Pillar of sire to sin our journey. For we who believe that Jesu was perfect God and perfect Man, do also believe that one minute of his intolerable Passion, and every action of his, might have been satisfactory, and enough for the expitation and reconcilement of ten thousand worlds; and God might upon a less essuint of bloud, and a shorter life of merit, (if he had pleased) have accepted humane nature to pardon and favour: but, that the Holy Jesu hath added so many excellent instances of Holiness, and so many degrees of Passion, and so many kinds of Vertues, it is, that he might become an Example to us, and reconcile our Wills to him, as well as our Persons to his heavenly Father.

3. And indeed it will prove but a fad confideration, that one drop of bloud might be enough to obtain our Pardon, and the treafures of his Blood running out till the fountain it felf was dry shall not be enough to proctire our Conformity to him; that the smalless minute of his expence shall be enough to justifie us, and the whole Magazine shall not procure our Sanctification; that at a smaller expence God might pardon us, and at a greater we will not imitate him: For therefore Christ hath suffered for us, (faith the A-special possible pardon us, and at a greater we will not imitate him: For therefore Christ hath suffered for us, (faith the A-special possible pardon us, and at a greater we will not imitate him: For therefore Christ hath suffered for us, (faith the A-special possible pardon us, and the A-special possible shall be suffered for us, and the Life: That as he redeems our Souls from death to life by becoming Life to our Persons, so he is the Truth to our Understandings, and the Way to our Will and Assections, enlightning that, and leading these in the paths of a happy Eternity.

4. When the King of Mosh was prefied hard by the fons of Isaac, the Israelites and Edo-2 kings 3:
mites.] he took the King of Edom's eldeft Son, or, as some think, his own Son, the Heir of his Kingdom, and offered him as a Holocault upon the wall; and the Edomites presently raised the siege at Kir-harsfeth, and went to their own Country. The same and much more was God's design, who took not his enemy's, but his own Son, his only begotten Son, and God himself, and offered him up in Sacrifice, to make us leave our perpetual fightings against Heaven: and if we fill persist, we are hardened beyond the wildnesses of the Arabi and Edomites, and neither are receptive of the impresses of Pity nor Humanity, who neither have compassion to the Suffering of Jesu, nor compliance with the designs of God, nor conformity to the Holiness and Obedience of our Guide. In a dark night, if an Isnie status do

D 3

kué

Ageras Slaxs .-

but precede us, the glaring of its leffer flames do fo amuse our eves, that we follow it into Rivers and Precipices, as if the ray of that false light were designed on purpose to be our nath to tread in : And therefore not to follow the glories of the Sun of Righteoufnels. who indeed leads us over rocks and difficult places, but fecures us againft the danger and guides us into fafety, is the greatest both undecency and unthankfulness in the world.

An Exportation to the Imitation

5. In the great Council of Eternity, when God let down the Laws and knit fast the e. And Dee- ternal bands of Predestination, he made it one of his great purposes to make his Son like Let that bands of recentification, he made it one of mis great purposes to make his Son like number us, that we also might be like his Holy Son; he, by taking our Nature, we, by imitating thought his Holiness. God hath predestinated us to be conformable to the image of his Son, (faith the coarse) as again this frontiers. Our main preachimateaus to be conformable to the image of his Son, (faith the mass.) Apolite. For the first in every kind is in nature propounded as the Pattern of the rest, Spony Landac the Sun the Prince of the last the Country of the Prince of th S. Dionyl. And as the Sun, the Prince of all the bodies of Light, and the Fire of all warm fubftances, is the principal, the Rule and the Copy which they in their proportions imitate and

transcribe: so is the Word incurrate the great Example of all the Predestinate; for being the Ro. 13.14. the first-born among many brethren. And therefore it was a precept of the Apostle, and by his doctrine we understand its meaning, Put you on the Lord Jesus Christ. The similitude declares the duty. As a garment is composed and made of the same fashion with the body, and is applied to each part in its true figure and commensuration: so should we put on Chrift, and imitate the whole body of his Sanctity, conforming to every integral Hy our part, and express him in our lives; that God seeing our impresses, may know whose φοριων, image and fuperficription we bear, and we may be acknowledged for Sons, when we have निर्म हर्ग का the air and features and resemblances of our elder Brother.

6. In the practice of this duty we may be helped by certain confiderations, which are like the proportion of fo many rewards. For this, according to the nature of all holy Exercifes, flavs not for pay till its work be quite finished; but, like Musick in Churches, is Pleafure, and Piety, and Salary besides. So is every work of Grace full of pleasure in the execution, and is abundantly rewarded, besides the stipend of a glorious Eternity. 7. First, I consider, that nothing is more honourable than to be like God; and the Heathens.

worshippers of falle Deities, grew vicious upon that * stock: * Adulterio delestatur quis ? Jovem respicit,& indè cupiditatis sua somenta conquirit : probat, imitatur, & taudat, quòd Deussuus in cycnosal-lit.in tauro rapit, ludit in Satyro. Cænum de Cæand we who have fondnesses of imitation counting a Deformity full of honour, if by it we may be | like our Prince, (for pleafures were in their height in Caprea, because Tiberius there walto facitis, en errantes animos per abrupta pracipi-tia crudeli calimitate ducitis, cum hominibus pec-care volentibus facinorum viam Deorum monfratis lowed in them; and a wry neck in Nero's Court was the mode care vominious pacinorum viam Denium monifiratis exemptis, Julius Firmic, de Errer, prif. Relig. Heaver net is leave four privacy optimus factual parties and glorious, and, by propounding excellent Examples, heighten and glorious, and, by propounding excellent Examples, heighten our faculties to the capacities of an evenness with the best of magist est. Velle, Paters. Precedents. He that strives to imitate another, admires him. 104 N Diringer. and confesses his own impersections: and therefore that our ad-- γεθτίπτο σε μου Φοΐζο, τι πάχει παρθένες βία γαμθό, Πασδίδου πάθας πικυμφύο λάθρα Θυήσκοθατάμελει μιδού γ'άλλ' έπει κραβείς, *Ακετας δίαμε.— Επείρ. Ιου.

mirations be not flattering, nor our confessions phantastick and impertinent, it were but reasonable to admire Him from whom really all Perfections do derive, and before whose Glories all

our imperfections must confess their shame, and needs of reformation. God by a voice from Heaven, and by fixteen generations of Miracles and Grace, hath attefted the Holy Jefus to be the fountain of Sanctity, and the wonderful Counfellour, and the Captain of our Cufferings, and the Guide of our manners, by being his beloved Son, in whom he took pleasure and complacency to the height of satisfaction. And if any thing in the world be motive of our affections, or fatisfactory to our understandings, what is there in Heaven or Earth we can delire or imagine beyond a likeness to God, and participation of the Divine Nature and Persections? And therefore, as when the Sun arises every man goes to his work, and warms himfelf with his heat, and is refreshed with his influences, and measures his labour with his course: so should we frame all the actions of our life by His Light who hath shined by an excellent Righteousness, that we no more walk in Darknels, or fleep in Lethargies, or run a gazing after the leffer and imperfect beauties of the Night. It is the weakness of the Organ that makes us hold our hand between the Sun and us, and yet stand staring upon a Metcor or an inslamed jelly. And our judgments are as mistaken, and our appetites are as sottish, if we propound to our selves in the courses and defigns of Perfections any copy but of Him, or fomething like Him, who is the most perfect. And lest we think his Glories too great to behold,

8. Secondly, I confider, that the imitation of the Life of Jefus is a duty of that excellency and perfection, that we are helped in it not only by the affiftence of a good and a great Example, which possibly might be too great, and scare our endeavours and attempts; but

also by its easiness, compliance and proportion to us For Tesus in his whole life conversed with men with a modest Vertue, which like a well-kindled fire fitted with just materials Admonstra cafts a conftant heat; not like an inflamed heap of flubble, glaring with great emiffions, first soft and fuddenly flooping into the thickness of smoak. His Piety was even, constant, un quod aliblameable, complying with civil fociety, without affrightment of precedent, or prodigious quante fainflances of actions greater than the imitation of men. For if we observe our Blessed Sa-Exemplasia inflances of actions greater than the inflances of missing put viour in the whole story of his Life, although he was without fin, yet the inflances of his man que to the missing fine the story of his limited for the story of t Pierv were the actions of a very holy, but of an ordinary life. And we may observe this immediate difference in the story of Felus from Ecclesiastical Writings of certain beatified persons. Bierons. whose life is told rather to amaze us and to create scruples, than to lead us in the evenness s. Cyprian. and ferenity of a holy Confeience. Such are the prodigious Penances of Simeon Stylites, the Abstinence of the Religious retired into the mountain Nitria; but especially the stories of later Saints in the midft of a declining Piety and aged Christendom, where persons are represented Holy by way of Idea and fancy, if not to promote the interests of a Family and Institution. But our Blessed Saviour, though his eternal Union and adherences of Love and Obedience to his heavenly Father were next to infinite yet in his external actions, in which only, with the correspondence of the Spirit in those actions, he prepounds himfelf imitable he did to converte with men, that men after that example might for ever converse with him. We find that some Saints have had excrescences and eruptions of Holiness in the instances of uncommanded Duties, which in the same particulars we find not in the flory of the Life of Fesus, John Baptist was a greater Morrister than his Lord was; and fome Princes have given more money than all Christ's Family did. whilst he was alive, But the difference which is observable is that although tome men did some acts of Counsel in order to attain that perfection which in Telus was effential and unalterable.

and was not acquired by degrees, and means of danger and difficulty; yet no man ever

did his whole duty, fave only the Holy Telus. The best of men did sometimes actions

not precifely and frictly requifite, and fuch as were besides the Precept; but yet in the

greatest flames of their shining Piety they prevaricated something of the Commandment.

They that have done the most things beyond, have also done some things short of their

duty. But Telus, who intended himself the Example of Piety, did in Manners as in the

rule of Faith, which, because it was propounded to all men, was fitted to every under-

flanding; it was true, necessary, short, easie, and intelligible. So was his Rule and his

Copy fitted not only with excellencies worthy, but with compliances possible to be imi-

tated: of glories to great, that the most early and constant industry must confess its own

imperfections; and yet so sweet and humane, that the greatest infirmity if pious, shall

find comfort and encouragement. Thus God gave his children Manna from Heaven; and though it was excellent like the food of Angels, yet it conformed to every palate, according to that appetite which their leveral fancies and conflictuions did produce. 9. But now when the Example of Jefus is fo excellent, that it allures and tempts with its facility and (weerness, and that we are not commanded to imitate a life whose story rells Faffings to the exinantition of spirits, and disabling all animal operations; but of a Life of recovery Justice and Temperance, of Chastity and Piety, of Charity and Devotion, such a Life without which humane Society cannot be conserved, and by which as our irregularities & and by which are the analysis of the anal are made regular, so our weaknesses are not upbraided, nor our miseries made a mockery; I New we find so much reason to address our selves to a heavenly imitation of so blessed a Pattern, with the that the reasonableness of the thing will be a great argument to chide every degree and divit file minute of neglect. It was a strange and a confident encouragement which Phocion used napius de to a timorous Greek who was condemned to die with him; Is it not enough to thee that thou Immblished

ling enough to reign with Jefus, when he looks upon the Glories represented without the Duty: but it is a very great stupidity and unreasonableness, not to live with him in the imitation of fo holy and fo prompt a Piety. It is glorious to do what he did, and a shame to decline his Sufferings, when there was a God to hallow and fanctifie the actions, and a Man cloathed with infirmity to undergo the sharpness of the passion; so that the Glory of the person added excellency to the first, and the Tenderness of the person

must die with Phocion? I am sure he that is most incurious of the issues of his life, is yet wil-

excused not from suffering the latter.

10. Thirdly, Every action of the Life of Jefus, as it is imitable by us, is of so excellent merit, that by making up the treafure of Grace, it becomes full of affiftances to us, and obtains of God Grace to enable us to its imitation by way of influence and impetration. For as in the acquisition of Habits the very exercise of the Action does produce a Facility to the action, and in some proportion becomes the cause of its self: so does every exercise of

the Life of Chrift kindle its own fires, inspires breath into it self: and makes an univocal production of its self in a differing subject. And Jesus becomes the fountain of spiritual Life to us, as the Prophet Elisha to the dead child: When he stretched his hands upon the child's hands, laid his mouth to his mouth, and formed his posture to the boy, and breathed into him, the spirit returned again into the child at the prayer of Elisba: so when our lives are formed into the imitation of the Life of the Holiest Testus, the Spirit of God returns into us, not only by the efficacy of the imitation, but by the merit and impetration of the Hillor, Bo- actions of Jesus. It is reported in the Bohemian story, that S. Wenceslaw, their King, one bem, 1.4. winter-night going to his Devotions in a remote Church, bare-footed, in the frow and sharpness of unequal and pointed ice, his servant Podavivus, who waited upon his Master's piety, and endeavoured to imitate his affections, began to faint through the violence of the fnow and cold.till the King commanded him to follow him, and fet his feet in the fame foorflens which his feet should mark for him. The servant did so, and either fansied a cure, or found one; for he followed his Prince, help'd forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does the Blessed Tefus: for fince our way is troublefom, obscure, full of objection and danger, apt to be mistaken and to affright our industry, he commands us to mark his footsteps, to tread where his feet have flood; and not only invites us forward by the argument of his Example, but he bath trodden down much of the difficulty, and made the way easier and fit for our feet. For he knows our infirmities, and himfelf hath felt their experience in all things but in the neighbourhoods of fin: and therefore he hath proportioned a way and a path to our ftrengths and capacities, and, like Jacob, hath marched foftly and in evenness with the children and the cattel, to entertain us by the comforts of his company, and the influen-

ces of a perpetual guide. 11. Fourthly, But we must know, that not every thing which Christ did is imitable by us : neither did he in the work of our Redemption in all things imitate his Heavenly Father. For there are some things which are iffues of an absolute Power some are expresses of supreme Dominion, some are actions of a Judge. And therefore Fesus prayed for his enemies, and wept over Ferusalem; when at the same instant his eternal Father laughed them to fcorn: for he knew that their day was coming, and himself had decreed their ruine. But it became the Holy Jesus to imitate his Father's Mercies; for himself was the great instrument of the eternal Compassion, and was the instance of Mercy: and therefore in the operation of his Father's defign every action of his was univocal, and he shewed the power of his Divinity in nothing but in miracles of Mercy, and illustrations of Faith, by creating arguments of Credibility. In the same proportion we follow Jelus as himself followed his Father. For what he abated by the order to his intendment and delign, we abate by the proportions of our Nature. For some excellent acts of his were demonstrations of Divinity, and an excellent Grace poured forth upon him without measure was their instrument : to which proportions if we should extend our infirmities, we should crack our finews, and diffolve the filver cords, before we could entertain the inflances, and support the burthen. Jesus fasted forty days and forty nights: but the manner of our Fastings hath been in all Ages limited to the term of an artificial day; and in the Primitive Observations and the Jewish Rites, men did eat their meal assoon as the Stars shone in the firmament. We never read that Jesus laughed, and but once that he rejoyced in spirit: but the declensions of our Natures cannot bear the weight of a perpetual grave deportment, without the intervals of refreshment and free alacrity. Our ever Blessed Saviour suffered the Devotion of Mary Magdalen to transport her to an expensive expression of her Religion, and twice to anoint his feet with costly Nard: and yet if persons whose conditions were of no greater luftre or resplendency of Fortune than was conspicuous in his family and retinue, should fuffer the fame profusion upon the dressing and perfuming their bodies, possibly it might be truly said, It might better be sold, and distributed to the poor. This fesus received as he was the CHRIST and Anointed of the Lord, and by this he suffered himself to be designed to Burial, and he received the oblation as Eucharistical for the ejection of seven Devils; for therefore she loved much.

12. The instances are not many. For however Jesus had some extraordinary transvolations and acts of emigration beyond the lines of his even and ordinary conversation, yet it was but feldom: for his being exemplary was of fo great confideration, that he chofe to have fewer instances of Wonder, that he might transmit the more of an imitable vertue. And therefore we may establish this for a rule and limit of our imitations : Because Christ our Law-giver hath described all his Father's will in Sanctions and fignature of Laws; whatfoever he commanded, and whatfoever he did of precife Morality, or in purfuance of the Laws of Nature, in that we are to trace his footsteps. And in these his Laws

and his Practice differ but as a Map and a Guide, a Law and a Tudge, a Rule and a Preendent. But in the special instances of action, we are to abare the circumstances, and to fenarate the obedience from the effect. What soever was moral in a ceremonial perforpance, that is highly imitable; and the obedience of Sacrificing, and the subordination to Laws actually in being, even now they are abrogated, teach us our duty, in a differing Tibicct, upon the like reason. Jesus's going up to Jesus to the Fealts, and his observarion of the Sabbaths, teach us our duty in celebration of Festivals constituted by a comnetent and just Authority. For that which gave excellency to the observation of Mesai. ad Rites was an Evangelical duty; and the piety of Obedience did not only confecrate the observations of Levi, but taught us our duty in the constitutions of Christianity.

12. Fifthly, As the Holy Jesus did some things which we are not to imitate: so we also are to do fome things which we cannot learn from his Example. For there are some of our Duties which presuppose a state of Sin, and some suppose a violent temptation and promptness to it: and the duties of prevention and the instruments of restitution are proper to us, but conveyed only by Precept, and not by Precedent. Such are all the parts and actions of Repentance, the duries of Mortification and Self-denial. For whatfoever the Holy Fesses did in the matter of Austerity looked directly upon the work of our Redemotion, and looked back only on us by a reflex act, as Christ did on Peter when he looked him into Repentance. Some states of life also there are which Tesus never led; such are those of remporal Governours, Kings and Judges, Merchants, Lawyers, and the flate of Marriage: in the course of which lives many cases do occur which need a Precedent, and the vivacity of an excellent Example; especially, fince all the rules which they have, have nor prevented the fubrilty of the many inventions which men have found out, nor made provilion for all contingencies. Such persons in all their special needs are to govern their actions by the rules of proportion, by analogy to the Holiness of the Person of Jesus, and the Sanctity of his Institution; considering what might become a person professing the Discipline of so Holy a Master, and what he would have done in the like case; taking our heights by the excellency of his Innocency and Charity. Only remember this, that in fuch cases we must always judge on the strictest side of Piety and Charity, if it be a matter concerning the interest of a second person; and that in all things we do those actions which are farthest removed from scandal, and such as towards our selves are severe, towards others full of gentleness and sweetness. For so would the rightcous and merciful Telus have done. These are the best analogies and proportions. And in such cases, when the Wells are dry, let us take water from a Ciftern, and propound to our felves some exemplar Saint, the necessities of whose life have determined his Piety to the like occurrences. 14. But now from these particulars we shall best account to what the duty of the Imi-

tation of Jesus does amount. For it signifies, that we should walk as he walked, tread in his steps, with our hand upon the Guide, and our eye upon his Rule; that we should do glory to him, as he did to his Father; and that whatfoever we do, we should be careful that it do him honour, and no reproach to his Institution: and then account these to be the integral parts of our Duty, which are imitation of his Actions or his Spirit, of his Rule or of his Life; there being no better Imitation of him than in fuch actions as do him plea-

fure, however he hath expressed or intimated the precedent.

15. He that gives Alms to the poor, takes Jefus by the hand; he that patiently endures injuries and affronts, helps him to bear his Cross; he that comforts his brother in affliction, gives an amiable kiss of peace to Jesus; he that bathes his own and his neighbour's fins in tears of penance and compassion, washes his Master's feet. We lead Fesus into the recusses of our Heart by holy Meditations; and we enter into his Heart, when we exprels him in our actions : for fo the Apostle says, He that is in Christ walks as he also walked, I Joha & But thus the actions of our life relate to him by way of Worship and Religion: but the use is admirable and effectual, when our actions refer to him as our Copy, and we tranferibe the Original to the life. He that confiders with what affections and lancinations of spirit, with what effusions of love Jefus prayed, what servours and assiduity, what innocency of wish, what modesty of posture, what subordination to his Father, and conformity to the Divine pleasure, were in all his Devotions, is taught and excited to holy and religious Prayer. The rare sweetness of his deportment in all Temptations and violences of his Passion, his Charity to his enemies, his sharp Reprehensions to the Scribes and Pharifees, his Ingenuity toward all men, are living and effectual Sermons to teach us Patience and Humility, and Zeal and candid Simplicity, and Juffice in all our actions. I add no more instances, because all the following Discourses will be prosecutions of this intendment. And the Life of Jesus is not described to be like a Picture in a Chamber of Pleasure, only for beauty, and entertainment of the eye; but like the Egyptian Hieroglyphicks/

glyphicks, whose every feature is a Precept, and the Images converse with men by sense. and fignification of excellent discourses.

16. It was not without great reason advised, that every man should propound the example of a wife and vertuous personage, as Cato, or Socrates, or Brutus; and, by a fiction of imagination, to suppose him present as a witness, and really to take his life as the direction of all our actions. The best and most excellent of the old Law-givers and Philosophers among the Greeks had an allay of Vicionsness, and could not be exemplary all over. Some

Athenagoras, lib. 3. & 13. & Theognis de fe. Idemtessantur Laertius & Lactantius. Hoc notat S. Cyrillus, I. 6. contra Fulian.

Narratur & prise i Catonis, Sape mero caluisse

Majorum & Sapientiffimorum disciplina, Græ-Adjorium & Sapientiffinorum algiplina, Gra-ti Socralis, & Romani Catonis, qui uxore finas amicis communicaverum, quas in Matrimonium duxeran liberorum caucă, & alibi creandorum, nefcio quidem an invitas quid n. de affitate curarent, quam mariti tam facile donaverant e O fapientia Attica, O Romana gravitatis exemplum! Leno est Philosophus & Censor. Tertul.

were noted for Flatterers, as Plato and Ariftippus; some for Incontinency, as Aristotle, Epicurus, Zeno, Theognis, Plato, and Aristippus again; and Socrates, whom their Oracle affirmed to be the wifelf and most perfect man, yet was by Porphyry noted for extreme intemperance of Anger both in words and actions. And those Romans who were offered to them for Examples, although they were great in reputation, yet they had also great Vices: Brutus dipt his hand in the bloud of Cafar his Prince. and his Father by love, endearments and adoption; and Cato was but a wife man all day, at night he was used to drink too liberally; and both he and Socrates did give their Wives unto

their friends; the Philosopher and the Censor were procurers of their Wives Unchastity. And yet these were the best among the Gentiles. But how happy and richly furnished are Christians with precedents of Saints, whose Faith and Revelations have been productive of more spiritual Graces, and greater degrees of moral Perfections? And this ! call the priviledge of a very great affiftence, that I might advance the reputation and account of the Life of the Glorious Jefu, which is not abated by the imperfections of humane Nature, as they were, but receives great heightnings and perfection from the Divinity of his Person, of which they were never capable.

17. Let us therefore press after Jefus, as Eliba did after his Master, with an inseparable prosecution, even whithers sever he goes; that, according to the reasonableness and i Cos. 15. proportion expressed in S. Paul's advice, As we have born the image of the earthly, we may

49 also bear the image of the beavenly. For, in vain are we called Christians, if we live not accord-Ditum ing to the example and discipline of Christ the Father of the Institution. When S. Laurence Abbarapud was in the midft of the torments of the Grid-iron, he made this to be the matter of his joy S.Bernar-dum in Vi- and Eucharist, that he was admitted to the Gates through which Jefus had entred: and ta. 8.Mal. therefore thrice happy are they who walk in his Courts all their days. And it is yet a nearer union and vicinity, to imprint his life in our Souls, and express it in our exterior Con-Libadevi- verse: and this is done by him only who (as S. Prosper describes the duty) despites all Liberalevi-verte: and this is none by him only who (as S. Proffer describes the duty) despiles all tecomes: those gisled vanities which he despiled, that sears none of those saddless which he sufficiency that practises or also teaches those Doctrines which he taught, and hopes for the Religion accomplishment of all his Promises. * And this is truest Religion, and the most folemn sus initial. Adoration.

ri.Lactan.

The PRAYER.

Eternal, Holy, and most Glorious Icsu, who hast united two Natures of distance infinite, descending to the lownesses of Humane nature, that thou mightest exalt Humane nature to a participation of the Divinity, we thy people, that fate in darkness and in the shadows of death, have feen great Light, to entertain our Understandings, and enlighten our Souls with its excellent influences : for the excellency of thy Sanctity shining gloriously in every part of thy Life is like thy Angel, the Pillar of Fire which called thy children from the darkneffes of Egypt. Lord, open mine eyes, and give me power to behold thy righteous Glories; and let my Soul be fo entertained with affections and holy ardours, that I may never look back upon the flames of Sodom, but may follow thy Light, which recreates and enlightens, and guides us to the mountains of Safety, and Sanctuaries of Holine's. Holy Jefu, fince thy Image is imprinted on our Nature by Creation, let me also express thy Image by all the parts of a holy Life, conforming my Will and assections to thy holy Precepts, submitting my Understanding to the Dictates and Lessons of persection; imitating thy Sweetnesses and Excellencies of Society, thy Devotion in Prayer, thy Conformity to God, thy Zeal tempered with Meeknefs, thy Patience heightned with Charity: that Heart, and Hands, and Eyes, and all my Faculties may grow up with the increase of God, till I come to the full measure of the stature of Christ, even to be a perfect man in Christ Jefus: that at last in thy Light I may see light, and reap the fruits of Glory from the seeds of Santtiey in the imitation of thy holy Life, O Blessed and Holy Saviour Jesu. Amen.

THE

HISTORY

OFTHE

Life and Death

OF THE

HOLY IESUS:

BEGINNING

At the Annunciation to the Bleffed Virgin MARY, until his Baptism and Temptation inclusively:

WITH

CONSIDERATIONS and DISCOURSES upon the several Parts of the Story:

And PRAYERS fitted to the feveral MYSTERIES.

THE FIRST PART.

Qui sequitar me, non ambulat in Tenebris.

LONDON,

Printed for Luke Meredith, at the Star in St. Paul's Church Yard, MDCXCIII.

The first of the f

The state of the

The Committee of the Co

High the second of the second

BURNESS OF STREET

Mary Marine Commission Commission (Mary Mary Mary Commission Commi

The American Commence of the C

THELIFE

Of Our Bleffed Lord and Saviour

JESUS CHRIST.

The Evangelical Prophet



Behold a Virgin shall conceive beare a fon among women.

The Annunciation.

S. LUKE.1.28
Haile, thou that art highly favoured, the Lord is with thee; Bleffed art thou among women.

SECT. I.

The History of the Conception of JESUS.

Hen the funcis of time was come after the frequent repetition of promiles; the expectation of the Jewish Nation, the longings and tedious waitings of all holy Persons, the departure of the Scepter from Judah, and the Law-giver from between his feet; when the number of Daniel's Years was accomplished, and the Egyptian and Syrian Kingdoms had their period; God having great compassion towards manking, remembring his Promises and our great Necessities; sent his Son towards manking, to take upon him our Nature, and all that guilt of Sin which stuck elose to our Nature, and all that Punishment which was consequent to our Sin: which came to pass after this manner.

2. In the day so of Herod the King, the Angel Gabriel was fent from God to a City of alike named M lazareth, to a holy Maid called Mary, esponsial to fosses, and found her Galike named M lazareth, to a holy Maid called Mary, esponsial to fosses, and found her in a capacity and excellent disposition to receive the greatest Honour that ever was done to the day genters of men. Her imployment was holy and pious, her person youngs, her years florid, and stare Reposition for years florid, and springing, her Body chast, her Mind humble, and a rare Reposition of Divine Graces. She was full of Grace and Excellencies. And God poured upon the

her a full measure of Honour, in making her the Mother of the Mellias. For the Angel came to her and faid, Hail thou that art highly favoured, the Lord is with thee . hleffed art thou among women.

3. We cannot but imagine the great mixture of innocent disturbances and holy pasfions that in the first address of the Angel did rather discompose her settledness and interrupt the filence of her fpinits, than disposses her dominion which she ever kept over those subjects, which never had been taught to rebel beyond the mere possibilities of natiffal imperfection. But if the Angel appeared in the shape of a Man, it was an unrifigal arrest to the Blessed Virgin, who was accustomed to retirements and solitariness and had not known an experience of admitting a comely person, but a stranger, to her closet and privacies. But if the Heavenly Messenger did retain a Diviner form, more fymbolical to Angelical nature, and more proportionable to his glorious Meffage; altho' her daily imployment was a conversation with Angels, who in their daily miniftring to the Saints did behold her chaft conversation coupled with fear; yet they used not any affrighting glories in the offices of their daily attendances, but were feen only by spiritual discernings. However so it happened, that when she saw him she was troubled at his saying, and cast in her mind what manner of Salutation this should be.

4. But the Angel, who came with designs of honour and comfort to her, not willing that the inequality and glory of the Messenger should, like too glorious a light to a weaker eye, rather confound the Faculty than inlighten the Organ, did, before her thoughts could find a tongue, invite her to a more familiar confidence than possibly a tender Virgin (though of the greatest serenity and composure) could have put on in the presence of such a Beauty and such a Holiness. And the Angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy

womb, and bring forth a Son, and shalt call his name 7 ESUS.

s. The Holy Virgin knew her felf a person very unlikely to be a Mother: For altho'the defires of becoming a Mother to the MESSIAS were great in every of the Daughters of Facob, and about that time the expectation of his Revelation was high and pregnant, and therefore the was espoused to an honest and a just person of her kindred and family, and so might not despair to become a Mother; yet she was a person of a rare fanctity, and so mortified a spirit, that for all this Desponsation of her, according to the defire of her Parents, and the custom of the Nation, she had not set one step toward the confummation of her Marriage, so much as in thought; and possibly had fet her felf back from it by a vow of Chaftity and holy Collibate. For Mary faid unto the Angel, How shall this be, seeing I know not a man?

6. But the Angel, who was a person of that nature which knows no conjunctions but those of love and duty, knew that the Piety of her Soul and the Religion of her chast purposes was a great imitatour of Angelical Purity, and therefore perceived where the Philosophy of her question did consist; and being taught of God, declared. that the manner should be as miraculous as the Message it felf was glorious. For the Angel told her, That this should not be done by any way which our fin and the shame of Adam had unhallowed, by turning Nature into a blufh, and forcing her to a retirement from a publick attefting the means of her own preservation; but the whole matter was from God, and so should the manner be. For the Angel solid unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshaldow thee : therefore also that Holy thing which shall be born of thee shall be called the Son of God.

7. When the Bleffed Virgin was fo afcertain'd that the should be a Mother * and a Maid, and that two Glories, like the two Luminaries of Heaven, should meet in her, that she might in such a way become the Mother of her Lord, that she might with better advantages be his Serva at; then all her

hopes and all her defires received fuch farisfaction, and filled all the corners of her Weart, Id much, as indeed it was fain to make room for its reception. But She to whom the greatest things of Religion and the transportations of Deviction were made familiar by theufiduity and piety of her daily practices, however the was full of joy, yet the was carried like a full Veffel, without the violent toffings of a tempertuous pallion, or the wretks of a stormy imagination. And as the postver of the Holy Ghoff did descend upon her like Rain into a Fleece of Wool, with out any obstreperous notice for viblences to Nature, but onely the extraordinari nels of an exalaction: To her spirit received it without gentleness and tranquillity Atted for the entertamment of the Spirit of love, and a quiernels fymbolical to the Holy Guest Wither footers Words, the Lamb of God. For the meekly replied, Behold, the handmaid of the Lord, be it unto me according unto thy word. And the Angel departed from her, having done his message. And at the same time the Holy Spirit of God did make her to conceive in her womb the immaculate Son of God, the Saviour of the World.

Ad SECT. I.

Considerations upon the Annunciation of the Blessed M ARY, and the Conception of the Holy FESUS.

Hat which shines brightest presents it felf first to the eye; and the devout Soul in the chain of excellent and precious things which are represented in the counfel. defign and first beginnings of the work of our Redemption, bath not leifure to attend the twinkling of the leffer Stars, till it hath flood and admired the glory and eminencies of the Divine Love, manifested in the Incarnation of the Word eternal. God com inter no. had no necessity in order to the conservation or the heightning his own Felicity, but constant peccanout of meet and perfect charity and the bowels of compafilon fent into the world his do feiting, at onely Son for remedy to humane miferies, to ennoble our Nature by an union with Di netegranulam. vinity, to fanctifie it with his Justice, to inrich it with his Grace, to instruct it with his prior mist, as Doctrine, to fortific it with his Example, to rescue it from servitude, to affert it into the months, quintered in the servine, as the servine as the se liberty of the fons of God, and at last to make it partaker of a beatifical Resurrection. am Dei reguli 2. God, who in the infinite treasures of his wildom and providence could have found without Greg.

out many other ways for our Redemption than the Incarnation of his Eternal Son was pleafed to chuse this, not only that the Remedy by Man might have proportion to the causes of our Ruine, whose introduction and intromission was by the prevarication of Man; but also that we might with freer dispensation receive the influences of a Saviour with whom we communicate in Nature. Although Abana and Pharpar, Rivers of Damafeus, were of greater name and current; yet they were not fo falutary as the waters of Fordan to cure Naaman's Leprofie. And if God had made the Remedy of humane nature to have come all the way clothed in prodigy, and every instant of its execution had been as terrible, affrighting, and as full of Majesty, as the Apparitions upon Mount Sinai; yet it had not been so useful and complying to humane necessities, as was the descent of God to the susception of humane nature, whereby (as in all Medicaments) the cure is best wrought by those instruments which have the fewest dissonancies to our temper, and are the nearest to our constitution. For thus the Saviour of the world became humane, alluring, full of invitation and the fweetnesses of love, exemplary, humble and medicinal.

3. And if we consider the reasonableness of the thing, what can be given more excellent for the Redemption of Man, than the Blood of the Son of God? And what can more ennoble our Nature, than that by the means of his holy Humanity it was taken up into the * Cabinet of the mysterious Trinity? What better Advocate could we have * Qual sperine for us, than him that is appointed to be our Judge? And what greater hopes of Recon adias substantial for us, than the many interest of the substantial for the ciliation can be imagined, than that God, in whose power it is to give an absolute manufacture. Pardon, hath taken a new Nature, entertained an Office, and undergone a life of Po-baddiffe, pervery, with a purpose to procure our pardon? For now, tho' as the righteous Judge is baddenian he will judge the Nations rightcounly; yet by the susception of our nature, and its ap incurible. S. pendent crimes, he is become a party: and having obliged himself as Man, as he is Primalius. God he will fatisfie, by putting the value of an infinite Merit to the actions and fufferings of his Humanity. And if he had not been God, he could not have given us remedy; if he had not been Man, we should have wanted the excellency of Example.

4. And till now humane nature was less than that of Angels; but by the Incarnation of the Word was to be exalted above the Cherubims : yet the * Archangel Gabriel * 23 all a " 1 being dispatched in embassies to represent the operation of his inferiour, in the said family trims his wings with love and obedience, and hastens with this Narrative to the Holy Virgin. And if we should reduce our prayers to action, and do God's Will we hier in Publish on Earth as the Angels in Heaven do it, we should promptly execute every part of the Divine Will, though it were to be infrumental to the exaltation of a Brother above our felves; knowing no end but conformity to the Divine Will, and making simplicity of intention to be the fringes and exteriour borders of our garments.

5. When

5. When the eternal God meant to ftoop fo low as to be fixt to our centre, he chose for his Mother an Holy person and a Maid, but yet affianced to a just man, that he might not only be secure in the Innocency, but also provided for in the Reputation of his Holy Mother: teaching us, That we must not only satisfic our selves in the purity of our purpoles and hearty Innocence, but that we must provide also things honest in the fight of all men, being free from the fusicion and semblances of evil; so making provision for private Innocence and publick Honesty: it being necessary in order to Charity and edification of our Brethren, that we hold forth no impure flames or finoaking fire brands, but pure and trimmed lamps, in the eyes of all the world.

6. And yet her Marriage was more mysterious: for as, besides the Miracle, it was an eternal honour and advancement to the glory of Virginity, that he chose a Virgin for his Mother; fo it was in that manner attempered, that the Virgin was betrothed. left honourable Marriage might be difreputed and feem inglorious by a politive rejecti-Origen bomilt on from any participation of the honour. Divers of the old Doctors, from the autho-Origin. Design. On from any participation of the nonour. Divers of the old Doctors, from the autho-6 in Levit. His rity of Ignatius, add another reason, saying, That the Blessed Jesus was therefore born or comment in C. M. And Another reason, saying, That the Blessed Jesus was therefore born or comment in C. M. Another reason, saying the saying of the saying t er. comment in the Devil. Who

filias, or alli. knew the Melfin was to be born of a Virgin, might not expect him there, but so be ignorant of the person, till God had serv'd many ends of Providence upon him. 7. The Angel in his address needed not to go in inquisition after a wandring fire. but knew she was a Star fixt in her own Orb; he found her at home: and lest that also might be too large a Circuit, she was yet confined to a more intimate retirement, she was in her Oratory private and devout. There are some * Curiosities so bold and de-

terminate as to tell the very matter of her Prayer, and that she was praying for the Salvation of all the World, and the Revelation of the Mession, desiring she might be fo happy as to kifs the feet of her who should have the glory to be his Mother. We have no fecurity of the particular; but there is no piety fo diffident as to require a fign to create a belief that her imployment at the inftant was holy and religious: but in that disposition she received a grace which the greatest Queens would have purchased with the quitting of their Diadems, and hath configned an excellent Document to all Women, that they accustom themselves often to those Retirements, where none but God and his Angels can have admittance. For the Holy Jefus can come to them too, and dwell with them, hallowing their Souls, and configning their bodies to a participation of all his glories. But recollecting of all our scattered thoughts and exteriour extravagances, and a receding from the inconveniences of a too free conversation, is the best circumstance to dispose us to a heavenly visitation.

8. The Holy Virgin when she saw an Angel, and heard a testimony from Heaven of her Grace and Piety, was troubled within her self at the Salutation, and the manner of it. For the had learn'd, that the affluence of Divine comforts and prosperous fuccesses should not exempt us from fear, but make it the more prudent and warv, lest it intangle us in a vanity of spirit: God having ordered, that our spirits should be affected with dispositions in some degrees contrary to exteriour events, that we be fearful in the affluence of prosperous things, and joyful in adversity; as knowing that this may produce benefit and advantage; and the changes that are confequent to the other are sometimes full of mischiefs, but always of danger. But her Silence and Fear were her Guardians; that, to prevent excrescences of Joy, this, of vainer Complacency.

9. And it is not altogether inconsiderable to observe, that the Holy Virgin came to a great perfection and state of Piety by a few, and those modest and even, exercises and external actions. S. Paul travelled over the World, preached to the Gentiles, disputed against the Jens, confounded Hereticks, writ excellently-learned Letters, suffered dangers, injuries, affronts and perfecutions to the height of wonder, and by these violences of life, action and patience, obtained the Crown of an excellent Religion and Devotion. But the Holy Virgin, although the was ingaged sometimes in an active life, and in the exercise of an ordinary and small economy and government, or ministeries of a Family, yet she arrived to her Perfections by the means of a quiet and silent Piety, the internal actions of Love, Devotion and Contemplation : and instructs us, that not only those who have opportunity and powers of a magnificent Religion, or a pompous Charity, or miraculous Conversion of Souls, or affiduous and effectual Preachings, or exteriour demonstrations of corporal Mercy, shall have the greatest crowns, and the addition of degrees and accidental rewards; but the filent affections, the fplendours of an internal Devotion, the unions of Love, Humility and Obedience, the daily offices of Prayer and Praises sung to God, the acts of Faith and Fear, of Patience and Meekness, of Hope and Reverence, Repentance and Charity, and those Graces which walk in a

and the Conception of Iesus. Ad SECT. I.

veil and filence, make great afcents to God, and as fure progress to favour and a Crown, as the more oftentous and laborious exercises of a more folemn Religion. No man needs to complain of want of power or opportunities for Religious perfections: a devout woman in her Closet, praying with much zeal and affections for the conversion of Souls, is in the same order to a spining like the stars in glory, as he who by excellent discourses puts it into a more forward disposition to be actually performed. And polibly her Prayers obtained energy and force to my Sermon, and made the ground fruitful, and the seed spring up to life eternal. Many times God is present in the still quite and private retirements of a quiet Religion, and the conftant spiritualities of an ordinary life: when the loud and impetuous winds, and the shining fires of more laborious and expensive actions, are profitable to others only; like a tree of Balfam. distilling precious liquor for others. not for its own use.

The PRAYER.

Eternal and Almighty God, who didft fend thy holy Angel in embally to the Bleffed Virgin-Mother of our Lord, to manifest the actuating thine eternal purpose of the Redemption of Mankind by the Incarnation of thine eternal Son; put me, by the affiftences of thy Divine Grace, into such holy dispositions, that I may never impede the event and effeet of those mercies which in the counsels of thy Predestination thou didst dessen for me. Give me a promptness to obey thee to the degree and semblance of Angelical alacrity; give me holy Purity and Piety, Prudence and Modesty, like those Excellencies which thou didst create in the ever-Bleffed Virgin. the Mother of God. Grant that my imployment be always holy, unmixt with worldly affections, and, as much as my condition of life will bear, retired from secular interests and disturbances; that I may converse with Angels, entertain the Holy JESUS, conceive him in my Soul, nourifh him with the expresses of most innocent and holy affections, and bring him forth and publish him in a life of Piety and Obedience, that he may dwell in me for ever, and I may for ever dwell with him in the house of eternal pleasures and glories world without end. Amen.

> SECT. E 3

SECT. II.

The bearing of FESUS in the Womb of the Bleffed Virgins,



S. LUKE. 1.43.
And whence is this to me that § Mother of my LORD should come to me



S MAT: 1.20.
loleph, thou fou of David, Feare not to take out thee Marie thy wife; for that which is conceived in her, is of the Holy Ghoft.

though the Blessed Virgin had a faith as prompt and ready as her Body was chast and her Soul pure; yet God, who uses to give full measure, Baken together, and running over, did by way of confirmation and fixing the confidence of her asten give an instance of his Omnipotency in the very particular of an extraordinary Conception: For the Angel said, Behold, thy Consin Elizabeth hath also conscived a son in her old age, and this is the fixth month with her that was called barren: For with God nothing shall be impossible. A less argument would have satisfied the necessity of a Faith which had no scruple; and a greater would not have done it in the increduity of an ungentle and pertinacious spirit. But the Holy Maid had complacency enough in the Message, and holy desires about her to carry her understanding as far as her astections, even to the fruition of the Angel's Message; which is such a sublimity of Faith, that it is its utmost consummation, and shall be its crown when our Faith sturned into Vision, our Hopes into actual Possessions, and our Grace into Glory.

2. And she, who was now full of God, bearing God in her Virgin-Womb, and the Holy Spirit in her Heart, who had also over-shadowed her enabling her to a supernatural and miraculous Conception, arose with hase and gladness, to communicate that joy which was designed for all the World: and she found no breast to pour forth the first emanations of her over-joyed heart so sit as her Cousin Elizabeth's, who had received testimony from God to have been righteous, walking in all the Commandments of the Lord blameless, who also had a special portion in this great shonour; for she was designed to be the Mother of the Baptist, who was sent as a fore runner to prepare the ways of the Lord, and to make his paths strait. And Mary arose in those days, and went into the Hill-Countrey with base into a City of Judas.

3. Her Haste was in proportion to her joy and desires, but yet went no greater pace than her Religion. For as in her journey she came near to Jerusalem, she turned in, that she might wish His Temple whose Temple she her self was now; and there, not

only to remember the pleasures of Religion, which she had felt in continual descents and showrs falling on her pious heart for the space of eleven years attendance there in her Childhood, but also to pay the first-fruits of her Thanks and Joy, and to lay all her glory at his feet whose humble hand maid she was in the greatest honour of being his blessed Mother. Having worshipped, she went on her journey, and entred into the

house of Zacharias, and saluted Elizabeth.

4. It is not easie to imagine what a collision of joys was at this blessed Meeting: two Mothers of two great Princes, the one the greatest that was born of woman, and the other was his Lord, and these made Mothers by two Miracles, met together with joy and mysteriousness; where the Mother of our Lord went to visit the Mother of his Servant, and the Holy Ghost made the meeting selsival, and descended upon Elizabeth, and she prophessed. Never but in Heaven was there more joy and ecstasse. The persons, who were Women whose fancies and affections were not only hallowed, but made pregnant and big with Religion, meeting together to compare and unite their joys and their Eucharist, and then made prophetical and inspired, must needs have discourfed like Seraphims and the most ecstassed order of Intelligences; for all the faculties of Nature were turned into Grace, and expressed in their way the excellent Solemnity. For it came to pass when Elizabeth heard the Salutation of Mary, the Babe leaped in her

Womb: and Elizabeth was filled with the Holy Ghoft. 5. After they had both prophefied and fang their Hymns, and re-faluted each other with the religion of Saints and the joys of Angels, Mary abode with her Coulin Elizabeth about three months, and then returned to her own house. Where when she appeared with her Holy burthen to her Husband Joseph, and that he perceived her to be with child, and knew that he had never unfealed that holy fountain of virginal purity, he was troubled. For although her deportment had been pious and chaste to a miracle, her carriage referved, and so grave, that she drave away temptations and impure visits, and all unclean purposes from the neighbourhood of her holy person: yet when he saw she was with child, and had not yet been taught a lesson higher than the principles of Nature, he was minded to put her away, for he knew she was with child; but yet privily, because he was a good man, and knew her Piety to have been such that it had almost done violence to his fence, and made him disbelieve what was visible and notorious; and therefore he would doe it privately. But while he thought on thefe things, the Angel of the Lord appeared unto him in a Dream, faying, Joseph, thou son of David, fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost. Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife.

Ad SECT. II.

Considerations concerning the Circumstances of the Interval between the Conception and Nativity.

Hen the Blessed Virgin was ascertained of the manner of her becoming a Mother, and that her tremblings were over upon the security she should preserve her Virgin-purity as a clean oblation to the honour of God, then she expressed her consent to the Angelical message, and instantly she conceived the Holy Fess in her Womb, by the supernatural and divine instance of the Holy Ghoss. For she was highly zealous to reconcile her being Mother to the Message with those Purities and holy Ceslibate which she had designed to keep as advantages to the interests of Religion, and his honour who chose her from all the daughters of Adam, to be instrumental in the restitution of grace and innocence to all her Father's samily. And we shall receive benefit from so excellent example, if we be not so desirous of a Privilege as of a Vertue, of Honour as of Piety: and as we submit to the weight and pressure of saccomplished; so we must be also ready to renounce an exteriour grace or favour, rather than it should not be consistent with exemplar and rare Piety.

2. When the Son of God was incarnate in the Womb of his Virgin Mother, the Holy Maid arofe: and though she was superexalted by an honour greater than the world yet ever saw, she still dwelt upon the foundation of Humility: and to make that vertue more signal and eminent, she arofe and went hastily to visit her Cousin Elizabeth, who also had conceived a Son in her old age. For so we all should be curious and watchful against vanities and transportations, when we are advanced to the gayeties of prosperous accidents, and in the greatest priviledges descend to the lowest, to exercise a greater measure of Vertue against the danger of thole Tentations which are planted against our heart to ruine our hopes and glories.

Ad SECT. 11. between the Conception and Nativity.

3. But the Joys that the Virgin Mother had were such as concerned all the World; and that part of them which was her peculiar she would not conceal from persons apt to their entertainment, but go to publish God's merey toward her to another holy person, that they might joyn in the praises of God: as knowing, that though it may be convenient to represent our personal necessities in private, yet God's gracious returns and the blessings he makes to descend on us are more sit, when there is no personal danger collaterally appendent, to be published in the Communion of Saints; that the Hopes of others may receive increase, that their Faith may have confirmation, that their Charity and Eucharist may grow up to become excellent and great, and the praises of God may be sung aloud, till the sound strike at Heaven, and join with the Hallelujahs which

the Morning-Stars in their Orbs pay to their great Creator.

4. When the Holy Virgin had begun her journey, she made haste over the Mountains, that the might not only fatisfie the defires of her joy by a freedy gratulation, but left the flould be too long abroad under the dispersion and discomposing of her retirements: And therefore the haftens to an inclosure, to her Coufin's house; as knowing that all vertuous women, like Tortoifes, carry their house on their heads, and their Chappel in their heart, and their danger in their eye, and their Souls in their hands. and God in all their actions. And indeed her very little burthen which she bare hindred her not but she might make hasteenough; and as her spirit was full of chearfulness and alacrity, so even her body was made aiery and vegete: for there was no Sin in her burthen to fill it with natural inconveniences; and there is this excellency in all spiritual things, that they do no disadvantage to our persons, nor retard our just temporal interests. And the Religion by which we carry Christ within us is neither so peevish as to disturb our health, nor so sad as to discompose our just and modest chearfulness, nor so prodigal as to force us to needs and ignoble trades; but recreates our body by the medicine of holy Fastings and Temperance, fills us full of serenities and complacencies by the sweetnesses of a holy Conscience, and joys spiritual, promotes our temporal interests by the gains and increases of the rewards of Charity, and by securing God's Providence over us while we are in the pursuit of the Heavenly Kingdom. And as in these dispositions she climb'd the Mountains with much facility; so there is nothing in our whole life of fo great difficulty but it may be managed by those affiftences we receive from the Holieft Jesus, when we carry him about us; as the Valley's are exalted, fo the Mountains are plain before us.

5. When her Coulin Elizabeth faw the Mother of her Lord come to visit her, as the Lord himself descended to visit all the world in great humility, she was pleased and transported to the height of wonder and prophecy, and the Babe sprang in her womb and was sanctified, first doing his homage and adoration to his Lord that was in presence. And we also, although we can do nothing unless the Lord first prevent us with his gracious visitation, yet if he first come unto us, and we accept and entertain him with the expresses and correspondencies of our duty, we shall receive the grace and honour of Sanctification. But if S. Elizabeth, who received testimony from God, that she walked in all the Commandments of the Lord blamcless, was carried into ecssales, wondring at the dignation and savour doneto her by the Mother of her Lord; with what preparations and holy folemnities ought we to entertain his addresses to us by his Holy Sacrament, by the immissions of his Spirit, by the assistences of his Graces, and all

other his vouchfafings and descents into our hearts?

6. The Bleffed Virgin hearing her Coufin full of spirit and prophecy, calling her bleffed, and praising her Faith, and confirming her Joy, instantly sangher hymn to God, returning those praises which she received to him to whom they did appertain. For so we should worship God with all our praises, being willing upon no other condition to extend one hand to receive our own honour, but that with the other we might transmit it to God, that as God is honoured in all his Creatures, so he may be honoured in us too; looking upon the Graces which God hath given us but as greater instru-

Ad SECT. IL.

ten engages upon errour.

ments and abilities to ferve him, being none of ours, but talents which are intrufted into our Banks to be improved. But as a precious Pearl is orient and medicinal, because God hath placed those excellencies in it for ends of his own, but it self is dead to all apprehensions of it, and knows no reflexions upon its own value; onely God is magnified in his work: so is every pious person precious and holy, but mortisted to all vainer complacencies in those singularities and eminencies, which God placed there because he was so pleased, saying, there he would have a Temple built; because from thence he would take delight to receive glory and adoration.

7. After all these holy and festival joys which the two glad Mothers seasted themfelves withall, a fad cloud did intervene and paffed before the face of the bleffed Virgin. The just and righteous Joseph, her espoused Husband, perceiving her to be with child, was minded to put her away, as not knowing the Divinity of the fountain which watered the Virgin's fealed and hallowed womb, and made it fruitful. But he purposed to do it privily, that he might preserve the Reputation of his Spouse, whose Piety he knew was great, and was forrowful it should now fer in a fad night and be extinct. But it was an exemplar charity, and reads to us a rule for our deportment towards erring and lapfed perfons, that we intreat them with meekness and pity and fear; not hastening their fhame, nor provoking their spirit, nor making their remedy desperate by using of them rudely, till there be no worse thing for them to fear if they should be dissolved into all licentiousness. For an open shame is commonly protested unto when it is remediless, and the person either despairs and sinks under the burthen, or else grows impudent and tramples upon it. But the gentleness of a modest and charitable remedy preferves that which is Vertue's girdle, Fear and Blufhing; and the beginning of a punishment chides them into the horror of remembrance and guilt but preserves their meekness and modesty, because they, not feeling the worst of evils, dare not venture moon the worst of fins.

crimine lumit.

8. But it feems the Bleffed Virgin, having received this greatest honour, had not made it known to her Husband Joseph; and when she went to her Cousin Elizabeth, the Virgin was told of it by her Coulin before the spake of it her felf, for her Coulin had it by revelation and the foirit of prophecy. And it is in some circumstances and from some persons more secure to conceal Visions, and those heavenly Gifts which create estimations among men, than to publish them, which may possibly minister to vanity; and those exteriour Graces may do God's work, though no observer note them but the person for whose sake they are sent: like rain falling in uninhabited Vallevs, where no eye observes showrs; yet the Valleys laugh and sing to God in their refreshment without a witness. However, it is better to hear the report of our good things from the mouths of others than from our felves: and better yet, if the beauty of the Tabernacle be covered with skins, that none of our beauties be feen but by worshippers, that is, when the glory of God and the interests of Religion or Charity are concerned in their publication. For so it happened to be in the case of the Blessed Virgin, as the related to her Coufin Elizabeth; and fo it happened not to be, as the referred to her Husband Toleph.

9. The Holy Virgin could not but know that Joseph would be troubled with forrow and infecure apprehensions concerning her being with child: but such was her Innocence, and her Considence in God, that she held her peace, expecting which was food would provide a remedy to the inconvenience. For if we commit our selves to God in well doing as unto a faithful Creatour, preserving the tranquillity of our spirits and the evenness of our temper in the assault of insamy and disreputation, God, who loves our Innocence, will be its Patron, and will affert it from the scandal, if it be expedient for us; if it be not, it is not fit we should desire it. But if the Holy Jesus did suffer his Mother to fall into misinterpretation and suspect of as an Eye, highly sensible of every ruder touch; we must not think it strange, if we be tried and pressed with a calamity and unhandsome accidents: only remember, that God will find a remedy to the trouble, and will sandtific the affliction, and secure the person, if we be innocent, as was the Holy Virgin.

* 1 joha 1.9 '10. But Joseph was not hasty in the execution of his purposes, nor in making his Pal-111.3 thoughts determinate, but stood long in deliberation, and longer before he acted it, seasons, because it was an invidious matter, and a rigour. He was fift to have defam'd and benefits accused her publickly, and, being convicted, by the Law she was to de, if he had benefits are good accused her publickly, and, being convicted, by the Law she was to de, if he had benefits are good accused her publickly, and other wife Writers, agood, a charitable man, found that it was more agreeable accused the results of the stood of

agreeable to fustice to treat an offending person with the easiest sentence, than to put things to extremity, and render the perion desperate and without remedy, and provoked by the fullering of the worst of what she could fear. No obligation to Justice does force a man to be cruel, or to use the sharpest sentence. A just man does Justice to every man and to every thing; and then, if he be also wife, he knows there is a debt of mercy and compassion due to the infirmities of a man's nature, and that debt is to be paid: and he that is cruel and ungentle to a sinning person, and does the worst thing ultimis arrestto him, dies in his debt, and is unjust. Pity, and forbearance, and long suffering, and tate, led etiam to min, dies in the debt, and is unjult. Puty and forbeartaires, and long funering, and taking things in the belt fenfe, and ab acquitioning palling the gentleft fentence, are as certainly our duty, and owing to every perfort, as the puty performed does offend and can repent, as calling men to account can be owing to the Law, and 4th Ambrof. are first to be paid; and he that does not so is an unjust person; which because Foseph was not. he did not call furiously for Tustice, or pretend that God required it at his hands prefently, to undoe a suspected person; but waved the killing letter of the Law, and secured his own interest and his Justice too, by intending to dismiss her privately. But before the thing was irremediable. God ended his Onestion by a heavenly demonstration, and sent an Angel to reveal to him the Innocence of his Spoule, and the Divinity of her Son; and that he was an immediate derivative from Heaven, and the Heir of all the World. And in all our doubts we shall have a resolution from Heaven or some of its Ministers, if we have recourse thither for a Guide, and be not hasty in our discourses, or inconsiderate in our purposes, or rash in judgment. For God loves to give affiftences to us, when we most fairly and prudently endeavour that Grace be not put to do all our work, but to facilitate our labour; not creating new faculties. but improving those of Nature. If we consider warily, God will guide us in the de-

The PRAYER.

termination: But a hafty person out runs his guide, prevaricates his rule, and very of

Holy Jelu, Son of the Eternal God, thy Glory is far above all Heavens, and yet thou didly defend to Earth, that thy Defent might be the more gracious, by how much thy Glories were admirable, and natural, and infepratible. I adove the Holy Humanity with humble veneration, and the thankful addresses of religious joy, because thou hast personally united Humane nature to the Eternal Word, carrying it above the seats of the highest Cherubim. This great and glorious Myssery is the honour and glory of Man: it was the expectation of our Fathers, who saw the mysserious first of hy Incarnation at great and observe distances, and thesself above, that thou hast caused me to be born after the fulfilling of thy Prophecies, and the consummation and exhibition of so great a Love, so great mysserious periodipesses, and the consummation and exhibition of so great a Love, so great mysserious plassed to undergo our burshens and instrmities for us; yet I abbor my self, and detest my own impurities, which were so great and contradictory to the excellency of God, that to destroy Sin, and save us, it became necessary that thou shoulds be sent into the World, to die our Death for us, and to give us of thy Life.

0

Dearest Jesu, thou didst not breath one sigh, nor shed one drop of bloud, nor weep one tear, nor suffer one stripe, nor preach one Sermon, for the Salvation of the Devil: and what sadness and shave it it then, that I should cause so many insufferable loads of sorrows to fall apon thy sared head? Thou are wholly given for me, wholly spent upon my user, and wholly for every one of the Elect. Thou in the beginning of the work of our Redemption didst suffer nine months imprisonment in the pure Womb of thy Holy Mother, to redeem me from the eternal servitude of Sin and its misserable consequents. Holy Jesu, let me be born anew, receive a new birth, and a new life, imitating thy Gracet and Excellencies by which thou are beloved of thy Father, and hass obtained for us a favour and atonement. Let thy sholy will be done by me, let all thy will be wrought in me, let thy will be wrought concerning me; that I may do thy pleasure, and submit to the dispensation of thy Providence, and conform to thy holy will, and may for ever serve thee in the Communion of Saints, in the Society of thy redemed ones, now and in the glories of Eternity. Amen.

SECT

SECT. III.

The Nativity of our Bleffed Saviour FESUS.

The Virgin MOTHER



S LUKE II. 27 Bleffed is the Womb that bare thee, and the paps and wrapped him in fwadling clothes and which thou hall Sucked, v. 28 Yea, rather Bleffed my they that heave the word of God and keep it. ; no roome for them in the Inne. Luk. 2.7.



And the brought forth her first borne fon, laid him in a manger, because there was

HE Holy Maid longed to be a glad Mother, and the who carried a burther whole proper commensuration is the days of Eternity counted the redious minutes, expecting when the Sun of Righteousness should break forth from his Bed, where nine Months he hid himself as behind a fruitful cloud. About the same time God, who in his infinite wildom does concentre and tie together in one end things of disparate and disproportionate natures, making things improbable to co-operate to what wonder or to what truth he pleases, brought the Holy Virgin to Bethlehem, the City of David, to be taxed with her Husband Joseph, according to a Decree upon all the World, is supported by the support of the Conjunction of the support of the State of State of

an me womaning nom suguifus agar. But ins suppose edin this Conjunction of time, that it night be fulfilled Adviced assists his order despited which was spoken by the Prophet Micab, And thou Bethlehem in the land of Judah art not the least among the Princes of Judh is the street, Euch. I. v. a. 6. Hiller, Ectel, such that if the for out of the shall come a Governour that shall rule my Plautio Silmo Cost. ad); for out of the plan come a Growing was highly repeople If year. This rare act of Providence was highly remarkable, because this Taxing seems wholly to have been
Chiyost Home. 8. in Main.
Chiyost Home. 8. in Main. ordered by God to ferve and minister | to the circumstances

* Hu + ริง านิาอ คิส ารัยรง น้ำ ายล้วยคลแอรอง ราช

of this Birth. For this Taxing was not in order to Tribute : Herod was now King and of this Birth. For this Taxing was not in order to I floure: Heroa was now Kingjand received all the Revenues of the Fifeus, and paid to Anguftus an appointed Tribute after the manner of other Kings, Friends and Relatives of the Roman Empire: neither Vide Suidam to the Roman Empire that the Roman laid a new Tribute on the Jepus before the Conflication of the Goods of Archelaus. Anguftus therefore fending special Delegates to take 1.5 severy City, made only an inquest after the strength of the Roman Empire in men and Art Annal Angulation of the Conflict and the Art Annal Empire in the new to the Art Angulation of the Roman Empire in men and Art Annal Angulation of the Conflict and the Art Annal Empire in the new to the Art Annal Empire in th turns the hearts of Princes, that he might by verifying a Prophecy, fignific and publish the Divinity of the Mission and the Birth of Jesus.

2. She that had conceived by the operation of that Spirit who dwells within the element of Love, was no ways impeded in her journey by the greatness of her burthen,

14

but arrived at Bethlehem in the throng of Strangers, who had so filled up the places of hospitality and publick entertainment, that there was no room for Toseph and Mary in the Inne. But yet she felt that it was necessary to retire where she might softly lav her Burthen, who began now to call at the Gates of his Prison, and Nature was ready to let him forth. But she that was Mother to the King of all the Creatures could find no other but a Stable, * a Cave of a Rock, whither she retired: where when it be-* Justs Pro-shertam filled, gan to be with her after the manner of Women, she humbly bowed her knees, in the poetrum num, political and the manner of women, the numbly bowed her knees, in the has 16. posture and guise of Worshippers, and in the midst of glorious thoughts and highest observation in the manner of the world.

ซพ โข ยังโภคัต โรกาสตร์ เรียด องอิทธ์เลย องราช, apud Luc. Sed hane periodian Judai craferiou ex Helesso textu. Sic & Symmachus, สะุรเติ องทิงเลยใด mylited Bethlehem, five Domina panis indigitatur.

3. As there was no fin in the Conception, so neither had she pains in the Production. as the Church from the days of Gregory Nazianzen until now hath pioully believed: though before his days there were some opinions to the contrary, but certainly neither vide Waddin fo pious, nor fo reasonable. For to her alone the punishment of Eve did not extend, gum, pag. 270. that in forrow (he (hould bring forth: For where nothing of Sin was an ingredient, there Misery cannot cohabit. For though amongst the Daughters of men many Conceptions are innocent and holy, being fanctified by the Word of God and Praver. hallowed by Marriage, defigned by Prudence, feafoned by Temperance, conducted by Religion towards a just, an hallowed and an holy end, and yet their Productions are in forrow, yet this of the Blessed Virgin might be otherwise, because here Sin was no relative, and neither was in the principle nor the derivative, in the act nor in the habit. in the root nor in the branch: there was nothing in this but the fanctification of a Virgin's Womb, and that could not be the parent of forrow, especially that Gate not haying been opened by which the Curfe always entred. And as to conceive by the Holy Ghost was glorious, so to bring forth any of the fruits of the Spirit is joyful, and full of felicities. And he that came from his Grave fast tyed with a stone and signature, and into the College of Apostles the doors being shut, and into the glories of his Father through the folid orbs of all the Firmament, came allo (as the Church pioully believes) into the world, fo without doing violence to the virginal and pure Body of his Mother, that he did also leave her Virginity intire, to be as a Seal, that none might open the Gate of that Sanctuary; that it might be fulfilled which was spoken of the Lord by the Prophet, This Gase shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord God of Israel hath entred by it, therefore it Shall be Shut.

4. Although all the world were concerned in the Birth of this great Prince, yet I find no Story of any one that ministred at it save only Angels, who knew their duty to their Lord, and the great interest of that Person; whom, as soon as he was born, they presented to his Mother, who could not but receive him with a joy next to the rejoycings of glory and beatifick vision, seeing him to be born her Son who was the Son of God, of greater beauty than the Son, purer than Angels, more loving than the Scraphims as dear as the eye and heart of God, where he was from eternity engraven,

his beloved; and his only-begotten.

5. When the Virgin Mother now felt the first tenderness and yernings of a Mothers Bowels, and faw the Saviour of the World born, poor as her Fortunes could represent him, naked as the innocence of Adam, the took him, and wrapt him in swaddling cloaths; and after the had a while cradled him in her arms, the laid him in a manger. For to was the deliga of his Humility; that as the last Scene of his life was represented among "Hab. 1.4 In Thieves, so the first was amongst Beasts, the Sheep and the Oxen; according to that metio animali-in Thieves, for the first was amongst Beasts, the Sheep and the Oxen; according to that modes adjusted in invitations. Hymn of the Prophet Habakkuk, His brightness was the light, he had see that horse to him a out of his hand, and there was the hiding of his power.

horns coming out of his hand, and there was the hiding of his power.

6. But this place, which was one of the great instances of his Humility, grew to be as venerable as became an inftrument, and it was confecrated into a Church, the Cribineo an Altar, where first lay that Lamb of God which afterwards was sacrificed for the fins of all the World. And when Adrian the Emperour, who intended a great despite to it, built a Temple to Venus and Adonis in that place where the Holy Virgin-Mother and her more Holy Son were humbly laid; even so he could not obtain, but that oven amongst the Gentile Inhabitants of the neighbouring Countries it was held in an account far above feanda) and contempt. For God can ennoble even the meanest of Creatures, especially if it be but a relative and instrumental to Religion, higher than the injuries of scoffers and malicious persons. But it was then a Temple full of Religion, full of glory, when Angels were the Ministers, the Holy Virgin was the Worflipper, and CHRIST the Deity.

Ad SECT. III.

Considerations upon the Birth of our Blessed Saviour F ESDS.

1. A Lthough the Bleffed Jessu defired with the ardency of an inflamed love to be born, and to finish the work of our Redemption; yet he did not prevent the period of Nature, nor break the Laws of the Womb; and antedate his own landtions which he had established for ever. He staid nine months, and then brake forth wh Giant joyful to run his courfe. For premature and hally actions, and fuch counfels as know not how to expect the times appointed in God's decree, are like hafty fruit, or a young person snatch'd away in his florid age, sad and untimely. He that hastens to enjoy his wish before the time, raises his own expectation, and yet makes it unbleafant by impatience, and lofeth the pleafure of the fruition when it comes, because he hath made his desires bigger than the thing can satisfic. He that must eat an hour before his time, gives probation of his intemperance or his weakness: and if we dare not trust God with the Circumstance of the event, and stay his beifure, either we disrebute the infinity of his Wifdom, or give clear demonstration of our own vanity.

2. When God descended to Earth, he chose to be born in the Suburbs and retirement of a small Town; but he was pleased to die at Jerusalem, the Metropolis of Judes. Which chides our shame and pride, who are willing to publish our gayeties in Plazza's and the corners of the fireets of most populous places; but our defects and the inftruments of our humiliation we carry into defarts, and cover with the night and hide them under ground; thinking no fecrecy dark enough to hide our flame nor any theatre large enough to behold our pompous vanities : for fo we make provisions for

Pride, and take great care to exclude Humility.

3. When the Holy Virgin now perceived that the expectation of the Nations was arrived at the very doors of revelation and entrance into the World; the brought forth the Holy Jesus, who, like Light through transparent glass past through, or a ripe Pohlegranate from a fruitful tree, fell to the earth, without doing violence to its Norse and Parent. She had no Ministers to attend but Angels, and neither her Poverty nor her Piety would permit her to provide other Nurses; but her self did the offices of a tender and pious Parent. She killed him and worshipped him, and thanked him that he would be born of her, and she fuckled him, and bound him in her arms and swatdling. bands; and when the had represented to God her first scene of joy and Bucharit; the foftly laid him in the manger, till her defires and his own neceffities called her to take him, and to rock him fortly in her arms. And from this deportment the read a lectore of picty and maternal care, which Mothers should perform toward their children which they are born, not to neglect any of that duty which nature and maternal plety re-

4. Jestu was pleased to be born of a poor Mother in a poor place, in a cold winter's night, far from home, amongst strangers, with all the circumstances of humility and poverty. And no man will have cause to complain of his course Robe, if he remembers the fwaddling clearlis of this Holy Child ; nor robe disquieted at his hard Bed; wheh he considers Joss laid in a manger; not to be discontented at his thin Table, when he calls to mind the King of Heaven and Earth was fed with a little breaft milk? But fince the erernal Wildom of the Father, whio knewto'chiefe the good and refuse the world did chuse a life of Poverty; it gives us demonstration, that Riches and Honours, these idols of the World's efteem, are fo far from creating true felicities, that they are not of themselves eligible in the number of good things. However, no main is to be assaulted of innocent Poverty, of which many wife men make Vows, and of which the Holy Jefus made election, and his Apoltles after him made publick profession. And if any man will chale and delight in the affluence of temporal good things, fuffering himfelf to be transported with cattive affections in the * bleatfires of every day, he may well * Ois of 300 to be transported with cattive affections in the * bleatfires of every day, he may well * 300 flet. make a question whether he shall seed as well hereafter; since God's usual method Nationalis, that they only who follow Christ here shall be with hint for ever.

5. The Condition of the perfort who was born is here of greatest consideration, and process.

For He that cried in the Manger, that field d the paps of a Woman, that hath exposed that it is the paps of a Woman, that hath exposed that it is the paps of a Woman, that hath exposed that it is the paps of a Woman, that hath exposed that it is the paps of a Woman, that hath exposed that it is the paps of a Woman, that hath exposed the paps of a Woman, that hath exposed the paps of a Woman is the paps of a Woman in the paps of a Himself to Poverty and a world of inconveniences, is the Son of the living God, of the n; Diphilus same fubfrance with his Father, Begotten before all Ages, Before the Morning state;

Fen. Beda de

he is GOD eternal. He is also, by reason of the personal Union of the Divinity with his Humane nature, the Sow of God; not by Adoption, as good Men and beatissed Angels are, but by an extraordinary and miraculous Generation. He is the Heir of his Father's glories and possellions, not by succession, (for his Father cannot die,) but by an equality of communication. He is the expressimage of his Father's person according to both Natures; the miracle and excess of his Godhead being, as upon Wax, imprinted upon all the capacities of his Humanity. And after all this he is our Savian; that to our Duries of wonder and adoration we may add the allections of love and union, as himself, besides his being admirable in himself, is become profitable to us, Verè Verhum bos est. Abbreviatum, saith the Prophet; The eternal Word of the Father is shortned to the dimensions of an Insant.

6. Here then are concentred the prodigies of Greatness and Goodness, of Wisdom and Charity, of Meekness and Humility, and march all the way in mystery and incomprehenfible mixtures: if we confider him in the bosome of his Father, where he is feated by the postures of Love and essential Felicity; and in the Manger, where Love also placed him, and an infinite defire to communicate his Felicities to us. As he is God, his Throne is in the Heaven, and he fills all things by his immensity: as he is Man, he is circumscribed by an uneasse Cradle and cries in a Stable. As he is God, he is seated up on a fuper exalted Throne; as Man, exposed to the lowest estate of uncaliness and need. As God, cloathed in a Robe of Glory, at the fame inftant when you may behold and wonder at his Humanity wrapped in cheap and unworthy Cradle-bands. As God, he is incircled with millions of Angels: as Man, in the company of Beafts. As God, he is the Eternal Word of the Father, Eternal, fustained by himself, all fusticient, and without need: and yet he submitted himself to a condition imperfect, inglorious, indigent and necessitous. And this consideration is apt and natural to produce great affections of love, duty and obedience, defires of union and conformity to his facred Person, Life, Actions and Laws; that we refolve all our thoughts, and finally determine all 2 Cor. 16.22. Our reason and our passions and capacities upon that saying of S. Paul, He that loves not

the Lord Tesus Christ, let him be accurred. 7. Upon the confideration of these Glories, if a pious soul shall upon the supports of Faith and Love enter into the Stable where this great King was born, and with affections behold every member of the Holy Body, and thence pass into the Soul of Jefus, we may fee a Scheme of Holy Meditations, enough to entertain all the degrees of our love and of our understanding, and make the mystery of the Nativity as fruitful of holy thoughts as it was of bleffings to us. And it may ferve instead of a description of the person of Jesus conveyed to us in impersect and Apocryphal Schemes. If we could behold his facted Feet with those affections which the Holy Virgin did, we have transmitted to us those mysteries in story which she had first in part by spiritual and diwine infused light, and afterwards by observation. Those holy Feet, tender and unable to Support his facred Body, should hear him over all the Province of his Cure with great zeal for the gaining of Souls to the belief and obedience of his holy Laws: those are the Feet that should walk upon seas and hills of water as upon firm pavement; at which the Lepers and diseased persons should stoop, and gather health up; which Mary Magdalen should wash with tears, and wipe with her hair, and anoint with costly Nard, as expressions of love and adoration, and there find absolution and remedy for her fins; and which finally should be rent by the nails of the Cross, and afterwards afcend above the Heavens, making the Earth to be his foot fool. From hence take parterns of imitation, that our Piety be lymbolical, that our Affections be passionate and Euchariffical, full of love, and wonder, and adoration, that our feet tread in the fame steps, and that we transfer the Symbol into Mystery, and the Mystery to Devotion. praying the Holy Jefus to actuate the same mercies in us which were finished at his holy Feet, forgiving our fins, healing our ficknesses; and then place our selves irremovably, becoming his Disciples, and strictly observing the rules of his holy Institution. fitting at the feet of this our greatest Master.

All the lame manner a pious person may (with the Blessed Virgin) pass to the confideration of his Holy Hands, which were so often listed up to God in Prayer; whose touch was miraculous and medicinal cleanting Lepers, restoring persishing limbs, opening blind eyes, raising dead persons to life; those Hands which sed many thousands by two Miracles of Multiplication, that purged the Temple from prosaneness, that in a sagargate hanner bare his own Body, and gave it to be the sood and refreshment of elect Souls, and after were cloven and rent upon the Cross, till the Wounds be came (safter the Resurrection) so many transparencies and glorious Instruments

of folems, spiritual and efficacious benediction. Transmit this meditation into affections and practices, listing up pure hands in prayer, that our Devotions be united to the merits of his glorious Intercession: and putting our selves into his hands and holy Providence, let us beg those effects upon our Souls and spiritual Cures which his precious hands did operate upon their Bodies, transferring those Similitudes to our aboutly and personal advantages.

9. We may also behold his holy Breast; and consider, that there lay that facred Heart, like the Dove within the Ark, speaking peace to us, being the regiment of love and sorrows, the sountain of both the Sacraments; running out in the two holy streams of Blood and Water, when the Rock was smitten, when his holy Side was pierced. And there with S. John let us lay our head, and place our heart, and thence draw a treasure of holy revelations and affections, that we may rest in him only, and upon him lay our burthens, filling every corner of our heart with thoughts of the

most amiable and beloved 7 ESUS.

Ad SECT. III.

10.In like manner we may unite the Day of his Nativity with the Day of his Passion, and confider all the parts of his Body as it was instrumental in all the work of our Redemption, and so initiate, and in some proportion partake of, that great variety of sweetnesses and amorous reslexes and gracious intercourses which passed between the Blessed Virgin and the Holy Child, according to his present capacities, and the clarity of that light which was communicated to her by Divine Insuson. And all the Members of this Blessed Child, his Eyes, his Face, his Head, all the Organs of his Senses ford variety of entertainment and motion to our Affections, according as they served in their several imployments and co-operations in the mysteries of our Restitution.

1. But his Body was but his Soul's upper Garment, and the confiderations of this are as immaterial and spiritual as the Soul it self, and more immediate to the mystery of the Nativity. This Soul is of the same nature and substance with ours; in this inferiour to the Angels, that of it felf it is incompleat, and discursive in a lower order of ratiocination; but in this superiour; 1. That it is personally united to the Divinity. full of the Holy Ghost, over-running with Grace, which was dispensed to it without measure. (And by the mediation of this Union, as it fell is exalted far above all orders of Intelligences, fo we also have contracted alliance with God, teaching us not to unravel our excellencies by infamous deportments.) 2. Here also we may meditate, that his Memory is indeterminable and unalterable, ever remembring to do us good, and to present our needs to God by the means of his holy Intercession. 2. That his Underflanding is without ignorance, knowing the fecrets of our hearts, full of mysterious fecrets of his Father's Kingdom, in which all the treasures of the wisdom and knowledge of God are hidden. 4. That his Will is impeccable, entertained with an uninterrupted act Col. 2. 3. of Love to God, greater than all Angels and beatified Spirits present to God in the midst of the transportations and ravishments of Paradise: That this Will is full of Love to us, of Humility in it felf, of Conformity to God, wholly refign'd by acts of Adoration and Obedience. It was moved by fix Wings; Zeal of the honour of God, and Compunction for our fins. Pity to our miseries, and Hatred of our impieties, Defires of facisfying the wrath of God, and great Joy at the confideration of all the fruits of his Nativity, the appealing of his Father, the redemption of his Brethren. And upon these Wings he mounted up into the Throne of Glory, carrying our Nature with him above the Seats of Angels. These second considerations present themfelves to all that with Piety and Devotion behold the Holy Babe lying in the obscure and humble place of his Nativity.

The PRAYER.

I Oly and Immortal Jesus, I adore and worship thee with the lowest prostrations and humility of Soul and Body, and give thee all thanks for that great love to us whereof thy Nativity bath made demonstrations; for that Humility of thine expressed in the poor and semble circumstances which thou didst voluntarily chuse in the manner of thy Birth. And I present to thy holy, Humanity inchased in the adorable Divinity my Body and Soul: humbly desiring, that as thou didst closes help set with the Robes of Righteourself, covering myssis, enabling my weaknesses, soin supersting my mortality, will shall sinally in conformity to thy. Beauties and Perfections be cloathed with the stole of Glory. Amen.

2. Vouchsase

2 1

TOuchfafe to come to me by a more intimate and spiritual approximation, that so than mayest lead me to thy Father; for of my self I cannot move one sep towards the Take me by the hand, place me in thy heart, that there I may live, and there I may die: that as thou half united our Nature to thy Eternal Being, thou mightest also unite my Person to thine by the interiour adunations of Love, and Obedience, and Conformity. Let thy Ears be open to, my prayers, thy merciful Eves look upon my miseries, thy holy Hands be stretched out to my relief and succour. Let some of those precious distilling Tears which Nature. and the Compassion, and thy Sufferings did cause to distil and drop from those sacred Fontinels, was ter my stony heart, and make it soft, apt for the impressions of a melting, obedient and corresponding love, and moisten mine Eyes; that I may upon thy stock of pity and weeping mourn for my lins: that so my tears and sorrows, being drops of water coming from that holy Rock. may indeed be united unto thine, and made precious by (uch holy mixtures, Amen.

 ${f B}^{Leffed}$ Jesus, now that thou hast sanctified and exidited Humane Nature, and made even my Body precious by a personal uniting it to the Divinity, teach me so reverently to acsount of it, that I may not dare to prophane it with impure lusts or caitive affections, and unhallow that ground where thy holy feet have troden. Give to me ardent desires, and efficacious profecutions of these holv effects which thou didst design for us in thy Nativity, and other parts of our Redemption. Give me great confidence in thee, which thou hast encouraged by the parts of our Redemption. Give me great confidence in thee, which thou halt encouraged by the exhibition of so glorious favours; great sorrow and confusion of face at the sight of mine own imperfections, and estrangements, and great distances from thee, and the perfections of thy Soul; and bring me to thee by the stift nesses of excasous and affectionate imitation of those Sanctities which, next to the hypostatical Union, added lustre and excellency to thy Humanity: that I may live here with thee in the expresses of a holy life, and dye with thee hymortiscation and an unwearied patience, and reign with thee in immortal glories world without end. Amen.

Discourse I.

Of Nursing Children, in imitation of the Blessed Virgin-Mother.

Hese later Ages of the World have declined into a softness above the esseminaev of Alian Princes, and have contracted customes which those innocent and healthful days of our Ancestours knew not, whose Piety was natural, whose Charity was operative, whose Policy was just and valiant, and whose Oeconomy was * Out of puts fincere and proportionable to the dilpositions and requisites of Nature. And in this par-ca multir in ticular the good women of * old gave one of their instances; the greatest personages ticular the good women of "old gave one of their minances; the greaten per longes parten justed Domini, aque until their own Children, did the work of Mothers, and thought it was unlikely work of mothers, men should become vertuous by ornaments and superadditions of Morality, who did (Sabins gualiti, decline the Laws and prescriptions of Nature, whose principles supply us with the first ant profit shift decline the Laws and prescriptions of Nature, whose principles supply us with the first and profit in the common rules of Manners and more perfect actions. In imitation of whom, but the superaction of the common rules of Manners and more perfect actions. one remain n- and most common rules of Manners and more perfect actions. In initiation of whom, see Applit) and especially of the Virgin Mary, who was Mather and Nurse to the Holy Jesus, I Nonne Interior conty-shall endeavour to correct those softeness and unnatural rejections of Children, which juvering conty-shall endeavour to correct those softeness and unnatural rejections of Children, which nacion words are popular up to a custom and fashion, even where no necessities of Nature or inst Realon can make excuse.

2. And I cannot think the Question despicable, and the Duty of meanest consideration; although it be specified in an office of small esteem, and suggested to us by the principles of Reason, and not by express fanctions of Divinity. For although other actions are more perfect and spiritual, yetthis is more natural and humane: other things being superadded to a full Duty rise higher, but this builds stronger, and is like a part of the foundation, having no luftre, but much firength: and however the others are full of ornament, yet this hath in it fome degrees of necessity, and possibly is with more danger and irregularity omitted than actions which foread their leaves fairer, and look more gloriously.

Nurfing of Children.

2. First, here I consider, that there are many fins in the Scene of the Body and the matter of Sobriety which are highly criminal, and yet the Laws of God expressed in Scripture name them not; but men are taught to distinguish them by that Reason which is given us by Nature, and is imprinted in our understanding in order to the confervation of humane kind. For fince every Creature hath fomething in it fufficient to propagate the kind, and to conferve the individuals from periffing in confusions and general disorders, which in Beasts we call Instinct, that is, an habitual or prime disposirion to do certain things which are proportionable to the End whither it is defigned; Manalfo, if he be not more imperfect, must have the like; and because he knows and makes reflections upon his own acts, and understands the reason of it, that which in them is Instinct, in him is natural Reason, which is, a desire to preserve himself and his Natural end with kind; and differs from Instinct, because he understands his Instinct and the reason xano, natural nableness of it, and they do not. But Man being an higher thing even in the order of abstrants. nablenels of it, and they do not. But wan being an inglier tining even in the order of war a work-Instinct is larger than the Natural Instinct of Beasts: for he hath Instincts in him in tim to west order to the conservation of Society, and therefore hath Principles, that is, he hath managed active to the conservation of Society, and therefore hath Principles, that is, he hath managed active to the for his own good; and because he understands them, they are cal mans, glown led Principles, and Laws of Nature, but are no other than what I have now declared; is the strength of the principles of the strength o for Beafts do the same things we do, and have many the same inclinations, which in Beafts do the same things we do. us are the Laws of Nature, even all which we have in order to our common End. But Joseph. Orig. that which in Beafts is Nature and an impulsive force, in us must be Duty and an invi. 16, 10. ting power; we must do the same things with an actual or habitual designation of that End to which God defigns Beafts; (supplying by his wildom their want of understanding :) and then what is mere Nature in them, in us is Natural reason. And therefore Marriage in men is made facred, when the mixtures of other Creatures are fo merely natural, that they are not capable of being vertuous; because men are bound to intend that End which God made. And this, with the superaddition of other Ends, of which Marriage is representative in part, and in part effective, does confectate Martiage, and makes it holy and mysterious. But then there are in Marriage many Duties which we are taught by Inflinet; that is, by that Reason whereby we understand what are the best means to promote the End which we have assigned us. And by these Laws all unnatural mixtures are made unlawful, and the decencies which are to be observed in Marriage are prescribed us by this.

4. Secondly, Upon the supposition of this Discourse I consider again, that although to observe this Instinct or these Laws of Nature (in which I have now instanced) be no great vertue in any eminency of degree; (as no man is much commended for not killing himfelf, or for not degenerating into Beaftly Lufts;) yet to prevaricate some of thele Laws may become almost the greatest sin in the World. And therefore although to live according to Nature be a testimony fit to be given to a sober and a temperate man, and rifes no higher; yet to do an action against Nature is the greatest dishonour and impiety in the World, (I mean of actions whose Scene lies in the Body,)

and difentitles us to all relations to God, and vicinity to Vertue.

5. Thirdly, Now amongst actions which we are taught by Nature, some concern the being and the necessities of Nature, some appertain to her convenience and advantage; and the transgressions of these respectively have their heightnings or depressions; and therefore to kill a man is worse than some preternatural pollutions, because more destructive of the end and designation of Nature, and the purpose of Instinct.

6. Fourthly, Every part of this Instinct is then in some sense a Law, when it is in a direct order to a necessary End, and by that is made reasonable. I say [in some sense] it is a Law, that is, it is in a near disposition to become a Law. It is a Rule without obligation to a particular punishment, beyond the effect of the natural inordination and obliquity of the act; it is not the measure of a moral good or evil, but of the natural, that is comely and uncomely. For if in the individuals it should fail, or that there pass some greater obligation upon the person in order to a higher end, not consistent with those means designed in order to the lesser end, in that particular it is no fault, but fometimes a vertue. And therefore although it be an Instinct, or reasonable towards many purposes, that every one should beget a man in his own image, in order to the preservation of nature : yet if there be a superaddition of another and higher end, and contrary means persuaded in order to it, (such as is holy Collibate or Virginity in order to a spiritual life, in some persons) there the instinct of Nature is very far from passing ob-

ligation upon the Conscience, and in that instance ceases to be reasonable. And therefore the Romans who invited men to marriage with privileges, and punished morose and ungentle natures that refused it, yet had they their chast and unmarried Vestals: the first, in order to the Commonwealth; these, in a nearer order to Religion.

7. Fifthly, These Instincts or reasonable inducements become Laws, obliging us in Confeience and in the way of Religion, and the breach of them is directly criminal, when the instance violates any end of Iustice, or Charity, or Sobriety, either designed in Nature's first intention, or superinduced by God or man. For every thing that is unreasonable to some certain purpose, is not presently criminal, much less is it against the law of nature; (unless every man that goes out of his way fins against the law of nature;) and every contradicting of a natural defire or inclination is not a fin against a law of nature. For the restraining sometimes of a lawful and a permitted desire is an act of great Vertue, and pursues a greater reason; as in the former instance. But those things only against which such a reason as mixes with Charity or Justice, or something that is now in order to a farther end of a commanded instance of Pietv, may be without error brought, those things are only criminal. And God having first made our Instincts reasonable, hath now made our Reason and Instincts to be spiritual; and having sometimes restrained our Instincts, and always made them regular, he hath by the intermixture of other principles made a separation of Instinct from Instinct, leaving one in the form of natural inclination, and they rife no higher than a permission or a decency, it is lawful, or it is comely so to do: (for no man can affirm it to be a duty to kill him that affaults my life, or to maintain my children for ever without their own industry, when they are able, what degrees of natural fondness soever I have towards them; nor that I fin, if I do not marry, when I can contain:) and yet every one of these may proceed from the affections and first inclinations of Nature. But until they mingle with Iustice. or Charity, or some instance of Religion and Obedience, they are no Laws: the other that are so mingled, being raised to Duty and Religion. Nature inclines us, and Reason judges it apt and requifite in order to certain ends; but then every particular of it is made to be an act of Religion from some other principle: as yet, it is but fit and reasonable, not Religion and particular duty, till God or man hath interposed. But whatsoever particular in nature was fit to be made a Law of Religion, is made such by the superaddition of another principle: and this is derived to us by tradition from Adam to Noah, or else transmitted to us by the consent of all the World upon a natural and prompt reason, or else by some other instrument derived to us from God, but especially by the Christian Religion, which hath adopted all those things which we call things honest, things comely, and things of good report, into a Law and a Duty, as appears Phil.4.8. 8. Upon these Propositions I shall infer by way of instance, that it is a duty that wo-

8. (Ipon these Propositions 1 main inter by way of inflance, that it is a women floud nurse their own Children. For first, it is taught to women by that Instinct with Mature hath implanted in them. For, as Phavorinus the Philosopher discoursed, um 1.12. 6.11 it is but to be half a Mother to bring forth Children, and not to nourish them: and it is some kind of Abortion, or an exposing of the Instant, which in the reputation of all wise Nations is instanous and uncharitable. And if the name of Mother be an appellative of assection and endearments, why should the Mother be willing to divide it with a stranger? The Earth is the Mother of us all, not only because we were made of her red Clay, but chiefly that she daily gives us food from her bowels and breasts; and Plants and Beasts give nourishment to their Off springs, after their production, with greater tenderness than they bare them in their wombs; and yet women give nourishment to the Embryo, which whether it be deformed or perfect they know not, and cannot love what they never saw: and yet when they do see it, when they have rejoyced that a Child is born, and forgotten the sorrows of production, they who then can sirst begin to love it, if they begin to divorce the Insant from the Mother, the Object from the Assection, cut off the opportunities and occasions of their Charity or Piety.

9. For why hath Nature given to Women two exuberant Fontinels, which like two Roes that are Twins feed among the Lilies, and drop milk like dew from Hermon, and hath

a invited that nourifiment from the fecret recesses where the Infant dwelt at first, up to the Breast, where naturally now the Child is cradled in the entertainments of love and maternal embraces; but that Nature having removed the Babe, and carried its meat after it, intends that it should be preferved by the matter and ingredients of its constitution, and have the same Diet prepared with a more mature and proportionable digestion? If Nature intended them not proportionable digestion?

for Nourishment, I am sure it less intended them for Pride and wantonness: they are needless Excrescences and Vices of Nature, unless imployed in Natures work and proper intendment. And if it be a matter of consideration of what Blood Children are derived: we may also consider, that the derivation continues after the birth, and therefore, abating the sensitivity, the Nurse is as much the Mother as she that brought it forth; and so much the more, as there is a longer communication of constituent nourishment (for so are the first emanations) in this than in the other. So that here is first the Instinct or prime intendment of Nature.

10. Secondly. And that this Inffinct may also become humane and reasonable. we fee it by experience in many places, that Foster-Children are dearer to the Nurse than to the Mother, as receiving and ministring respectively perpetual prettines of love. and fondness, and trouble, and need, and invitations, and all the instruments of indearment; befides a vicinity of dispositions and relative tempers by the communication of ment, bettoes a vicinity of unportions and relative tempers by the communication of blood and fpirits from the Nurfe to the Suckling, which makes use the more natural, and nature more accultomed. And therefore the affections which these exposed or derelict Children bear to their Mothers have no grounds of nature or affiduity, but civility and opinion; and that little of love which is abated from the Foster-parents upon nublick report that they are not natural, that little is transferred to Mothers upon the obligation survey. fame opinion, and no more. Hence come those unnatural aversions, those unrelenting vietatis elemendispositions, those carelesses and incurious deportunents towards their Children, it, aniqualities which are such ill sown seeds, from whence may arise up a bitterness of disposition and man pairs at most anique to the such as the suc mutual provocation. The affection which Children bear to their Nurses was highly re- que marren wimarked in the instance of Scipio Affaticus, who rejected the importunity of his Brother dentity and Africanus in behalf of the ten Captains who were condemned for offering violence to naturalis ille athe Vestals, but pardoned them at the request of his Foster filter; and being asked why me of sointhe did more for his Nurse's Daughter than for his own Mothers Son, gave this answer, bills & opinate the phayor I effect her rather to be my Mother that brought me up, than her that bare me and for fook and A. Gellime. And I have read the observation, That many Tyrants have killed their Mothers, um. but never any did violence to his Nurse; as if they were desirous to suck the blood of their Mother raw, which the refused to give to them digested into milk. And the Baflard Brother of the Gracehi, returning from his Victories in Afia to Rome, prefented his Mother with a Jewel of Silver, and his Nurse with a Girdle of Gold, upon the same account. Sometimes Children are exchanged, and artificial Baffardies introduced into a Family, and the right Heir supplanted. It happened so to Artabanus King of Epirus: his Child was changed at nurse, and the Son of a mean Knight succeeded in the Kingdom. The event of which was this: The Nurse too late discovered the Treason ; a bloody War was commenced, both the Pretenders flain in Battel, and the Kingdom it fell was usurped by Alexander the Brother to Olympias, the Wife of Philip the Mace-donian. At the belt, though there happen no fuch extravagant and rare accidents, yet, it is not likely a Stranger should love the Child better than the Mother; and if the Mother's care could fuffer it to be exposed, a stranger's care may suffer it to be neglected. For how shall an Hireling endure the inconveniences, the tediousnelles and unhandlomnesses of a Nursery, when she whose natural affection might have made it pleafant, out of wantonness or foftness hath declined the burthen? But the fad accidents which by too frequent observation are daily seen happening to Nurse Children give great probation, that this intendment of Nature deligning Mothers to be the Nurles, that their affection might fecure and increase their care, and the care best provide for their Babes, is most reasonable, and proportionable to the discourses of Humanity.

11. But as this inftinct was made reasonable, to in this also the reason is in order to grace and spiritual effects; and therefore is among the things which God hath leparated from the common Instincts of Nature, and made properly to be Laws, by the mixtures of Justice and Charity. For it is part of that Education which Mothers as a duty owe to their children, that they do in all circumstances, and with all their powers which God to that purpose gave them, promote their capacities and improve their faculties. Now in this also, as the temper of

God to that purpole gave them? promote their capacities and improve their faculties. Now in this also, as the temper of the Body is considerable in order to the inclinations of the Soul, so is the Nurse in order to the temper of the Body; and a Lamb sucking a Goar, or a Kid sucking an Ewe, change their sleece and hair respectively, say Naturalitis. For if the Soul of Man were put into the Body of a Mole, it could not see nor speak, because it is not fitted with an Instrument app and organical to the faculty: and when the Soul sath its proper Instruments.

Nam Grachopine about the multian contilift, accipinis consistent that the most contilift, expirate its perparangular, acron quion naxine curun impendar, one omna ne fit vitilifus from Nationius, ana; five 1961, speratre Christian continuis, ana; five 1961, speratre Christian Canalita, and Carlo Garangular Andrews Carlos and Salary, acha Live adoptine. Hippoc. La chimbia salarga ai 1173017, outless season, Altoph.

ros anĝs ŝ

Cant 1 s

Miser, & ingrata panas à matre reposeit.
Sammarth. Pædotroph.
b. Sponte fluunt alimenta suis accommoda rebus,
Cognatunque bibunt membra haud invita liquorem. Id.

. . .

5.2

June Lein.

rately therest

Hit, Lifton-

1041 430

its mufick is pleasant or harlh according to the sweetness or the unevenies of the string it touches : for David himfelf could not have charmed Saul's melancholick spirit with the strings of his Bow, or the wood of his Spear. And just so are the actions or dispositions of the Soul, angry or pleafant, luftful or cold, querulous or passionate, according as the Body is disposed by the various intermixtures of natural qualities. And as the carelesness of Nurses hath sometimes returned Children to their Parents crooked, confumptive, half starved, and unclean from the impurities of Nature: fo their Society and their nourishment together have disposed them to previsioness, to lust, to drunkenness, to pride, to low and base demeanours, to stubbornness. And as a man would have been unwilling to have a Child by Harpafte, Seneca's Wife's Fool; fo lie would in all reason be as unwilling to have had her to be the Nurie: for very often Mothers by the birth do not transmit their imperfections, vet it feldom happens but the Nurse does. Which is the more confiderable, because Nurses are commonly persons of no great rank, certainly lower than the Mother, and by consequence liker to return their Children with the lower and more fervile conditions; and commonly those vainer people teach them to be peevish and proud, to lie or at least seldom give them any first principles contrariant to the Nurle's vice. And therefore it concerns the Parents care, in order to a vertuous life of the Child, to secure its first seasonings; because whatever it sucks in first, it swallows and belleves infinitely, and practifes eafily, and continues longest. And this is more proper for a Mother's care, while the Nurse thinks that giving the Child aging wears fuck, and keeping its body clean, is all her duty; but the Mother cannot think her folf fo easily discharged. And this consideration is material in all cases, be the choice of the Nurse never to prudent and curious; and it is not easily apprehended to be the portion of her care to give it fpiritual milk: and therefore it intrenches very much upon Implety, and politive relinquishing the education of their Children, when Mothers expose the spirit of the Child either to its own weaker inclinations, or the wicked printciples of an ungodly Nurse, or the carelesness of any less-obliged person.

cipies or an ungony Nurie, or the carceties of any first and digets her contraction of the carceties of any first and digets her contractions of the carceties of any first and digets her contractions of nature, and Perfections not radical in the Body, but contradictions to and medient in the state of the carceties of natural Indipositions, does not casily convey it self by ministrations of nature users in the first in most instances is nothing but mere Nature grown to custom of the carceties of

13: And if those many blossings and holy prayers which the Child needs, or his askings or ficknesses, or the Mother's fears or joys respectively do accasson, should not be cast into this account; yer those principles which in all cases wherein the neglect is vicious are the causes, of the exposing the Child, are extremely against the Piety and Charity of Christian Religion, which prescribes severity and austere deportment, and the labour of love, and exemplar renderness of affections, and piety to Children, which are the most natural and hearest relations the Parents have. That Religion which commands us to visit and to tend sick Strangers, and wast the feet of the poor, and dress their ulcers, and fends us upon charitable Embassies into unclean Prisons, and bids us lay down but lives for one another, is not pleased with a niceness and sensual curious (that I may not name the wantonnesses of ults) which denies suck to our own Children. What is note shumane and affectionate than Christianity? and what is sensually and charitable than to deny the expresses of a Mother's affection? which certainly to good women is the greatest trouble in the World, and the greatest violence to their desires, if they should not express and initialiter.

14. And it would be confidered, whether thole Mothers who have neglected their first Duties of Piety and Charity can expect to prompt and easie returns of Duty and Piety from their Children, whole best foundation is love, and that love strongest which is most natural, which is conveyed by the first ministeries and impressed Nourishment and Education. And if Love descends more strongly than it as cends, and commonly falls from the patents upon the children in cataracts, and returns back again up to the parents but in gentle Dews; if the Child's affection keeps the

fame proportions towards such unkind Mothers, it will be as little as atoms in the Sun, and never express it self but when the Mother needs it not, that is, in the Sun-shine of a clear fortune.

16. This then is among ft those Instincts which are natural, heightned first by Reafon, and then exalted by Grace into the obligation of a Law: and being amonest the Sanctions of Nature, its prevarication is a crime very near those fins which Divines in detestation of their malignity, call Sins against Nature, and is never to be excused but in rales of * Necessity or greater Charity; as when the Mother cannot be a Nurse by rea- * Necessity cates of Treesing of Breater Chartry, as when the Monte cannot be a futire by fear . Regular fonof natural difability, or is afflicted with a difease which might be transmitted in the religious influence of the calling of the calli milk, or in case of the publick necessities of a Kingdom, for the securing of Succession me patroximium. in the Royal Family. And yet concerning this last Lycurgus made a Law, that the No-quicquid cogit bleft among the Spartan Women, though their Kings Wives, flould at leaft nurse their exulat. Sen. Eldeft Son, and the Plebeians should nurse all theirs: and Platarch reports, that the second Son of King Themiftes inherited the Kingdom in Sparta, only because he was nurfed with his Mothers milk, and the eldest was therefore rejected because a Stranger was his Nurse. And that Queens have suckled and nursed their own Children, is no very nousual kindness in the simplicity and hearty affections of elder Ages, as is to be seen in Herodotus and other Historians. I shall only remark one instance out of the Spanish Chronicles, which Henry Stephens in his Apology for Herodotus reports to have heard from thence related by a noble personage, Monsieur Marillac; That a Spanish Lady married into France nursed her child with so great a tenderness and jelousie, that having understood the little Prince once to have suckt a stranger, she was unquiet till she had forced him to vomit it up again. In other cases the crime lies at their door who inforce neglect upon the other, and is heightned in proportion to the motive of the omission: as if wantonness or pride be the parent of the crime, the Issue, besides its natural deformity, hath the excrefeencies of Pride or Lust to make it more age

16. To fuch Mothers I propound the Example of the Holy Virgin, who had the honour to be vifited by an Angel, yet, after the Example of the Saints in the Old Testament, she gave to the Holy Jesus drink from those Bottles which himself had filled for his own drinking; and her Paps were as surely blessed for giving him suck, as her Womb for bearing him; and reads a Lecture of Piety and Charity, which if we deny to our children, there is then in the world less no argument or relation great enough to kindle it from a cinder to a slame. God gives say breass, for a curse to some, for an affliction to others; but those that invite it to them by voluntary arts, sove not blessed, therefore shall it be far from them. And I remember that it was said concerning Annius Minutius the Censor, that he thought it a prodigy and extremely ominous to Rome, that a Roman Lady resused to nurse her child, and yet gave suck to a Puppy, that her milk might with more safety be dried up with artificial applications. Let none therefore divide the interests of their own Children: for she that appeared before Salomon, and would have the Child divided, was not the true Mother, and was the more culpable of the two.

The PRAYER.

Holy and Eternal God, Father of the Creatures, and King of all the World, who half imprinted in all the Sons of thy Creation principles and abilities to serve the end of their own prefervation, and to Men half superadded Reason, making those first propensities of Nature to be reasonable in order to Society, and a conversation in Communities and Bodies Politick, and hast by several Laws and Revelations directed our Reasons to nearer applications to thee, and performance of thy great End, the glory of our Lord and Father; teach me firstly to observe the order of Creation, and the designs of the Creatures, that in my order I may do that service which every Creature does in its proper capacity. Lord, let me be as confant in the ways of Religion as the Sun in his courfe, as ready to follow the intimations of thy Spirit as little Birds are to obey the directions of thy Providence and the conduct of thy hand; and let me never by evil customes, or vain company, or false persuasions, extinguish those principles of Morality and right Reason which thou hast imprinted in my understanding in my creation and education, and which thou hast ennobled by the superadditions of Christian institution: that I may live according to the rules of Nature in such things which she teaches, modestly, temperately and affectionately, in all the parts of my natural and political relations; and that I, proceeding from Nature to Grace, may henceforth go on from Grace to Glory, the Crown of all Obedience, prudent and holy walking, through Jesus Christ our Lord, Amen. SECT.

SECT. IV.

Of the great and glorious Accidents happening about the Birth of FESUS.





S. LUKE, 2.14. eth peace, good will towards men. / incente, and Myrrhe.



S. MAT: 2. 11. Glory to God in the higheft, and on ear open of their treasures, the cypresented unto him gifts, Gold, and Frank

t. A Lthough the Birth of Christ was defittute of the usual excrescences and less necessary Pomps which used to significe and illustrate the birth of Princes; yet his first Humility was made glorious with Presages, Miracles, and Significations from Heaven, which did not only, like the furniture of a Princely Bed-chamber, speak the riches of the Parent, or greatness of the Son within its own walls, but did declare to all the world that their Prince was born, publishing it with figures, and

representments almost as great as its Empire. 2. For when all the world did expect that in Juden should be born their Prince, and that the incredulous world had in their observation slipt by their true Prince, because he came not in pompous and fecular illustrations; upon that very stock Vestalian was Succoid in vital nurs'd up in hope of the Roman Empire, and that hope made him great in designs, and vest vital up in they being prosperous made his fortunes correspond to his hopes, and he was endeared Divin. and engaged upon that fortune by the Prophecy which was never intended him by the Prophet. But the fortune of the Roman Monarchy was not great enough for this Prince defign'd by the old Prophets. And therefore it was not without the influence of a Divinity, that his Decessour Augustus about the time of Christ's Nativity refused to be called LORD. Possibly it was, to entertain the people with some hopes of resti Orosius, t. 63 tution of their Liberties, till he had grip'd the Monarchy with a stricter and faster c. 22. hold: but the Christians were apt to believe, that it was upon the Prophecy of a Sibyll foretelling the birth of a greater Prince, to whom all the world should pay adoration. And that the Prince was about that time born in Judea, the Oracle which was dumb Suidas in biffer to Augustus's question told him unask'd, the Devil having no tongue permitted him, vol. Augustus's but one to proclaim that an Hebrew child was his Lord and Enemy.

3. At the Birth of which Child there was an universal Peace through all the World. For then it was that Augustus Cafar, having composed all the Wars of the

the design of the Arange Orace

and the state of the

Orofins.

World, did the third time cause the gates of Janus's Temple to be shut; and this Peace continued for twelve years, even till the extreme old age of the Prince, until ruft had fealed the Temple-doors, which opened not until the fedition of the Athenians and the Rebellion of the Dacians caused Augustus to arm. For he that was born was the Prince of Peace, and came to reconcile God with Man, and Man with his brother: and to make, by the sweetness of his Example, and the influence of a holy Doctrine such happy atonements between dilagreeing natures, such confederations and societies he-Eg. 11.6.8. tween Enemies, that the Wolf and the Lamb should lie down together, and a little child boldly and without danger put his singer in the nest and cavern of an Asp. And it could be no less than miraculous, that so great a Body as the Roman Empire, consifling of fo many parts, whose Constitutions were differing, their Humours contrary. their Interests contradicting each others greatness, and all these violently opporessed by an usurping power, should have no limb out of joint, not so much as an aking tooth or a rebelling humour in that huge collection of parts: but fo it feemed good in the eye of Heaven, by so great and good a symbol to declare not only the Greatness, but the Goodness of the Prince that was then born in Judaa, the Lord of all the

> 4. But because the Heavens, as well as the Earth, are his Creatures, and do serve him, at his Birth he received a fign in Heaven above, as well as in the Earth beneath. as an homage paid to their common Lord. For as certain Shepherds were keeping watch over their flocks by night, near that part where Jacob did use to feed his cattel when he was in the land of Canaan, the Angel of the Lord came upon them, and the glory of the Lord (hone round about them. Needs must the Shepherds be afraid, when an Angel came arrayed in glory, and cloathed their persons in a robe of light, great enough to confound their fenses and scatter their understandings. But the Angel faid unto them. Fear not, for I bring unto you tidings of great joy which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord. The Sheplierds needed not be invited to go fee this glorious fight: but lest their fancy should rife up to an expectation of a Prince as externally glorious as might be hoped for upon the consequence of so glorious an Apparition, the Angel, to prevent the mistake, told them of a Sign, which indeed was no other than the thing fignified; but yet was therefore a Sign, because it was so remote from the common probability and expectation of such a birth, that by being a Miracle, to great a Prince should be born to poorly, it became an instrument to signific it self and all the other parts of mysterious consequence. For the Angel faid, This (ball be a fign unto you, Te shall find the Babe wrapt in swadlingcloaths, lying in a manger.

5. But as Light, when it first begins to gild the East, scatters indeed the darknesses from the earth, but ceases not to increase its slame till it hath made perfect day: so it happened now in this Apparition of the Angel of light. He appeared, and told his meffage and did shine; but the light arose higher and higher, till midnight was as bright as mid day. For suddenly there was with the Angel a multitude of the heavenly hoast: and after the Angel had told his Meffage in plain-fong, the whole Chorus joined in descant, and sang an Hymn to the tune and sense of Heaven, where glory is paid to God in eternal and never ceasing offices, and whence good will descends upon men in perpetual and never-stopping torrents. Their Song was, Glory be to God on high, on earth * Joint to ten-peace, good will towards men. By this Song not only * referring to the strange Peace by this soing not only intering to the triange Peace partie to an which at that time put all the World in case, but to the great Peace which this newman wifile born Prince should make between his Father and all Mankind.

mann very de la constant de la const of As food as these pieces Choriters had lung their Christmas Carol, and taught or charles Pet Church a Hymn to put into her Offices for ever in the anniversary of this Festivity, Caster composite. Capar composuit, natus of Chri-the Angels returned into Heaven, and the Shepherds went to Bethlehem, to fee this thing man on the which the Lord had made known unto them. And they came with hafte, and found Mary and consil has the Joseph, and the Babe lying in a manger. Just as the Angel had prepared their expecta-fundings: in, they found the narrative verified, and faw the glory and the myltery of it by enjury and the myltery of it by entitle bounds that reprefentment which was made by the heavenly Ministers, seeing GOD through bursolitanes. Angeli cecine- the veil of a Child's flesh, the Heir of Heaven wrapped in swaddling cloaths, and a rum, Gloria in person to whom the Angels did minister laid in a Manger: and they beheld, and wonin wire Bas, dred, and worshipped.

Sec R. Orofius. 7. Bur as precious Liquor warmed and heightned by a flame first crowns the vessel, and then dances over its brim into the fire, increasing the cause of its own motion and extravagancy: fo it happened to the Shepherds, whose hearts being filled with the oil of gladness up unto the brim, the Joy ran over, as being too big to be confined

SECT. IV. History of the Accidents happening about the Nativity. 27

in their own breafts, and did communicate it felf, growing greater by fuch differningtion: For when they had feen it, they made known abroad the faving which was told them concerning this Child. And (as well they might) all that heard it wondred. But Mary, having first changed her joy into wonder, turned her wonder into entertainments of the mustery, and the mustery into a fruition and cohabitation with it : For Mary kept all thefe fayings, and pondered them in her heart. And the Shepherds having feen what the Angels did upon the publication of the news, which less concerned them than us had learnt their duty, to fing an honour to God for the Nativity of Christ: For the Shepherds returned clorifying and praising God for all the things that they had heard and seen. as it was told unto them.

8. But the Angels had told the Shepherds that the Nativity was glad tidings of great joy unto all people : and, that the Heavens might declare the glory of God, and the Firmament lbew his handy-work, this also was told abroad even to the Gentiles by a fign from Heaven. by the message of a Star. For there was a Prophecy of Balaam famous in all the Eastern Country, and recorded by Moses, There shall come a Star out of Facob, and Num. 24. 17. a Scepter Shall arife out of Ifraet: Out of Jacob Shall come he that Shall have dominion. Which although in its first fense it signified David, who was the conqueror of the Mosbites: vet, in its more mysterious and chiefly-intended sense, it related to the Son of David. And in expectation of the event of this Prophecy, the Arabians, the fons of Abraham Foundary, in by Keturah, whose portion given by their Patriarch was Gold, Frankincense and Expos fid. Myrrh, who were great lovers of Aftronomy, did with diligence expect the reve-cath. c. 8, lation of a mighty Prince in Judea at fuch a time when a miraculous and extraordinary Star should appear. And therefore, when Jefus was born in Bethlehem of Judea, in the days of Herod the King, there came Wife men, inspired by God, taught by Art, and perfuaded by Prophecy, from the East to Jerusalem, saying, Where is he that is born King of the Tews? for we have feen his Star in the East, and are come to worship him. The Greeks Suppose this which was called a Star to have been indeed an Angel in a pillar of fire, and the femblance of a Star: and it is made the more likely, by coming and flanding directly over the humble roof of his Nativity, which is not differnible in the station of a Star, though it be supposed to be lower than the Orb of the Moon. To which if weald, that they only faw it, (fo far as we know,) and that it appeared as it were by voluntary periods, it will not be very improbable but that it might be like the Angel that went before the Sons of Ifrael in a pillar of fire by night; or rather like the little thining Stars litting upon the Bodies of Probus, Tharacus and Andronius, Martyrs, when their bodies were fearched for, in the days of Diocletian, and pointed at by those bright Angels.

9. This Star did not trouble Herod, till the Levantine Princes expounded the mysteriousness of it, and said it declared a King to be born in Jewry, and that the Star was his. not applicable to any fignification but of a King's birth. And therefore although it was * no Prodigy nor Comet, foretelling Difeases, Plagues, War, and Death, but on * Et terris muly the happy Birth of a most excellent Prince; yet it brought affrightment to Herod tantem regnt and all Jerusalem: For when Herod the King had heard these things, he was troubled, and cidius in Times all Jerufalem with him. And thinking that the question of the Kingdom was now in um Platonis. dilpute, and an Heir sent from Heaven to lay challenge to it, who brought a Star and the Learning of the East with him for evidence and Probation of his Title, Herod thought there was no fecurity to his usurped possession, unless he could rescind the decrees of Heaven, and reverse the results and eternal counsels of Predestination. And he was resolved to venture it, first by craft, and then by violence.

10. And first, he calls the chief Priests and Scribes of the people together, and demanded of them, where CHRIST should be born; and found by their joynt determination; that Bethlehem of Judga was the place defigned by ancient Prophecy and God's Decree. Next he enquired of the Wife men concerning the Star, but privily, what time it appear red. For the Star had not motion certain and regular, by the laws of Nature; but it Leo Serni. 4. fo guided the Wife men in their journey, that it flood when they flood, moved not de Epiphan. when they refled, and went forward when they were able, making no more hafte than they did, who carried much of the business and imployment of the Star along with them. But when Herod was fatisfied in his questions, he fent them to Bethlehem, with instructions to fearth diligently for the young child, and to bring him word, pretending that he would come and worship him also.

11. The Wife men profecuted the business of their Journey, and baving heard the King, they departed, and the Star (which, as it feems, attended their motion) went before them until it came and stood over where the young Child was; where when they

law the Star, they rejoyced with exceeding great joy. Such a joy as is usual to wearled Travellers when they are entring into their Inn ; fuch a joy as when our hopes and greateftlongings are laying hold upon the proper objects of their defires: a joy of certainty immediately before the possession: for that is the greatest lov. which possession before it is fatisfied, and rejoices with a joy not abated by the furfeits of possession, but heightned with all the apprehensions and fancies of hope, and the neighbourhood of fruition: a joy of Nature, of Wonder, and of Religion. And now their hearts la. boured with a throng of spirits and passions, and ran into the house to the embracement of felw even before their feet. But when they were come into the boule, they have the young Child with Mary his Mother. And possibly their expectation was something leffened, and their wonder heightned, when they faw their hope empty of pomb and gayety, the great King's Throne to be a Manger, a Stable to his Chamber of presence. a thin Court, and no Ministers, and the King himself a pretty Babe, and, but that he had a Star over his head, nothing to diftinguish him from the common condition of children, or to excuse him from the miseries of a poor and empty fortune.

12. This did not scandalize those wise persons, but being convinced by that Testimony from Heaven, and the union of all Circumstances, they fell down and worshipped him, after the manner of the Easterlings when they do Veneration to their Kings; not with an empty Ave and gay bleffing of fine words, but they bring presents, and come into his Courts: For when they had opened their treasures, they presented unto him eifts. Gold. Frankincense, and Myrrh. And if these Gifts were mysterious beyond the acknowledge ment of him to be the King of the Jews, and Christ that should come into the world; Frankincense, might signific him to be acknowledged a God, Myrrb to be a Man, and Gold to be a King. Unless we chuse by Gold to signific the acts of Mercy; by Myrrh, s. Bernard in the chaftity of minds and purity of our bodies, to the incorruption of which Myrrh is especially instrumental; and by Incense we intend our * Prayers, as the most apt preserm, 2. de especially instrumental; and by Incense we intend our * Prayers, as the most apt pre-Epiph. * Phil. 4. 18. sents and oblations to the honour and service of this young King. But however the fancies of Religion may represent variety of Idea's, the act of adoration was direct and religious: and the Myrrh was medicinal to his tender body; the Incense possibly no more than was necessary in a Stable, the first throne of his Humility; and the Gold was a good Antidote against the present indigencies of his Poverty: Presents such as were used in all the Levant, (especially in Arabia and Saba, to which the growth of Myrrh and Frankincense was proper,) in their addresses to their God and to their King, and were instruments with which under the veil of Flesh they worshipped the Eternal Word; the Wildom of God under infant Innocency, the Almighty Power in fogreat Weakness, and under the lowness of Humane nature, the altitude of Majestv *Ela, 8.4. Ju and the infinity of divine glory. And fo was verified the prediction of the Prophet * Efay, under the type of the son of the Prophetes, Before a child shall have knowledge to cry, My father and my Mother, he shall take the shoil of Damascus and Samaria from before the King of Assyria.

13. When they had paid the tribute of their Offerings and Adoration, Being warned in their fleep by an Angel not to return to Herod, they returned into their own Countrey another way: where (having been fatisfied with the pleasures of Religion, and taught by that rare demonstration which was made by Christ, how Man's happiness did nothing at all confift in the affluence of worldly Possessions, or the tumours of Honour; having feen the Eternal Son of God poor and weak, and unclothed of all exteriour Ornaments;) they renounced the World, and retired empty into the recesses of Religion. and the delights of Philosophy.

Ad SECT. IV.

Considerations upon the Apparition of the Angels to the Shepherds.

Hen the Angels faw that come to pass which Gabriel the great Embassadour of God had declared, that which had been prayed for and expected sour thousand years, and that by the merits of this new born Prince their younger brethren and inferiours in the order of Intelligent creatures were now to be redeemed, that Men should partake the glories of their secret habitations, and should fill

Ad Sect. IV. Confiderations upon the Angelical Apparition.

up those void places which the fall of Luctfer and the third part of the Stars had made; their joy was great as their understanding, and these mountains did leap with joy, because the valleys were filled with benediction and a fruitful showr from Heaven. And if at the Conversion of one sinner there is jubilation and a sestival kept among the Angels; how great shall we imagine this rejoycing to be, when Salvation and Redemption, was fent to all the World? But we also, to whom the joy did more personally relate, (for they rejoyced for our fakes) should learn to estimate the grace done us, and believe there is something very extraordinary in the Piety and Salvation of a man, when the Angels, who in respect of us are unconcern'd in the communications rejoyce with the ioy of Conquerours, or persons suddenly ransomed from tortures and death.

But the Angels also had other motions : for besides the pleasures of that joy which they had in beholding Humane nature to highly exalted, and that God was Man, and Man was God; they were transported with admiration at the inestable Counsel of ords. Predefination, profitating themfelves with adoration and modelty, feeing God folumbled, and Man lockanged, and follow follows, that God flooped to the condition of Man, and Man was inflam'd beyond the love of Seraphims, and was made more knowing than Cherubims, more established than Thrones, more happy than all the orders of Angels. The issue of this consideration teaches us to learn their Charity, and to exterminate all the intimations and beginnings of Envy, that we may as much rejoyce at the good of others as of our felves: for then we love good for God's fake, when we love good where ever God hath placed it; and that joy is charitable which overflows our neighbours fields, when our felves are unconcerned in the personal accruments. For so we are made partakers of all that fear God, when Charity unites their joy to ours, as it makes us partakers of their common sufferings.

3. And now the Angels, who had adored the Holy Jefus in Heaven, come also to pay their homage to him upon Earth; and laying alide their flaming Swords, they take into their hands instruments of musick, and sing, Glory be to God on high, First sigmilying to us, that the Incarnation of the Holy Jelus was a very great instrument of the glorification of God, and those divine, Berfections in which he is chiefly nleafed to communicate himself to us were in nothing manifested so much as in the mysteriousness of this work. Secondly, And in vain doth man fatisfie himfelf with complacencies and ambitious designs upon earth, when he sees before him God in the form of a servant, humble, and poor, and crying, and an infant full of need and weakness.

4. But God hath pleased to reconcile his Glory with our eternal Benefit; and that allo was part of the Angels long, Inearth peace to men of good will. For now we need not with Adam to flyifion the presence of the Lord, faying, I heard thravaice, and I was afraid, and hid my feff; for he from whom our fins made us once to flie, now meeps, and is an infant in his Mother's arms, feeking strange means to be reconciled to us, hath fongotten all his anger, and is Iwallowed up with love, and incircled with irradiations of amorous affections and good will. And the effects of this good will are not referred, only to persons of heroical and eminent graces and operations, of vast and expenfive charities, of prodigious abstinances, of oremitical retirements, of ascetical diet, of perfect Religion, and canoniz d persons; but to all men of good will, whose Souls are hallowed with boly purpoles and pious defires, though the beauties of the Religion and holy thoughts were not frent in exteriour acts, nor called out by the opportunities of a rich and expressive foraune.

5, But here, we know where the feat and regiment of Peace is placed; and all of it must pass by us and descend upon us as duty and remard. It proceeds from the Word Incornate, from the Son of God undertaking to reconcile us to his Pather; and it is miniffred and configued, anto us by overy event and act of Providence, whether it be decyphered in characters of paternal Indulgence, on of Gorrection, or Absolution. For that is not Peace from above, to have all things according to our humane and natural wishes; but to be an favour with God, that is Rease; always remembring, that to be challifed by him is not a certain testimony of his mere wrath, but to all his servants a character of love and of paternal provision, singe he chastifes every for whom he receives. Whofoever fecks to avoid all this world's Adventity, can never find, Peace : but he only who hath releaved all his Affections, and placed them in the heart of God, he who denies his own Will, and hath killed Solfflove, and all those enemies within that make Afflictions to become Miseries indeed and full of bitterness, he only enjoys this Peace; and in proportion to every man's Mortification and Self-denial, so are the degrees of his Peace. And this is the Peace which the Angel proclaimed at the enunciation of that Birth, which taught Humility and contempt of things below, and all their G 3

s. Ambrof. 2. Luc. 6. Leo. Ser. de Epipb.
Theophil. in

Pfal. 141. 2. Revel. 5. 8.

3 I

vainer glories, by the greatest argument in the world, even the Poverty of God incarnate. And if God fent his own, natural, onely-begotten and beloved Son, in all the

Ad SECT. IV.

dreffes of Poverty and contempt; that person is vain who thinks God will love him better than he loved his own Son, or that he will express his love any other or gentler way than to make him partaker of the fortune of his eldeft Son. There is one other postern to the dwellings of Peace, and that is, Good will to men; for so much Charity as we have to others, such a measure of Peace also we may enjoy at home: For Peace was proclaimed only to Men of good will, to them that are at peace with God and all the World.

6. But the Angel brought the Message to Shepherds, to persons simple and mean and humble, persons likely to be more apprehensive of the Mystery, and less of the Scandal, of the Poverty of the Messas. For they whose custom or affections dwell in secular Pomps, who are not used by Charity or Humility to ftoop to an Evenness and consideration of their brethren of equal natures though of unequal fortunes, are persons of all the world most indisposed and removed from the understanding of spiritual excellencies, especially when they do not come clothed with advantages of the world, and of

* At not vivitutes inlas invertimus, atque Sincerum cupimus vas incrustare. Probus quis Nobiscum vivit? multum est Demissus bono, illi Tardo cognomen Pinguis damus tarao cognomen t inguis damus.
Simplicior fi quis
Aut actitum impellat, quopus fermone moleftus;
Cumunii fenfu plane carei, inquimus,
HOrat. Serm. l. 1. Sat. 3.

fuch beauties which they admire. God himfelf in Poverty comes in a prejudice to them that love Riches, and * Simplicity is Folly to crafty persons, a mean birth is an ignoble stain, Beggary is a scandal, and the Cross an unanswerable objection. But the Angel's moral in the circumstance of his address, and inviting the poor Shepherds to Bethlehem, is, That none are fit to come to Christ but those who are poor in spirit, despisers of the world, simple in their hearts without craft and secular

defigns: and therefore neither did the Angel tell the ftory to Herod, nor to the Scribes and Pharifees, whose ambition had ends contradictory to the simplicity and poverty

of the Birth of Jefus.

7. These Shepherds when they conversed with Angels were wat ching over their flocks by night; no Revellers, but in a painful and dangerous imployment, the work of an honest Calling, securing their Folds against incursions of wild beasts, which in those Countries are not seldom or infrequent. And Christ, being the great Shepherd, (and possibly for the analogy's fake the sooner manifested to Shepherds,) hath made his Ministers overseers of their Flocks, distinguished in their particular Folds, and conveys the mysteriousness of his Kingdom first to the Pastours, and by their ministery to the Flocks. But although all of them be admitted to the Ministery, yet those only to the interiour recesses and nearer imitations of Jesus who are watchful over their Flocks, affiduous in their labours, painful in their sufferings, present in the dangers of the Sheep, ready to interpose their persons and sacrifice their lives: these are Shepherds who first converse with Angels, and finally shall enter into the presence of the Lord. But besides this symbol, we are taught in the significations of the letter, That he that is diligent in the business of an honest calling, is then doing service to God, and a work fo pleafing to him who hath appointed the fons of men to labour, that to these Shepherds he made a return and recompence by the conversation of an Angel; and hath advanced the reputation of an honest and a mean imployment to such a testimony of acceptance, that no honest person, though busied in meaner offices, may ever hereaster in the estimation of Christ's Disciples become contemptible.

8. The figns which the Angel gave to discover the Babe were no marks of Lustre and Vanity; but they should find, 1. a Babe, 2. swaddled, 3. lying in a Manger: the first a testimony of his Humility, the second of his Poverty, the third of his Incommodity and uneafiness: for Christ came to combate the whole body of Sin, and to destroy every Province of Satan's Kingdom; for these are direct antinomies to the Lusts of the flesh, the Lust of the eyes, and the Pride of life. Against the first Christ opposed his hard and uneafie Lodging; against the second, the poorness of his Swaddling-bands and Mantle: and the third is combated by the great dignation and descent of Christ from a Throne of Majeffy to the flate of a fucking Babe. And these are the first Lessons he hath taught us for our imitation; which that we may the better do, as we must take him for our pattern, so also for our helper, and pray to the Holy Child, and he

will not only teach us, but also give us power and ability.

The PRAYER.

Bleffed and Eternal Jefu, at whose Birth the Quires of Angels sang praises to God: and proclaimed peace to Men, fanttifie my Will and inferiour Affections, make me to be within the conditions of Peace, that I be holy and mortified, a despifer of the world. and exteriour vanities, humble and charitable; that by thy eminent example I may be for fixed in the deligns and profecution of the Ends of God, and a blifful Eternity, that I be unmoved with the terrours of the world, unaltered with its all trements and seductions, not ambitious of its honour, not desirous of its fulness and plenty; but make me diligent in the imployment thou givest me, faithful in discharge of my trust, modest in my desires, content in the issues of thy Providence: that in such dispositions I may receive and entertain visitations from Heaven, and Revelations of the Mysteries and blisses Evangelical; that by such directions I may be brought into thy presence, there to see thy beauties and admire thy Graces. and imitate all thy imitable Excellencies, and rest in thee for ever, in this world by the persewerance of a boly and comfortable life, and in the world to come in the participation of the essential Glories and Felicities, O Ble sed and Eternal Jesu.

Considerations of the Epiphany of the B. Jesus by a Star, and the Adoration of Jesus by the Eastern Magi.

1. G O D, who is the universal Father of all Men, at the Nativity of the Messive gave notice of it to all the World, as they were represented by the grand Division of Jews and Gentiles; to the Jewish Shepherds by an Angel, to the Eastern Magi by a Star. For the Gospel is of universal dissemination, not confined within the limits of a national Prerogative, but Catholick and diffused. As God's Love was, fo was the dispensation of it, without respect of persons: for all being included under the curse of Sin, were to him equal and indifferent, undistinguishable objects of Mercy. And Jefus, descended of the Jews, was also the expectation of the Gentiles, and therefore communicated to all : the Grace of God being like the air we breathe, and it hath ap. Tit. 2. 11. peared to all men, faith S. Paul; but the conveyances and communications of it were different in the degrees of clarity and illustration. The Angel told the Shepherds the flory of the Nativity plainly and literally: The Star invited the wife men by its rareness and preternatural apparition; to which also, as by a foot-path, they had been

led by the Prophecy of Balaam. 2. But here first the Grace of God prevents us; without him we can do nothing; he lays the first Stone in every spiritual Building, and then expects by that strength he first gave us that we make the Superstructures. But as a Stone thrown into a River first moves the water, and disturbs its surface into a Circle, and then its own force wasts the neighbouring drops into a larger figure by its proper weight: so is the Grace of God the first principle of our spiritual motion, and when it moves us into its own sigure, and hath actuated and ennobled our natural powers by the influence of that first incentive, we continue the motion; and enlarge the progress. But as the Circle on the face of the waters grows weaker till it hath (moothed it felf into a natural and even current, unless the force be renewed or continued: fo does all our natural endeavour; when first set a-work by God's preventing Grace, decline to the imperfection of its own kind, unless the same force be made energetical and operative by the continua-

tion and renewing of the same supernatural influence. 3. And therefore the Eastern Magi, being first raised up into wonder and curiosity by the apparition of the Star, were very far from finding Jesus by such general and indefinite fignifications: but then the goodness of God's Grace increased its own influence; for an inspiration from the Spirit of God admonished them to observe the Star; shewed the Star that they might find it, taught them to acknowledge it, instructed pedic inches. them to understand its purpose, and invited them to follow it, and never left them till tum qui prethey had found the Holy Jesus. Thus also God deals with us. He gives us the first s. Leo, Ser. t. Grace, and adds the fecond; he enlightens our Understandings, and actuates our Fa. de Epiph

culties.

Ad SECT. IV.

culties, and fweetly allures us by the proposition of Rewards, and wounds us with the arrows of his Love, and inflames us with fire from Heaven; ever giving us new affistances or increasing the old, refreshing us with comforts or arming us with patience: fometimes flirring our affections by the lights held out to our Understanding. fome. times bringing confirmation to our understanding by the motion of our Affections: till by variety of means we at last arrive at Bethlehem, in the service and entertainments of the Holy Fesus. Which we shall certainly do, if we follow the invitations of Grace. and exteriour affiftences, which are given us to instruct us, to help us, and to invite us. but not to force our endeavours and co-operations.

4. As it was an unsearchable wisdom, so it was an umeasurable grace of Providence and dispensation which God did exhibit to the wife men, to them, as to all men. disposing the Ministeries of his Grace sweetly, and by proportion to the capacities of the perion inscipient. For God called the Gentiles by such means as their Customs and Learning had made prompt and easie. For these Magi were great Philosophers and Aftronomers; and therefore God fent a miraculous Star to invite and lead them to a new and more glorious light, the lights of Grace and Glory. And God so bleffed them in following the Star, to which their innocent Curiofity and national Customs were apt to lead them; that their Custom was changed to Grace, and their Learning heightned with Inspiration, and God crowned all with a spiritual and glorious event. It was not much unlike, which God did to the Princes and Diviners among the Philistines, who fent the Ark back with five golden Emrods and five golden Mice: an act proportionable to the Custom and sense of their Nation and Religion: vet God accepted their opinion and divination to the utmost end they deligned it, and took the plagues of Emrods and Mice from them. For oftentimes the Custom or the Philosophy of the opinions of a Nation are made instrumental, through God's acceptance, to ends higher than they can produce by their own energy and intendment. And thus the Aftrological Divinations of the Magi were turned into the order of a greater defign than the whole Art could promife, their imployment being altered into Grace, and Nature into a Miracle. But then when the Wife men were brought by this means, and had feen Jefus, then God takes ways more immediate and proportionable to the Kingdom of Grace: the next time God speaks to them by an Angel. For fo is God's usual manner to bring us to him; first, by ways agreeable to us, and then to increase, by ways agreeable to himself. And when he hath furnished us with new capacities, he gives new Lights in order to more perfect imployments: and. To him that hath shall be given full measure, pressed down, shaken together, and running over : the eternal kindness of God being like the Sea, which delights to run in its old Chanel, and to fill the hollownesses of the Earth which it felf hath made, and hath once watered. 5. This Star, which conducted the wife mon to Bethlehem, (if at least it was pro-

perly a Star, and not an Angel,) was fet in its place to be feen by all; but was not observed, or not understood, nor its message obeyed, by any but the three Wise men. And indeed no man hath cause to complain of God, as if ever he would be deficient in affiftences necessary to his Service: but fi ft the Grace of God separates us from the common condition of incapacity and in of polition, and then we separate our selves one from another by the use or neglect of this Grace: and God doing his part to us, bath cause to complain of us, who neglect that which is our portion of the work. And however even the iffues and the kindnesses of God's Predestination and antecedent Mercy do very much toward the making the Grace to be effective of its purpole; yet the manner of all those influences and operations being moral, persuasive, reasonable and divisible by concourse of various circumstances, the cause and the effect are brought nearer and nearer in various suscipients; but not brought so close together, but that * 'AN' oray God expects us to do * fomething towards it. So that we may fay with S. Paul, It is and the state of t שניה שלאים שניה diffing tiff us by the proportions and circumftantiate applications of his Grace to eve-#fifty Perfs. ry fingular capacity; that we may be careful not to neglect the Grace, and yet to | re-Bu coluxein turn the intire glory to God.

6. Although God, to fecond the generous delign of these wife personages in their Enquiry after the new Prince, made the Star to guide them through the difficulties of their journey; yet when they came to ferufalem, the Star disappeared: God so refolving to try their Faith, and the activity of their defires; to remonstrate to them that God is the Lord of all his Creatures, and a voluntary differ of his own favours. and can as well take them away as indulge them; and to engage them upon the use of ordinary means and ministeries when they are to be had: for now the extraordinary and miraculous Guide for a time did ccase, that they being at Terafalem might enquire of them, whose office and profession of facred Mysteries did oblige them to bublish the MESSIAS. For God is fo great a lover of Order, fo regular and certain an exaction To 10 120 120 of us to use those ordinary ministeries of his own appointing, thathe, having used the air & 20 10 extraordinary but as Architects do frames of wood, to support the Arches till they be rate a politically takes them away when the work is ready and leaves the Arches till they be rate of the work is ready and leaves the arches the rate of the work is ready and leaves the arches the rate of the work is ready. extraordinary but as Architects to maintee of work at high leaves us to those other of his satisfial area-built, takes them away when the work is ready, and leaves us to those other of his satisfial area-defignation, and hath given such efficacy to these, that they are as persualized and area operative as a Miracle; and S. Paul's Sermon would convert as many, as if Moles worker divifhould rife from the grave. And now the Doctrines of Christianity have not only due sosian, 3 7the fame truth, but the same evidence and virtue also they had in the midst of those another Historian Historian and the same truth. prime demonstrations extraordinary by Miracle and Prophecy, if men were equally ered.

difnofed. 7. When they were come to the Doctors of the Yews, they asked confidently, and with great openness, under the ear and eve of a Tyrant Prince, bloody and timorous, icalous and ambitious, Where is he that is born King of the Jewis and fo gave evidence of their Faith, of their Magnanimity, and fearless confidence and profellion of it, and of their love of the mystery and object, in parshance of which they had taken to troublesome and vexatious journeys. And besides that they upbraided the tepidity and infidel baseness of the Femilo Nation, who stood unmoved and unconcerned by all the circumstances of wonder, and stirred not one step to make enquiry after or to visit the new born King to they also teach us to be open and confident in our Religion and Faith, and not to confider our temporal, when they once come to contest against our

Religious interests: 8. The Doctors of the Jews told the wife Men where chrift was to be born; the Magi they address themselves with liaste to see him and to worship, and the Doctors themselves stir not: God not only serving himself with truth out of the mouths of impious persons, but magnifying the recesses of his Counsel and Wisdom and Predeflination, who uses the same Doctrine to glorifie himself, and to confound his enemies, to fave the Scholars, and to condemn the Tutors, to inflruct one, and upbraid the other; making it an inftrument of Faith, and a conviction of Infidelity. The Sermons of the Doctors in fuch cases being like the spoils of Bevers, Sheep and Silkworms, design'd to cloath others, and are made the occasions of their own nakedness, and the causes of their death. But as it is a demonstration of the Divine Wisdom, so it is of humane Folly; there being no greater imprudence in the world, than to do others as of humane Folly; there being no greater imprudence in the world that to do others Piaga mortale advantage, and to neglect our own. If thou does well unto thy felf, men will speak the sit non puo good of thee: but if thou beeft like a Chanel in a Garden, through which the water guarire, Vivere runs to cool and moisten the herbs, but nothing for its own use; thou buildest a for- in alirin, o in tune to them upon the ruines of thine own lioule, while after thy preaching to others, lefts morine.

thou thy felf doft become a cast-away. 9. When the Wife men departed from Jerufalem, the Star again appeared, and they rejoyced with exceeding great joy. And indeed to new Converts, and persons in their first addresses to the worship of God, such spiritual and exteriour Comforts are often indulged; because then God judges them to be most necessary as being invitations to Duty by the entertainments of our affections with fuch sweetnesses, which represent the glory of the reward by the Antepalts and refreshments dispensed even in the ruggedness of the way, and incommodities of the journey. All other delights are the pleasures of Beasts or the sports of Children; these are the Antepasts and preventions of the full l'easts and overflowings of Eternity.

10. When they came to Bethlehem, and the Star pointed them to a Stable, they entred in; and being enlightned with a Divine Ray proceeding from the face of the Holy Child, and feeing through the cloud, and passing through the seandal of his mean Lodging and poor Condition, they bowed themselves to the earth; first giving themselves an Oblation to this great King, then they made offering of their Gifts: for a man's person is first accepted, then his Gift; God first regarded Abel, and then accepted his Offering. Which we are best taught to understand by the present instance; for it means no more, but that all outward Services and Oblations are made acceptable by the prior presentation of an inward Sacrifice. If we have first presented our selves, then our Gift is pleasant, as coming but to express the truth of the first Sacrifice: but if our Persons be not first made an Holocaust to God, the lesser Oblations of outward Presents

that

PARTI

Nam fimil terris animifque duri,

Nunc oves fasti, duce te, gregantur Pacis in aulam,

Nox ubi quondam fuerat ferarum,

Nunc ibi ritus viget Angelorum; Et latet Justus quibus ipse latro

S. Paulinus in reditu Niceta.

Vixit in antris

Et fue Beffi nive duriores,

are like Sacrifices without Salt and Fire, nothing to make them pleafant or religious. For all other senses of this Proposition charge upon God the distinguishing and acceptation of Persons, against which he solemnly protests. God regards no man's Person but according to the doing of his Duty: but then God is faid first to accept the Dar fon. and then the Gift; when the Person is first fanctified and given to God by the vows and habits of a holy life, and then all the actions of his Religion are homogeneal to their principle, and accepted by the acceptation of the man.

11. These Magi presented to the Holy Babe Gold, Frankincense and Myrrh, protesting their Faith of three Articles by the symbolical Oblation : by Gold, that he was a King; by Incense, that he was a God; by Myrrh, that he was a Man. And the Prefents also were representative of interiour Vertues: the Myrrh fignifying Faith. Mortification, Chastity, Compunction, and all the actions of the Purgative way of Spiritual life; the Incense fignifying Hope, Prayer, Obedience, good Intention, and all the actions and devotions of the Illuminative; the giving the Gold representing Love to God and our Neighbours, the contempt of Riches, poverty of Spirit, and all the eminencies and spiritual riches of the Unitive life. And these Oblations if we prefent to the Holy Jefu, both our Persons and our Gifts shall be accepted, our Sins shall be purged, our Understandings enlightned, and our Wills united to this Holy Child, and entitled to a communion of all his Glories.

12. And thus in one view and two Instances God hath drawn all the world th himfelf by his Son Telm, in the Instance of the Shepherds and the Arabian Magi, Tens and Gentiles, Learned and Unlearned, Rich and Poor, Noble and Ignoble; that in him all

Nations, and all Conditions, and all Families, and all persons might be bleffed; having called all by one Star or other, by natural Reafon or by the secrets of Philosophy, by the Revelations of the Gospel, or by the ministery of Angels, by the Illuminations of the Spirit, or by the Sermons and Dictates of spiritual Fathers: and hath consigned this Lesson to us. That we must never appear before the Lord empty, offering Gifts to him by the expences or by the affections of Charity, either the worshipping or the Oblations of Religion, either the riches of the

World or the love of the Soul. For if we cannot bring Gold with the rich Arabians, we may with the poor Shepherds come and kis the Son, lest he be angry; and in all cases come and ferve him with fear and reverence, and spiritual rejoycings.

The PRAYER.

Most Holy Jesu, Thou art the Glory of thy people Israel, and a light to the Gentiles, and wert pleased to call the Gentiles to the adoration and knowledge of thy sacred Person and Laws, communicating the inestimable riches of thy holy Discipline to all, with an universal undistinguishing Love. Give unto us spirits docible, pious, prudent, and dustile, that no motion or invitation of Grace be ineffectual, but may produce excellent effects upon us. and the secret whispers of thy Spirit may prevail upon our Assections in order to Piety and Obedience, as certainly as the loudest and most clamorous Sermons of the Gospel. Create in us fuch Excellencies as are fit to be presented to the glorious Majesty: accept of the Oblation of my felf, and my entire fervices. But be thou pleased to verifie my Ossering, and secure the possession to thy felf, that the Enemy may not pollute the Sacrissee, or divide the Gift, or question the Title: but that I may be wholly thine, and for ever, clarifie my Understanding, fanctifie my Will, replenish my Memory with arguments of Piety; then shall I prefent to thee an Oblation rich and precious as the treble gift of the Levantine Princes. Lord, I am thine. reject me not from thy favour, exclude me not from thy prefence: then shall I ferve thee all the days of my life, and partake of the glories of thy Kingdom, in which thou reignest glorioully and eternally. Amen.

SECT. V.

Of the Circumcision of JESUS, and his Presentation in the

The Circumcition of lefus.



led lefus, which was to named of the angel, be: fore he was conceived in the Wombe.



and when eight dates were accomplished for the circumciling of the Child, his name was call And when the dayes of her purification. were accomplished, they brought him to lerufalem, to prefent him to the Lord.

ND now the Bleffed Saviour of the World began to do the work of his Miffion and our Redemption: and because Man had prevaricated all the Divine Commandments, to which all humane nature respectively to the persons of several capacities was obliged, and therefore the whole Nature was obnoxious to the just rewards of its demerits; first Christ was to put that Nature he had affumed into a faveable condition, by fulfilling his Father's preceptive will; and then to reconcile it actually, by fuffering the just deservings of its Prevarications. He therefore addresses himself to all the parts of an active Obedience, and when eight days were accomplished for the circumcifing of the Child, he exposed his tender body to the sharpness of the circumcising stone, and shed his blood in drops, giving an earnest of those rivers which he did afterwards pour out for the cleanling all Humane nature, and extinguishing the wrath of God.

2. He that had no fin, nor was conceived by natural generation, could have no adherences to his Soul or Body which needed to be pared away by a Rite, and cleanfed by a Mystery. Neither indeed do we find it expressed, that * Circumcision was ordai- **0, 000 0000 ned for abolition or pardon of Original fin, (it is indeed prefuned so) but it was inflimany few for he
tuted to be a Seal of a Covenant between God and Abraham, and Abraham's posterity, seed to he afeal of the righteoufne fof Faith; and therefore was not improper for him to fuffer who and a feat of the righten find Faith; and therefore was not improper for him to lufter who do see season was the child of Abraham, and who was the Prince of the Covenant, and the author skill abecame and finisher of that Faith which was configned to Abraham in Circumcifion. But fo my zelect another there were all the actions of Jesus, that this one ferved many ends. For, 1. It gave have made demonstration of the verity of Humane nature.

2. So he began to fulfil the Law, triples of the state of the 3. And took from himself the scandal of Uncircumcision, which would eternally have leb. 1. 9.6.23. prejudiced the Jews against his entertainment and communion. 4. And then he took proper Europe upon him that Name which declared him to be the Saviour of the World; which as it was confimmate in the Blood of the Crofs, fo was it inaugurated in the blood of Circumcifion.

SECT.

cumcilion. For when the eight days were accomplified for circumciling the Child, his name was called FESUS.

3. But this holy Family, who had laid up their joys in the eyes and heart of God longed till they might be permitted an address to the Temple, that there they might present the Holy Babe unto his Father; and indeed that he, who had no other, might be brought to his own house. For although, while he was a child, he did differ no. thing from a servant, yet he was the Lord of the place: It was his Father's house, and he was the Lord of all. And therefore when the days of the Purification were accomplished they brought him to Terusalem 10 present him to the Lord, to whom he was holy, as being the first born; the first born of his Mother, the only-begotten son of his Father, and the first born of every creature. And they did with him according to the Law of Moses, offering

a pair of Turtle doves for his redemption.

at But there was no publick act about this Holy Child but it was attended by fome. thing miraculous and extraordinary. And at this inflant the Spirit of God directed a holy person into the Temple, that he might feel the fulfilling of a Prophecy made to himself that he might before his death behold the Lord's CHR IST, and imbrace the plory and confolation of Ifrael and the light of the Gentiles in his arms, For old Simeon came by the Spirit into the Temple, and when the Parents brought in the Child Jesus, then took he him up in his arms, and bleffed God, and prophefied, and spake glorious things of that Child, and things fad and glorious concerning his Mother: that the Child was fet for the rifing and falling of many in Ifrael, for a Sign that (bould be spoken against; and the bitterness of that contradiction should pierce the heart of the Holy Virgin Mother like a Sword, that her joy at the present accidents might be attempered with present revelation of her future trouble, and the excellent favour of being the Mother of God might be crowned with the reward of Martyrdom, and a Mother's love be raifed up to an excellency great enough to make her fusier the bitternels of being transfixed with his love and forrow as with a Sword.

5. But old Anna the Prophete's came also in, full of years and joy, and found the reward of her long prayers and fasting in the Temple: the long-looked for redemption of Israel was now in the Temple, and she saw with her eyes the Light of the World. the Heir of Heaven, the long-looked-for Messia, whom the Nations had desired and expected till their hearts were faint, and their eyes dim with looking farther, and apprehending greater distances. She also prophesied, and gave thanks unto the Lerd.

But Toseph and his Mother marvelled at those things which were spoken of him.

Ad SECT. V.

Considerations upon the Circumcision of the Holy Child FESUS.

1. W Hen eight days were come, the Holy Jesu was circumcised, and shed the first-fruits of his Blood, offering them to God like the prelibation of a Sacrifice, and earnest of the great seas of effusion defigned for his Passion : not for the expiation of any stain himself had contracted, for he was spotless as the face of the Sun, and had contracted no wrinkle from the aged and polluted brow of Adam; but it was an act of Obedience, and yet of Choice and voluntary susception, to which no obligation had passed upon him in the condition of his own person. For as he was included in the vierge of Abraham's posterity, and had put on the common outside of his Nation, his Parents had intimation enough to pass upon him the Sacrament of the National Covenant, and it became an act of excellent Obedience: but because he was a person extraordinary, and exempt from the reasons of Circumcision, and himself in person was to give period to the Rite, therefore it was an act of Choice in him; and in both the capacities becomes a precedent of Duty to us, in the first of Obedience, in the second of Humility.

2. But it is considerable, that the Holy Jesus, who might have pleaded his exemption, especially in a matter of pain and dishonour, yet chose that way which was more fevere and regular; fo teaching us to be strict in our duties, and sparing in the rights of privilege and difpensation. We pretend every indisposition of body to excuse us from penal duties, from Fasting, from going to Church; and instantly we satisfie our felves with faying, God will have mercy, and not facrifice: fo making our felves Indoes of our own privileges, in which commonly we are parties against God, and therefore likely to pals unequal fentence. It is not an easic argument that will bring us to the fewerities and rigours of Duty, but we fnatch at occasions of dispensation; and therefore possibly may mistake the justice of the opportunities by the importunities of our desires. However, if this too much easiness be in any case excusable from sin, vet in all cases it is an argument of infirmity; and the regular observation of the Commandment is the furer way to Perfection. For not every inconvenience of body is fit to be pleaded against the inconvenience of losing spiritual advantages, but only such which upon prudent account does intrench upon the Laws of Charity; or fuch whole confequent is likely to be impediment of a duty in a greater degree of loss than the present omission. For the Spirit being in many perfections more eminent than the Body, all foiritual improvements have the same proportions : so that if we were just estimatours of things, it ought not to be less than a great incommodity to the Body which we mean to prevent by the loss of a spiritual benefit, or the omission of a Duty. He were very improvident, who would lofe a Finger for the good husbandry of faving a Ducat; and is would be an unhandsome excuse from the duties of Repentance to pretend care of the Body. The proportions and degrees of this are so nice and of so difficult determination, that men are more apt to untie the girdle of Discipline with the loose hands of diffeen lation and excuse, than to strain her too hard by the strictures and bindings of

feverity: but the errour were the furer on this fide.

The Blessed Jesus resused not the signature of this bloody Covenant, though it were the Character of a Sinner, and did Sacramentally rescind the impure reliques of Adam, and the contractions of evil cuitoms: which was the greatest descent of Humility that is imaginable, that he should put himself to pain to be reckoned amongst sinners, and to have their Sacraments and their Protestations, though his Innocence was purer than the slames of Cherubim. But we use arts to seem more righteous than we are, defiring rather to be accounted holy than to be fo; as thinking the vanity of Reputation more useful to us than the happiness of a remote and far diltant Eternity. , But if (as it is faid) Circumcifion was ordained, belides the figning of the Covenant, to abolish the guilt of Original sin, we are willing to confess that; it being no act of humiliation to confess a crime that all the world is equally guilty of, that could not be avoided by our timeliest industry, and that serves us for so many ends in the excuse and minoration of our actual impicties: for that as Diogenes trampled upon Placo's pride with a greater falluousness and humorous oftentation; so we do with Original sin, de claim against it bitterly, to fave the others harmless, and are free in the publication of this, that we may be instructed how to conceal the actual. The Blessed Jesus had in him no principle of Sin, original nor actual, and therefore this delignation of his in submitting himself to the bloody Covenant of Circumcifion, which was a just express and Sacramental abscission of it, was an act of glorious Humility : yet our charging of our selves to promptly with Adam's fault, what ever truth it may have in the strictness of Theology, hath (farstram) but an ill end in Morality; and so I now consider it; without any reflection upon the precise Quellion.

4. For though the Fall of Adam loft to him all those supernatural affishences which God put into our Nature by way of Grace; yet it is by accident that we are more prone to many Sint than we are to Vertue. Adam's fin did discompose his Understanding and Allections; and every fin we do does still make us more unreasonable, more violent, more sensual, more apt still to the multiplication of the same or the like actions. The first rebellion of the inseriour Faculties against the Will and Understanding, and every victory the Flesh gets over the Spirit, makes the inferiour infolent, strong, tumultuous, domineering and triumphant upon the proportionable ruines of the Spirit, blinding our Reason, and binding our Will; and all these violations of our Powers are in *The manual creafed by the perpetual ill cultoms, and false principles, and ridiculous guiles of the a higher same World: which makes the latter Ages to be worse than the former, unless one other interest states accident do intervene to stop the ruine and declension of Vertue; such as are God's sizes of the imposition of Laws, messages from Heaven, or structure in the state of the structure of the state of the structure in the state of the structure of the state of the structure of the state of the structure of the structur diviner Inditutions, high as in particular was the great Discipline of Christianity, or in the feet of the real of

nable Faculties of humane Souls, without charging our faults upon Adam. 5. But befides this, God, who hath propounded to Man glorious conditions, and defign'd him to an excellent frate of Immortality, hatli requiredof him fuch a duty as shall

but man to labour, and present to God a service of a free and difficult obedience. For

Ad SECT. V.

fed ultro nobis quod opòxiebat indulfimus : ità non zam ingenio nos illi superfrunt quàm proposito.

Zevenpárns จุทิธให้เปลี่ย์ก็ได้งลา ที่ ที่ ที่ ประวัต รวงฟิล อาทยสนในที่ กุลทักในการ อังสะจุดที่) ฮิลโ-

Conclute, numqua tibi vitiorum inseverit elim Natura, dut etjam consuetudo mula : namque

Neglectis wenda filix innafeitur agris. Horat.

Denique teifsum

gian. Stob. Seim: 450.

therefore God hath given us Laws which come crofs and are reftraints to our natural inclinations, that we may part with fomething in the service of God which we value For although this is nothing in respect of God, yet to Man it is the greatest he can do. What thanks were it to man to obey God in fuch things which he would do though he were not commanded? But to leave all our own defires, and to take up objects of God's propounding contrary to our own; and defires against our Nature, this is that which God defign'd as a facrifice of our felves to him. And therefore God hath made many of his Laws to be prohibitions in the matter of natural pleasure. and restraints of our sensitive appetite. Now this being become the matter of Divine Laws, that we should in many parts and degrees abstain from what pleases our fenses, by this supervening accident it happens that we are very hardly weaned from Sin, but most easily tempted to a Vice. And then we think we have reason to lav the fault upon Original fin and natural aversation from goodness; when this inclinati-*Town Die on to Vice is but accidental, and occasional upon the matter and fanction of the Laws. 30 & TOIS ASP Our Nature is not contrary to Vertue, for the Laws of Nature and right Reason do was green ever only oblige us, but * incline us to it : but the instances of some Vertues are made The only only on Nature, that is, to our natural appetites, by reason of which it Galver var of comes to pals that (as * S. Paul fays) we are by nature the children of wrath; meaning. cession of that by our natural inclinations we are disposed to contradict those Laws which lav fetters upon them, we are apt to fatisfie the Lusts of the stelle, for in these he there inflances.

6. But in things intellectual and spiritual, where neither the one nor the other satisfie the sensual part, we are indifferent to Vertue or to Vice; and when we do amiss, it is wholly and in all degrees inexcusably our own fault. In the Old Law. when it was a duty to fivear by the God of Israel in solemn causes, men were apr enough to fwear by him only : and that fometimes the Ifraelites did fwear by the Queen of Heaven, it was by the ill example and defires to comply with the neighbour-Nations, whose daughters they sometime married, or whose armes they feared. or whose friendship they desired, or with whom they did negotiate. It is indifferent to us to love our Fathers and to love strangers, according as we are determined by custom or education. Nay, for so much of it as is natural and original, we are more inclined to love them than to difrepute them: and if we disobey them, it is when any injunction of theirs comes cross to our natural desires and purposes. But if from our infancy we be told concerning a stranger that he is our Father, we frame our affections to nature, and our nature to cultom and education, and are as apt to love him who is not, and yet is faid to be, as him who is faid not to be, and yet indeed is our natural Father.

7. And in sensual things, if God had commanded Polygamy or promiscuous Concubinate, or unlimited Eatings and Drinkings, it is not to be supposed but that we should have been ready enough to have obeyed God in all such impositions; and the fons of Ifrael never murmured when God bade them borrow jewels and ear-rings, and spoil the Egyptians. But because God restrained these desires, our duties are the harder, because they are fetters to our Liberty, and contradictions to those natural inclinations, which also are made more active by evil custom and unhandsome educations. From which Premisses we shall observe in order to practice, That sin creeps up-

on us in our education * fo tacitly and undiffernibly, that we * Non enim nos raidilluis natura dimmavis, mistake the cause of it; and yet so prevalently and effectually, that we judg it to be our very nature, and charge it upon A. dam, to lessen the imputation upon us, or to increase the licence or the confidence; when every one of us is the Adam, the man of sin, and the parent of our own impurities. For it is notori-Loria σπισαιαση, γιστ gova. Arist. 2. Tep. c, 3. Hpdk.λell @ Ebis, as ill @ avθεώπο δα i ous, that our own iniquities do so discompose our naturals, and * evil customs and examples do so incourage impiety: and the Law of God enjoyns such Vertues which do violence to Nature, that our proclivity to fin is occasioned by the accident, and is caused by our selves; what ever mischief Adam did to ns, we do more to our felves. We are taught to be revengefull

regulari, trong processors influtionaction. Its; we do more to our felves. We are taught to be revengerull drope, if any flectific stablin, troub to diese, a drope, if any flectific stablin, troub to diese, and a amount guigally emittend delicits rife er ofenfoescipions. Fit ex his confliction, deinde natura. Difeum has miferi, antequan felom vi-ta eff. Quintle, it is a trong of comprehe mode confoundaits, at ab its languam igniculi exinguantat A natura dati, exoriantisque es conformanto contrasta visia.

in our Cradles, and are taught to strike our Neighbour as a means to still our frowardpess and to satisfie our wranglings. Our Nurses teach us to know the greatness of our Birth, or the riches of our Inheritance, or they learn us to be proud or to be impatient. before they learn us to know God, or to fay our Prayers. And then, because the use of Reason comes at no definite time, but insensibly and divisibly, we are permitted such acts with impunity too long deferring to repute them to be fins till the habit is grown ftrong, natural and masculine: and because from the Insancy it began in inclinations. and tender overtures and flighter actions, Adam is laid in the fault, and Original fin did all. And this clearly we therefore confess, * that our faults may feem the less, and the * Elddan 30 all. And this clearly we therefore confess, * that our faults may feem the less, and the * Elddan 30 and misery be pretended natural, that it may be thought to be irremediable, and therefore de De war with we not engaged to endeavour a cure. So that the confession of our original sin is no grass comments imitation of Christ's Humility in suffering Circumcision, but too often an act of Pride, 20 Tuper no Carelefness, Ignorance and Security.

γονότας, δε τὰς ἐκ οξύ δυσκόλων κὶ γαλεφών, ήνωτε φαίνωνται μπό ἐν ὅμοιοι τοῖς γοιεῦσιν ὅντες. Ifocrates ep. Timoth.

8. At the Circumcifion his Parents imposed the holy Name told to the Virgin by the Angel, his Name was called JESUS; a Name above every name. For in old times God was known by names of Power, of Nature, of Majesty: But his name of Mercy was reserved till now, when God did purpose to pour out the whole treasure of his Mercy by the mediation and ministry of his Holy Son. And because God gave to the Holy Babe the name in which the treasures of Mercy were deposited, and exalted this Name

above all names; we are raught that the purpose of his Counsel was to exalt and magnifie his Mercy above all his other works, he being delighted with this excellent demonstration of it, in the Miffion, and Manifestation, and Crucifixion of his Son: he hath changed the ineffable name into a name utterable by man, and defirable by all the world; the Majesty is all arrayed in robes of Mercy, the Tetragrammaton or adorable Mystery of the Patriarchs is made fit for pronunciation and expression

Nomen enim F E S II Hebraice prolatum niromen enim y E s i recorace potation in hit aliid est nist Tergazpedizacior vocatum per Schin, Videat, cui animus est, mutta de mysterio bujus nominis apud Galatinum. Ad cundum senfum fuit vaticinium Silville:

Δή τότε ηδιμεράλοιο Θες τοίς άνθρώσοιση "Ηζα (αρκοφόρΦ, Φυητοῖς ομοικώνΦ ου γης Τέρταρα εωνήεν αφέρων, το δ' άφωνον ου αυτώ:

when it becometh the name of the Lord's CHRIST. And if JEHOVAH be full of Majelty and terrour, the Name I E S U S is full of fweetness and mercy. It is GOD cloathed with circumflances of facility, and opportunities of approximation. The great and highest name of GOD could not be pronounced truly, till it came to be sinished with a Gutteral that made up the name given by this Angel to the Holy Child; nor God received or entertained by men, till he was made humane and sensible by the adoption of a fensitive nature; like Vowels pronounciable by the intertexture of a Confonant. Thus was his Perfon made tangible, and his Name utterable, and his Mercy brought home to our necessities, and the Mystery made explicate, at the Circumcifion of this Holy Babe.

9. But now God's mercy was at full Sea, now was the time when God made no referves to the effusion of his mercy. For to the Patriarchs and persons of eminent San-Etity and imployment in the elder Ages of the World, God, according to the degrees of his manifestation or present purpole, would give them one letter of this inestable Name. For the reward that Abraham had in the change of his name was, that he had the honour done him to have one of the letters of Jehovah put into it; and to had Joflua, when he was a type of Christ, and the Prince of the Ifraclisish Armies And when In. 21. 11. in bua, when he was a type of Chrift, and the Prince of the Ifracting Prince stated which are the communicated all the $\frac{c_{in}}{p_{min}}$ the vector, whole Name to this Holy Child, and put a letter more to it, to fignific that he was dempto H. the glory of God, the express image of his Father's person, God eternal, and then manifefted to the World in his Humanity; that all the intelligent world who expected Beattrude, and had treasured all their hopes in the ineffable Name of G O D, might find them all with ample returns in this Name of JESUS, which God hath exalted above every name, even above that by which God in the Old Testament did represent the greatest awfulness of his Majesty. This miraculous Name is above all the powers of Magical Inchantments, the nightly rites of Sorcerers, the Secrets of Memphis, the Drugs of Theffaly, the filent and mysterious Murmurs of the wife Chaldees, and the Spells of Zorosferes: This is the Name at whichlithe Devils did tremble, and pay their inforced and involuntary adorations, by confessing the Divinity, and quitting their possessions and usurped habitations. If our prayers be made in this Name, God opens the windows of Heaven, and rains down benediction. At the mention of this Name the bleffed Apostles, and Hermione the daughter of S. Philip, and Philothem the fon of Theophila, and S. Hillanion, and S. Paul the Eromite, and innumerable other Lights

w

who followed hard after the Sun of Rightcousies, wrought great and prodigious Miracles: Signs and wonders and healings were done by the Name of the Hold Child JESUS. This is the Name which we should ingrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overslowings of charity, and joy, and adoration, And as the revelation of this Name satisfied the hopes of all the World, so it must determine our worshippings, and the addresses of our exteriour and interiour Religion: it being that Name whereby God and God's mercies are made presential to us, and proportionate objects of our Religion and affections.

The PRAYER.

MOST Holy and ever-Blessed Jesu, who art instinite in Essence, glorious in Mercy, mynity, I adore thy glorious Name, whereby thou hast shut up the abssles, and opened the gates
of Heaven, restraining the power of Hell, and discovering and communicating the treasures
of thy Father's mercies. O Jesu, be thou a JESUS unto me, and save me from the precipices and ruines of sin, from the expresses of thy Father's wrath, from the miseries and unsufferable torments of accursed spirits, by the power of thy Majesty, by the sweetnesses of
thy Mercy, and saved influences and miraculous glories of thy Name. I adore and worship thee in thy excellent Obedience and Humility, who half submitted thy Innocent and
spottes steps to the bloody Covenant of Circumcisson. Teach me to practise so bessed and hoty
a precedent, that I may be humble and obedient to thy facred Laws, severe and regular in
my Religion, mortisted in my body and spirit, of circumcised heart and tongue: that what
thou didst represent in symbol and mystery. I may really express in the exhibition of an exemplar, pious and mortisted life, cutting off all excrescences of my spirit, and what soever may
minister to the sless, or any of its ungoally desires: that now thy holy name is called upon
me, I may do no dishonour to the Name, nor scandal to the Institution, but may do the
honour and worship and adorations of a pure Religion, O most Holy and ever-Blessed
less.

Discourse II.

Of the Vertue of Obedience.

Here are certain Excellencies either of habit or confideration, which Spiritual persons use to call general ways, being a dispersed influence into all the parts of good life, either directing the single actions to the right end, or managing them with right instruments, and adding special excellencies and formalities to them, or morally inviting to the repetition of them; but they are like the general medicaments in Phylick, or the prime instruments in Mathematical Disciplines: such as are the consideration of the Divine presence, the Example of JESUS, right Intention. And such also is the vertue of Obedience, which perfectly unites our actions to God, and conforms us to the Divine Will; which is the original of goodness, and fanctifies and makes a man an holocaust to God; weh contains in it eminently all other Graces, but especially those Graces whose essence consists in a conformity of a part or the whole, (such are Faith, Humility, Patience and Charity;) which gives quietness and tranquillity to the spirit, and is an Antepast of Paradife, (where their Jubilec is the perpetual joys of Obedience, and their doing is the enjoying the Divine pleasure;) which adds an excellency and lustre to pious actions, and hallows them which are indifferent, and lifts up some actions from their unhallowed nature to circumstances of good and of acceptation. If a man fays his prayers or communicates out of custom, or without intuition of the Precept and Divine Commandment; the act is like a Ship returning from her voyage without her venture and her burthen, as unprofitable as without flowage. But if God commands us either to eat or to abstain, to sleep or to be waking, to work or to keep a Sabbath; these actions, which are naturally neither good nor evil, are sanctified by the Obedience, and rank'd amongst actions of the greatest excellency. And this also was it which made Abraham's offer to kill his Son, and the Israelites spoiling the Egyptians; to become acts laudable, and not unjust: they were acts of Obedience, and therefore had the same formality and essential estimations of the most sprittial Devotions. God's command is all our rule for practice, and our Obedience united to the Obedience of Telus is all our title to acceptance.

2. But by Obedience I do not liere mean the exteriour execution of the work. for 6. Obedience is no Grace diffinct from the acting any or all the Commandments : but helides the doing of the thing, (for that also must be presupposed,) it is a facrifice of our proper Will to God, a chufing the duty becauseGod commands it. For beasts also carry burthens and do our commands by compulsion; and the sear of slaves and the rigour of task mallers made the number of bricks to be compleated, when Ifrael groaned and cried to God for help. But fons that labour under the sweet paternal regiment of their Fathers, and the influence of love, they love the precept, and do the impolition with the same purposes and compliant affections with which the Fathers made it. When Christ continued us to renounce the World, there were some that did think it was a hard faying, and do fo still; and the young rich man for look him upon it. But Ananias and Sapphira, upon whom some violences were done by custome, or the excellent Sermons of the Apostles, fold their possessions too; but it was so against their will, that they retain'd part of it. But S. Paul did not only for fake all his fecular fortimes, but counted all to be drofs that he might gain Christ : he gave his will, made an offertory of that, as well as of his goods, chuling the act which was enjoyned. This was the Obedience the Holy Jesus paid to his heavenly Father, so voluntary, that it John 4. 245 was meat to him to do his Father's will,

3. And this was intended always by God, [My son, give me thy heart;] and particularly by the Holy Jesus: for in the saddest instance of all his Precents, even that of suffering persecution, we are commanded to rejoice, and to be exceeding glad. And so did those holy Martyrs in the primitive Ages, who upon just grounds when God's glo S. Hieron. ry or the editication of the Church had interest in it, offered themselves to Tyrants, and History, dered the violence of the most and handless to the most areas to the most and handless to the most areas to the most a dared the violence of the most cruel and bowelless hang-men. And this is the best oblation we can present to God. To offer Gold is a present fit to be made by young beginners Idem in 143 in Religion, not by men in Christianity; yea, Crates the Theban threw his Gold away, Math. 28, and so did Antisthenes: but to offer our Will to God, to give our selves, is the att of an Apostle, the proper act of Christians. And therefore when the Apostles made Challenge of a reward for leaving all their possessions, Christ makes no reply to the instance, nor fays, You who have left all, but, You who have followed me in the regeneration, shall fit upon twelve thrones and judge the twelve Tribes of Ifrael: meaning that the quitting the goods was nothing; but the obedience to Christ, that they followed Jesus in the Regeneration, going themselves in parfuit of him, and giving themselves to him, that was it which intitled them to a Throne.

4. And this therefore God enjoyns, that our offerings to him may be intire and compleat, that we pay him a holocault, that we do his work without murmuring, and that his burthen may become easie, when it is born up by the wings of love and alacrity of spirit. For in effect this obedience of the Will is in true speaking and strict Theology nothing else but that Charity which gives excellency to Alms, and energy to Faith, and acceptance to all Graces. But I shall reduce this to particular and more minute Confiderations.

5. First, We shall best know that our Will is in the obedience by our prompt undertaking, by our chearful managing, by our swift execution: for all degrees of delay are

degrees of immorigeroulnels and unwillingnels. And fince time is extrinsecal to the act, and alike to every part of it, nothing determines an action but the Opportunity without, and the desires and Willingnels within. And therefore he who deliberates beyond his first opportunity, and exteriour determination and appointment of the act, brings fire and wood, but wants a Lamb for the sacrifice; and unless he offer up his

Eideli obeline neției moraș fuți cidlinine; ignorat radisten, prețiii praețiietme, parad culos vilda, anec audinu, linguam oct, manus opci, timeri peles: totum fe collițis, ui înperatii colliga volunatem. S. Bernard. Serm. de-Obeline. Et barbais cunstatio fervilir, statiți espau Regium. Tacit. I. 6. Amal.

Mac, his beloved Will, he hath no ministry prepared for God's acceptance. He that does not repent to day, puts it to the Question whether he will repent at all or no. He that defers Restitution when all the Circumstances are sitted, is not yet resolved upon the duty Andwhen he does it, if he does it against his will, he does but do honorary Penance with a Paper upon his hat, and a Taper in his hand; it may satisfie the Law, but not satisfie

₩3

ŧ

his Conscience: it neither pleases himself, and less pleases God. A Sacrifice without a Heart was a fad and ominous prefage in the fuperfittion of the Roman Augurs: and fo it is in the service of God : for what the exhibition of the work is to man, that the prefentation of the Will is to God. It is but a cold Charity to a naked Beggar to fav. God help thee, and do nothing : give him cloaths, and he feels your charity. But God. who is the Searcher of the heart, his apprehension of actions relative to him is of the inward morions and addresses of the Will, and without this our exteriour services are like the baying of a piece of money in which we have defaced the image, it is not current.

6. Secondly, But befides the Willingness to do the acts of express Command, the real dinest to doethe Intimations and tacite significations of God's pleasure is the best testi. mony in the World that our Will is in the obedience. Thus did the Holy Jesus undertake a Nature of infirmity, and fuffer a Death of thame and forrow, and became obedient from the Circumcifion even unto the death of the Crofs; not flaving for a Command, but because it was his Father's pleasure Mankind should be redeemed. For before the fusception of it, he was not a person subjicible to a Command: It was enough that he understood the inclinations and designes of his Father's Mercies. And therefore God hath furnished us with instances of uncommanded Piety to be a touchstone of our Obedience. He that does but his indeayour about the express commands hath a Bridle in his mouth, and is reftrained by violence: but a willing spirit is like a greedy eve. deyours all it fees, and hopes to make fome proportionable returnes and compensations of duty for his infirmity, by taking in the intimations of God's pleafure. When God commands Chaffity, he that undertakes a holy Coelibate hath great Obedience to the command of Chaftity. God bids us give Alms of our encrease : he obeys this with great facility that fells all his goods, and gives them to the poor. And, provided our hastiness to fnatchat too much does not make us let go our duty, like the indiscreet loads of too forward persons, too big, or too inconvenient and uncombin'd, there is not in the world a greater probation of our prompt Obedience, then when we look farther than the precise Duty, (wallowing that and more with our ready and hopefull purposes: nothing being so able to do miracles as Love; and yet nothing being so certainly accepted as Love, though it could do nothing in productions and exteriour ministeries.

7. Thirdly, but God requires that our Obedience should have another excellency to make it a becoming present to the Divine acceptance; our Understanding must be sacrificed too, and become an ingredient of our Obedience. We must also believe that wharfoever God commands is most fitting to be commanded, is most excellent in it self. and the best for us to doc. The first gives our Affections and desires to God; and this alfo gives our Reason, and is a perfection of Obedience not communicable to the duties we owe to Man. For God onely is Lord of this faculty, and, being the fountain of all wifedom, therefore commands our Understanding, because he alone can satisfie it. We are bound to obey humane Laws, but not bound to think the Laws we live under are the most prudent Constitutions in the World. But God's Commandments are not onely a lantern to our feet, and a light unto our paths, but a rule to our Reason, and satisfaction to our Understandings, as being the Instruments of our address to God, and convevances of his Grace, and manuductions to Eternity. And therefore S. John Climacus defines Obedience to be," An unexamined and unquestioned motion, a voluntary death and " sepulture of the Will, a life without curiosity, a laying aside our own discretion in the midst

"of the riches of the most excellent understandings.

8. And certainly there is not in the World a greater strength against temptations than is deposited in an obdient Understanding, because that onely can regularly produce the fame affections, it admits of fewer degrees, and an infrequent alteration. But the actions proceeding from the Appetite, as it is determined by any other principle than a fatiffiedUnderstanding, have their heightnings and their declensions, and their changes and mutations, according to a thousand accidents. Reason is more lasting than Delire, and with fewer means to be tempted : but Affections and motions of appetite, as they are procured by any thing, so may they expire by as great variety of causes. And therefore to ferve God by way of Understanding is furer, and in it felf, unless it be by the accidental increase of degrees, greater, than to serve him upon the motion and principle of passions and delires; though this be fuller of comfort and pleasure than the other. When Lot lived amongst the impure Sodomites, where his righteous Soul was in a continual agony, he had few exteriour incentives to a pious life, nothing to enkindle the fensible flame of Burning defires towards Piery; but in the midst of all the discouragements of the World, nothing was left him but the way and precedency of a trulyinformed Reason and Conscience. Just so is the way of those wife souls who live in the midft of a crooked and perverse generation. Where Picty is out of countenance. where Austerity is ridiculous, Religion under perfecution, no examples to lead us on, there the understanding is left to be the guide, and it does the work the surest; for this makes the duty of many to be certain, regular, and chosen, constant, integral, and perpetual: but this way is like the life of an unmarried or a retired person. less of griefinit, and less of joy. But the way of serving God with the Affections, and with the pleasures and entertainments of delires, is the way of the more passionate and imperfect, not in a man's power to chuse or to procure; but comes by a thousand chances, meeting with a foft nature, credulous or weak, easie or ignorant, softned

with fears or invited by forward defires.

Ad SECT. V.

o. Those that did live amidst the servours of the primitive Charity, and were warmed by their fires, grew inflamed by contact and vicinity to fuch burning and shining lights. And they therefore grew to high degrees of Piety, because then every man made judgment of his own actions by the proportions which he taw before him, and believed all descents from those greater examples to be so many degrees from the Rule. And he that lives in a College of devout persons will compare his own actions with the Devotion and customs of that Society, and not with the remissings of persons he hears of in Story, but what he fees and lives with. But if we live in an Age of Indevotion, we think our felves well affoiled if we be warmer than their Ice : every thing which is above our example being eminent and conspicuous, though it be but like the light of a Gloworm or the sparkling of a Diamond, yet if it be in the midst of darkness, it is a goodly beauty. This I call the way of ferving God by defires and affections. And this is altered by example, by publick manners, by external works, by the affigument of offices, by designation of conventions for prayer, by periods and revolutions of times of duty, by hours and folemnities : fo that a man shall owe his Piety to these chances, which although they are graces of God and informments of Devotion, yet they are not always in our power; and therefore they are but accidental ministeries of a good life, and the leaft conflant or durable. But when the principle of our Piety is a conformity. of our Understanding to God's Laws, when we are instructed what to do and therefore doe it because we are satisfied it is most excellent to obey God; this will Support our. Piety against objections, lead it on in despite of disadvantages; this chuses God with Reason, and is not determined from without: and as it is in some degree necessary for all times, fo it is the greatell fecurity against the change of Laws and Princes, and Religions and Ages. When all the incentives of affection and exteriour determinations of our Piety shall cease, and perhaps all external offices, and the daily facrifice and Piety it felfshall fail from the face of the Land; then the obedience founded in the Understanding is the onely lasting strength left us to make retreat to, and to secure our conditions. Thus from the composition of the Will and Affections with our exteriour acts of Obedience to God, our Obedience is made willing, first and chearfull; but from the composition of the Understanding, our Obedience becomes strong, sincere and persevering : and this is that which S. Paul calls our reasonable service.

10. Fourthly, To which if we add that our Obedience be univerfal, we have all the qualifications which make the duty to be pious and prudent. The meaning is that we obey God in all his Sanctions, though the matter be in common account finall and inconfiderable, and give no indulgence to our felves to recede from the Rule in any matter whatfoever. For the verieft minute of Obedience is worth our attention, as being by God effeemed the tryal of our Obedience in a greater affair. He that is unjust in a Luke 16. 16 little will be unjust in a greater, said our Blessed Saviour. And since to God all matter is alike, and no more accrues to him in an Hecatomb than in a piece of Gum, in an Afcetick feverity then in a fecular life; God regards not the matter of a Precept, but the Obedience, which in all infrances is the fame : and he that will prevaricate when the matter is trifling, and by confequence the temptations to it weak and impotent, and foon confuted, will think he may better be excused when the temptations are violent and importunate, as it commonly happens in affairs of greater importance. He that will lie to fave Six pence, will not flick at it when a thouland pound is the purchace. And possibly there is more contempt and dispite done to the Divine Authority, when we difobey it in fuch particulars wherein the Obedience is most case, and the temptations less troublesome. I do not say there is more injustice or more malice in a small Disobedience than in a greater; but there is either more contempt, or more negligence and

diffolution of Discipline, than in the other.

11. And it is no finall temptation of the Devil, foliciting of us not to be curious of Seruples and Grains, not to diffurb our peace for lighter Difobediences; perfuading us PART IS

defign'

that fomething must be indulged to publick manners something to the civilities of fool ety, fomething to nature, and to the approaches of our passions, and the motions of one first desires; but that we be not over-righteous. And true it is, that sometimes such fire reprions and smaller indecencies are therefore pardon'd and lessen'd almost to a nullity. because they dwell in the confines of things lawful and honest, and are not so notori ous as to be separated from permissions by any publick, certain and universal cooni. fance, and therefore may pass upon a good man fometimes without observation. But it is a temptation, when we think of neglecting them by a predetermined incuriousness. upon pretence they are small. But this must be reduced to more regular Conclusions:

12. First, Although smaller Disobediences, expressed in slight miss becoming actions when they come by furprise and sudden invasion, are through the mercies of God daflied in the very approach, their bills of accufation are thrown out, and they are not effeem'd as competent instruments of separation from God's love : yet when a smaller fin comes by design, and is acted with knowledge and deliberation, (for then it is properly an act of Disobedience, Malitia supplet defectum atatis, the malice of the agent heightens the smalness of the act, and makes up the iniquity. To drink liberally once. and something more freely than the strict rules of Christian sobriety and temperance permit, is pardoned the easier, when without deliberation and by surprise the person was abused, who intended not to transgress a minute, but by little and little was mislaken in his proportions: but if a man by defign shall estimate his draughts and his goodfellow thip, and shall resolve upon a little intemperance, thinking because it is not very much, it is therefore none at all; that man hath mistaken himself into a crime. And all though a little wound upon the finger is very curable, yet the fmallest prick upon the heart is mortal; so is a design and purpose of the smallest Disobedience in its formality as malicious and destructive, as in its matter it was pardonable and excusable. 12. Secondly, Although every leffer Difobedience, when it comes fingly, defroys

cteura suorepuna, pi conecca courta nos sucrina, tia-nos gravabunt of opprimen, ficu: noma aliquod grande peccatum. S.Aing, i. 50. bom. 50. Idem lib. de Pennet. Peccata ventatia fi multiplicentre, decorem nostrum tia exterminant, ut à colessis sponsa amplexibus nos specient.

not the love of God; (for although it may leffen the habit vet Que humane frégilitait, quanvils parus, tamen it takes not away its natural being, nor interrupts its accepta-tebra flibrepant, fi collette comra nor fuerim, itation, left all the world should in all instants of time be in a damnable condition:) yet when these smaller obliquities are repeated, and no repentance intervenes, this repetition combines and unites the leffer till they be concentred, and by their accumulation make a crime : and therefore a careless re-itera-

ting and an incurious walking in miss-becoming actions is deadly and damnable in the return, though it was not so much at the setting forth. Every idle word is to be accounted for, but we hope in much mercy; and yet he that gives himself over to immoderate * talking will fwell his account to a vast and mountainous proportion, and call all the leffer escapes into a stricter judgment. He that extends his Recreation an hour beyond the limits of Christian prudence, and the analogic of its feverity and imploy-ADARATes 50- ment, is accountable to God for that improvidence and waste of Time: but he that maray That misspend a day, and because that fin is not scandalous like Adultery, or clamorous Augusta, Eu- like Oppression, or unusual like Bestiality, or crying for revenge like detaining the portion of Orphans, shall therefore misspend another day without revocation of the first by an act of repentance and redemption of it, and then shall throw away a week still adding to the former account upon the first stock, will at last be answerable for a habit of Idleness, and will have contracted a vain and impertinent spirit. For since things which in their own kind are lawful become finful by the degree; if the degree be heightned by intention, or become great like a heap of Sand by a coacervation of the innumerable atoms of dust, the actions are as damnable as any of the natural daughters and productions of Hell, when they are entertained without scruple, and renewed without repentance, and continued without dereliction.

14. Thirdly, Although some inadvertencies of our life and lesser disobedience accidentally become less hurtful, and because they are entailed upon the infirmities of agood man and the less wary cultomes and circumstances of society, are also consistent with Mullium pecca- the state of Grace; yet all affection to the smallest sins becomes deadly and damnable. tion of adeb vet He that loves his danger shall perish in it, saith the Wise man. And every friendly enterniate qued non. mate quoa non fai criminale tainment of an undecency invites in a greater Crime; for no man can love a small sin, dumplaces. Diff. but there are in the greater crimes of its kind more desirable flatteries, and more satisf-25. Jett. Nume factions of fentuality than in those suckers and sprigs of sin. At first a little Disobedience is proportionable to a man's temper, and his Conscience is not fitted to the bulk of a rude Crime: but when a man hath accepted the first infinuation of delight and swallowed it, that little fin is past, and needs no more to dispute for entrance; then the next define puts in and stands in the same probability to succeed the first, and greater than the first had to make the entry. However, to love any thing that God hates is direct enmity with him; and whatfoever the Instance be, it is absolutely inconsistent with Charity, and therefore incompetent with the state of Grace. So that if the sin be small. it is not a small thing that thou hast given thy love to it: every such person perishes like a Fool, cheaply and ingloriously.

Te Fourthly, But it also concerns the niceness and prudence of Obedience to God. to stand at farther distance from Vice than we usually attend to. For many times Gim fas aique Vertue and Vice differ but one degree, and the neighbourhood is so dangerous, that he libidinum Diwho desires to secure his obedience and duty to God will remove farther from the dan-seeming avidi. who delires to recure in sobculence and duty to God will remove lattile from the dath fermion and ger. For there is a rule of Justice, to which if one degree more of severity be added, h. i. r degenerates into Cruelty; and a little more Mercy is Remissels, and want of discipline introduces licenciousness, and becomes unmercifulness as to the publick, and uninft as to the particular. Now this Confideration is heightned, if we observe that Vermeand Vice confist not in an indivisible point, but there is a latitude for either, which is not to be judged by any certain rules drawn from the nature of the thing, but to be estimated in proportion to the persons and other accidental Circumstances. He that is burthened with a great charge, for whom he is bound under a Curse and the crime of Infidelity to provide, may go farther in the acquifition, and be more provident in the nse of his mony, than those persons for whom God hath made more ample provisions, and hath charged them with fewer burthens and engagements occonomical. And vet no man can fay, that just beyond such a degree of Care stands Covetousness, and thus far on this fide is Carelesness: and a man may be in the confines of death before he be aware. Now the only way to secure our Obedience and Duty in such cases is. to remove farther off, and not to dwell upon the confines of the Enemy's Country. My meaning is, that it is not prudent nor fafe for a man to do whatfoever he law-

16. For besides that we are often mistaken in our judgments concerning the lawfulness or unlawfulness of actions, he that will do all that he thinks he may lawfully do. if ever he does change his station, and increase in giving himself liberty, will quickly arrive at doing things unlawful. It is good to keep a reserve of our liberty, and to restrain our selves within bounds narrower than the largest sence of the Commandment; that when our affections wander and enlarge themselves, (as sometimes or other they will do,) then they may enlarge beyond the ordinary, and yet be within the bounds oflawfulness. That of which men make a scruple and a question at first, after an habitual resolution of it, stirs no more; but then their question is of something beyond it. When a man hath accustomed himself to pray seven times a day, it will a little trouble his peace if he omits one or two of those times; but if it be resolved then that he may please God with praying devoutly though but thrice every day, after he hath digested the scruples of this first question, possibly some accidents may happen that will put his Conscience and Reason to dispute whether three times be indispensably necessary; and still if he be far within the bounds of lawfulness, 'tis well; but if he be at the margent of it, his next remove may be into diffolution and unlawfulnels. He that refolves to gain all that he may lawfully this year, it is odds but next year he will be tempted to gain fomething unlawfully. He that, because a man may be innocently angry, will never restrain his passion, in a little time will be intemperate in his anger, and miflake both his object and the degree. Thus facetiousness and urbanity entertained

with an open hand will turn into jestings that are uncomely.

17. If you will be fecure, remove your tent, dwell farther off. God hath given us more liberty than we may fafely use. And although God is so gracious as to comply much with our infirmities; yet if we do fo too, as God's goodness in indulging liberty to us was to prevent our finning, our complying with our felves will engage us in it. But if we imprison and confine our affections into a narrower compais, then our extravagances may be imperfect, but will not eafily be criminal. The diffolution of a scrupulous and strict person is not into a vice, but into a less degree of vertue. He that makes a Conscience of loud Laughter, will not easily be drawn into the wantonnesses of Balls and Revellings, and the longer and more impure Carnivals. This is the way to secure our Obedience; and no men are so curious of their health, as they that are scrupulous of the Air they breathe in.

But now for our Obedience to Man, that hath diffinct Confiderations, and apart. 18. First, All Obedience to man is for God's sake : for God imprinting his Authority

21. And

Ad SECT. V.

Kasoi Al' Ek Yore Er Jehr ti Mi To Ga-Tinnedr Gorna Geller, Jed; autois marégas è-mérinaur y toinur di L' to deuphie ky to Gast-nnedr arpois è tropeser, em ché totes è moist katalyer od Mi D. Euflath, ad Vidal.

upon the fons of men, like the Sun reflecting upon a cloud. produces a Parelius, or a representation of his own glory. though in great distances and impersection: it is the Divine Authority, though character'd upon a piece of clay, and im-

printed upon a weak and imperfect man. And therefore obedience to our Superiours must be universal in respect of persons; to all Superiours. This precept is expressly Apostolical. Be subject to every constitution and authority of man for the Lord's sake: It is

Of Obedience.

for God's fake, and therefore to every one. Whether it be to the King, as supreme, or to his Ministers in Subordination. That's for Civil Government. For Ecclesiastical this: Obey them that have the rule over you, and submit your selves: for they watch for your souls.

as they that must give account. All upon whom any ray of the Divine Authority is imprinted, whether it be in greater or smaller Characters, are in proportion to their au-Rom. 13. I. *Requirimen-thority to be obeyed; all upon the same ground: [* for there is no power but of God.] So **Regimentment thority to be obeyed; an apon ine jame ground: [** for there is no power but of God.] So denim inports that no infirmity of person, no undervaluing circumstance, no exteriour accident is an or greet, Reger excuse for disobedience: and to obey the Divine Authority passing through the distates in spin input: nn ngar magar-um ell fewis, of a wise, excellent and prudent Governour, but to neglect the impositions of a looser Candid physici-head, is to worship Christ only upon the Mount Tabor, and in the glories of his Trans-tic managing How. 1.3. Od. 1. figuration, and to despise him upon Mount Calvary, and in the clouds of his inglorious and humble Passion. Not only to the good and gentle, (so * S. Peter,) but to the harsh * Wbi fuprá. and rivid. And it was by Divine Providence that all those many and stricter precepts of obedience to Governours in the New Testament were verified by inflances of Tyrants, Perfecutors, Idolaters, and heathen Princes; and for others amongst whom there was variety of disposition, there is no variety of imposition, but all excuses are remo.

ved and all kinds of Governours drawn into the fanction and facredness of Authority. Col 2, 29, 22. 19. Secondly, Not only to all Governours, but in all things we must obey. Children. obey your Parents in all things: and, Servants, obey your Masters in all things. And this

Ephel, 6.5, 7. also is upon the same ground: Do it as unto Christ; as unto the Lord, and not unto men. But then this restrains the universality of obedience, that it may run within its own chanel; as unto the Lord, therefore nothing against the Divine Commandment. For if God speaks to us by man, transmitting Laws for conservation of civil society, for Ecclefiaffical policy, for Juffice and personal advantages, for the interests of Virtue and Religion, for discountenancing of Vice, we are to receive it with the same Veneration as if God spake himself to us immediately. But because by his terrour upon Mount Sinai he gave restimonyhow great favour it is to speak to us by the ministration of our brethren, it were a strange impudence, when we defire a proportionable and gentle instrument of divine commands, we should for this very proportion despile the Minister; like the Frogs in the Apologue infulting upon their wooden King. But then if any thing come contrary to a Divine Law, know it is the voice of Jacob, of the Supplanter, not of the right Heir; and though we must obey man for God's sake, yet we must never disobey God for man's fake. In all things else we find no exception; but according as the Superiours intend the obligation, and express it by the fignature of Laws, Customs, Interpretations, Permissions, and Dispensations, that is, fo far as the Law is obligatory in general, and not dispensed with in particular, so far Obedience is a duty in all instances of acts where no fin is ingredient.

20. Thirdly, And here also the smalness and cheapness of the duty does not tolerate disobedience; for the despising the smallest Injunction is an act of as formal and direct Rebellion as when the prevarication is in a higher instance. It is here as in divine Laws, but yet with some difference: For small things do so little co-operate to the end of humane Laws, that a smaller reason does by way of interpretation and tacit permission dispence, than can in a divine Sanction though of the lowest offices. Because God commands duties not for the end to which they of themselves do co-operate; but to make facred his Authority, and that we by our obedience may confess him to be Lord: But in humane laws the Authority is made facred not primarily for it felf, but principally that the laws made in order to the conservation of Societies may be observed. So that in the neglect of the smallest of Divine Ordinances we as directly oppose God's great purpose and intendment as in greater matters; God's dominion and authority (the confervation De minimis non of which was his principal intention) is alike neglected: But in omitting an humane Impolition of small concernment the case is different; it is certain there is not any confiderable violence done to the publick interest by a contemptible omission of a Law. The thing is not small, if the Commonwealth be not safe, and all her great ends secured; but if they be, then the Authority is inviolate, unless a direct contempt were in-

tended, for its being was in order to that end, not for it felf, as it is in the case of Di-

vine Laws, but that the publick interest be safe.

21. And therefore as great matters of humane Laws may be omitted for great res. fons fo may smaller matters for smaller reasons, but never without reason: for cause tells and contemptuoully are all one. But in the application of the particulars either the Laws themselves, or Custom, or the prudence of a sincere righteous man, or of a wife and diff interest person, is to be the Tudge. But let no man's confidence increase from the small ness of the matter to a contempt of the Authority: for there are some sins whose malignity is accidentally increased by the slightness of the subject matter; such as a to Blasohemy Perjury, and the contempt of Authority. To blaspheme God for the loss of an Aiber ora peny, to be for sworn in judgment for the rescuing of a sew Maravides or a sivegroats fine, is a worse crime than to be persur'd for the saving ten thousand pounds; and to despite Authority, when the obedience is so easie as the wearing of a garment or doing of a posture, is a greater and more impudent contempt, than to despite Authority impoling a great burthen of a more confiderable pressure, where humane infirmitymay. remot to a disobedience, and lessen the crime. And let this caution also be inserted, that wedonot at all neglect (mall impositions, if there be direct and tignal injunction in the particular instance. For as a great Body of Light transmitting his rays through a narrow hollowness, does by that small Pyramis represent all the parts of its magnitude and plory; fo it may happen that a publick Interest, and the concernments of Authority, and the peace of a Church, and the integral obedience of the Subjects, and the confervation of a Comumnity, may be transferred to us by an inflance in its own nature inconfiderable; fuch as are wearing of a Cognizance, remembring of a Word, carrying a Branch in time of War, and things of the same nature. And therefore when the hand of Authority is stretched out and held forth upon a Precept, and deligns the duty upon particular reason, or with actual intuition; there is not the same facility of being dispen-

fed with, as in the neglected and unconfidered inflances of other duties. This only I defire to be observed; That if death or any violent accident, imprisonment, loss of livelihood, or intolerable inconveniences, be made accidentally confequent to the observing of a Law merely humane, the Law binds not in the particular instance. No man is bound to be a Martyr for a Ceremony, or to dye rather than break a Canon. or to fuffer Confileation of goods for the pertinacious keeping of a civil Conflicution. And it is not to be supposed that a Law-giver would have decreed a Rite, and bound the Lives of the subjects to it, which are of a far greater value than a Rite; not only because it were tyrannical and unreasonable, but because the evil of the Law were greater than the good of it, it were against the reason of all Laws, and destroys the privileges of Nature, and it puts a man into a condition as bad as the want of all Laws : for nothing is civilly or naturally worse than Death, to which the other evils arrive in their proportion. This is to be understood in particular and politive Precepts, introduced for reasons particular, that is, less than those are which combine all Societies, and which are the cement of all Bodies political; I mean Laws ritual in the Church, and accidental and emergent in the State. And that which is the best sign to distinguish these Laws from others, is also the reason of the assertion. Laws decreed with a Penalty to the transgressours cannot bind to an evil greater than that Penalty. If it be appointed that we use a certain form of Liturgy under the forfeiture of five pound for every omission, I am bound in Conscience to obey it where I can: but I am supposed legally to be disabled, if any Tyrant power shall threaten to kill me if I do, or make me pay an hundred pound, or any thing greater than the forfeiture of the Law. For all the civil and natural power of the Law is by its coercion, and the appendent punishment. The Law operates by rewards and punishments, by hope and fear; and it is unimaginable that the Law under a less penalty can oblige us in any case or accident to suffer a greater. For the compulitor of the Tyrant is greater than the coercion of the Law-giver; and the Prince thinking the penalty annexed to be band fufficient, intended no greater evil to the transgressour than the expressed penalty; and therefore much less would he have them that obey the Law by any necessity be forced to a greater evil: for tlien, Disobedience should escape better than Obedience. True it is, every difforeying person that payes the penalty is not quite discharged from all his Obligation: but it is then when his disobeying is criminal upon some other stock Belides the mere breach of the Law, as Contempt, Scandal, or the like. For the Law binds the Confedence indirectly and by confequence; that is, in plain language, God commands us to obey humane Laws, and the penalty will not pay for the contempt, because that's a sin against God : it * pays for the violation of the Law, because that * Lucius bera-

was all the direct transgression against Man. And then who shall make him recompence for fuffering more than the Law requires of him? Not the Prince: for it is certain the greatest value he set upon the Law was no bigger than the penalty; and the Commonwealth is supposed to be sufficiently secured in her interest by the Penalty. or elfe the Law was weak, impotent, and unreasonable. Not God : for it is not an ast of obedience to him, for he binds us no farther to obey humane Laws than the Lawgiver himfelf intends or declares; who cannot reasonably be supposed so over-careful, as to bind Hay with cords of Silk and Gold, or fumptuary Laws with the threds of Life; nor a Father commanding his Child to wait on him every Meal, be thought to intend his Obligation, even though the House be ready to fall on his head, or when he is to pass a sudden or unfoordable flood before he can get to him. And that it may appear Man ought not, it is certain God himself doth not oblige us in all cases and in all circumstances to observe every of his positive Precepts. For, assembling together is a duty of God's commanding, which we are not to neglect : but if Death waits at the door of these Assemblies, we have the practice of the Primitive and best Christians to warrant us to ferve God in retirements, and Cells, and wildernesses, and leave the affembling together till better opportunities. If I receive more benefit, or the Commonwealth, or the Church and Religion any greater advantage by my particular obedience in these circumstances, (which cannot easily be supposed will be;) it is a great Diff. 10.11.11. act of charity to do it, and then to fuffer for it: But if it be no more, that is, if it be not express commanded to be done, (though with loss of life or confiscation:) it is a good charity to fave my own life, or my own estate. And though the other may be better, vet I am not in all cases obliged to do that which is simply the best. It is a tolerable infirmity, and allowed amongst the very first permissions of Nature, that I may preserve my Life, unless it be in a very few cases; which are therefore clearly to be expressed or else the contrary is to be presumed, as being a case most favourable. And it is confiderable, that nothing is worfe than Death but Damnation, or fomething that partakes of that in some of its worlt ingredients; such as is a lasting Torment, or a daily great mifery in some other kind. And therefore since no humane Law can bind

> This Discourse is also to be understood concerning the Laws of Peace, not of War; not only because every disobedience in War may be punished with death, (according as the reason may chance,)but also because little things may be of great and dangerous confequence. But in Peace it is observable, that there is no humane positive superinduced Law, but by the practice of all the world (which, because the permission of the Prince is certainly included in it, is the furest interpretation) it is dispensed withal by ordinary necessities, by reason of lesser inconveniences and common accidents. Thus the not faving of our Office daily is excused by the study of Divinity, the publishing the banns of Matrimony by an ordinary incommodity, the Fasting days of the Church by a little fickness or a journey : and therefore much rather if my Estate, and most of all if my Life be in danger with it. And to fay that in these cases there is no interpretative permission to omit the particular action, is to accuse the Laws and the Law-giver,

> a man to a worse thing than Death, if Obedience brings me to death, I cannot be worse

when I disobey it; and I am not so bad, if the penalty of death be not expressed. And

fo for other penalties in their own proportions.

the one of unreasonableness, the other of uncharitableness. 22. Fourthly, These Considerations are upon the execution of the duty : but even towards Man our obedience must have a mixture of the Will and choice, like as our injunction of obedience to the Divine Command. With good will doing fervice, (faith the Apostle.) For it is impossible to secure the duty of inferiours but by conscience and good will; unless provision could be made against all their secret arts and concealments and escapings, which as no providence can foresee, so no diligence can cure. It is but an eye-service whatsoever is compelled and involuntary; nothing rules a man in private but God and his own defires : and they give Laws in a Wilderness, and accuse in a Cloifter, and do execution in a Closet, if there be any prevarication.

23. Fifthly, But obedience to humane Laws goes no farther, we are not bound to obey with a direct and particular act of Understanding, as in all Divine Sanctions. For fo long as our Superiours are fallible, though it be highly necessary we conform our wills to their innocent Laws, yet it is not a duty we should think the Laws most prudent or convenient, because all Laws are not so; but it may concern the interest of humility and felf denial to be subject to an inconvenient, so it be not a sinful, Command. For so we must chuse an affliction when God offers it, and give God thanks for it; and yet we may cry under the imart of it, and oall to God for ease and remedy. And yet it

were well if inferiours would not be too bulie in disputing the prudence of their Governours, and the convenience of their Constitutions. Whether they be fine or no in the execution, and to our particulars, we are concerned to look to. I fav. as to our particular Lars: for an action may be a fin in the Prince commanding it, and yet innocent in the person executing: as in the case of unjust Wars. In which the Subject: who cannot: ought not to be a Tudge, yet must be a Minister. And it is notorious in the case of executing an unjust tentence, in which * not the Executioner, but the Judge is only the * to Administration unjust person: and he that serves his Prince in an unjust War is but the executioner of dat qui juber an unjust fentence. But what ever goes farther, does but undervalue the person, slight under all unitervalue the the Government, and unloofe the golden cords of Discipline. For we are not intri-cut styre ne flèd in providing for degrees, fo we fecure the kind and condition of our actions. And effetive Upifince God, having derived rays and beams of Majesty, and transmitted it in parts upon feveral flates of men, bath fixed humane authority and dominion in the golden candles flick of Understanding; he that shall question the prudence of his Governour, or the wildom of his Sanction. does unclase the golden rings that the purple upon the Miller and and a second seco Prince's shoulder: he tempts himself with a reason to disobey, and extinguish the light with a reason to disobey, and extinguish the light with a reason to disobey. of Majesty by overturning the candlestick, and hiding the opinion of his wisdom and Laert, understanding. And let me fay this; He that is confident of his own understanding and reasonable powers, (and who is more than he that thinks himself wifer than the Laws?) needs no other Devil in the neighbourhood, no tempter but himfelf to pride and vanity, which are the natural Parents of Disobedience. 24. But a man's Disobedience never seems so reasonable as when the Subject is for Modum autom

bidden to do an act of Piety, commanded indeed in the general, but uncommanded in ficile ell and certain circumstances. And forward Piety and assiduous Devotion, a great and undif-bonum effe crecreet Mortifier, is often tempted to think no Authority can restrain the servours and dideris. Sen. distempers of zeal in such holy Exercises: and yet it is very often as necessary to restrain the indifferences of a forward person, as to excite the remissions of the cold and frozen. Such persons were the Sarabaites spoken of by Cassan, who were greater labourers and collat. 18, G17. flricter mortifiers than the Religious in Families and Colleges; and yet they endured no Superiour, nor Laws. But such customs as these are Humiliation without Humilitry, humbling the body and exalting the spirit; or indeed Sacrifices and no Obedience; It was an argument of the great wildom of the Fathers of the Delart; when they heard um. De codon of the prodigious feverities exercifed by Simeon Stylites upon himself, they fent one of Stylite confulat the Religious to him, with power to enquire what was his manner of living, and what letter Epiph. I. warrant he had for fuch a rigorous undertaking; giving in charge to command him to Theod. 89 7. give it over, and to live in a community with them, and according to the common in- Symod. gener. flirution of those Religious Fantilies. The Messenger did so, and immediately Simeon A. D. 432. removed his foot from his Pillar, with a purpose to descend: but the other, according to his Commission, called to him to stay, telling him his station and severity was from God. And he that in fo great a Piety was humble and obedient, did not undertake that strictness out of singularity, nor did it transport him to vanity: for that he had received from the Fathers to make judgment of the man, and of his inflitution : where. as if upon pretence of the great Holiness of that course he had refused the command. the spirit of the person was to be declared caitive and imprudent, and the man driven from his troublesome and oftentous vanity.

25. Our Fast, our Prayers, our Watchings, our Intentions of duty, our frequent Communions, and all exteriour acts of Religion, are to be guided by our Superiour, if he fees cause to restrain or asswage any excrescence. For a wound may heal too fast, and then the tumour of the flesh is proud, not healthful: and so may the indiscretions of Religion fwell to vanity, when we think they grow towards perfection. But when we can endure the causticks and correctives of our spiritual Guides in those things in which we are most apt to please our selves, then our Obedience is regular and humble, and in other things there is less of danger. There is a story told of a very Religious Castan. collar, person, whose spirit in the ecstasse of Devotion was transported to the clarity of a Vi-4-Abbat. Dam, fion, and he feemed to converse personally with the Holy Jesus, feeling from such in fill, Exbort, ad tercourse great spiritual delights and huge satisfactions. In the midst of these joys vitam Monast, the Bell call'd to Prayers, and he, used to the strictness, and well instructed in the ne-Moral, c. 13 cellities of Obedience, went to the Church, and having finished his Devotions re S. Bern. De ord. turned, and found the Vision in the same posture of glories and entertainment; which vitae & morning allo said to him, Because thou hast left me, thou hast found me for if thou hadst not left me, I had prefently left thee. What ever the story be, I am fure it is a good Parable: for the way to increase spiritual comforts is, to be strict in the offices of humble

Obedience:

50

Obedience; and we never lofe any thing of our joy, by laying it aside to attend a Duty. And Plutarch reports more honour of Agesilaus's prudence and modesty, than *Time Manilius of his gallantry and military fortune: for he was more honourable by * obeying the feuri persulfir for the middle of his Triumphs, than he film, polytume could have been by finishing from the middle of his Triumphs, than he film, polytume could have been by finishing for the with prosperous success and disobedience, being guided by these Rules, is urged to us by the consignation the film of the fil

of divine precepts, and the loud voice of thunder, even feal'd by a fignet of God's right hand, the lignature of greatest Judgments. For God did with greater severity punish the Rebellion of Korah and his company, than the express Murmurs against himself nay, than the high crime of Idolatry. For this Crime God visited them with a sword: but for Disobedience and Mutiny against their Superiours, God made the Earth to swallow some of them, and fire from Heaven to consume the rest; to shew that Rebel. lion is to be punished by the conspiration of Heaven and Earth, as it is hateful and contradictory both to God and Man. And it is not amiss to observe, that Obedience to Man. being it is for God's fake, and yet to a person cloathed with the circumstances and the fame infirmities with our selves, is a greater instance of Humility, than to obey God immediately, whose Authority is Divine, whose Presence is terrible, whose Power is infinite, and not at all depressed by exteriour disadvantages or lessening appearances: just as it is both greater Faith and greater Charityto relieve a poor Saint for Jefus fake, than to give any thing to Christ himself, if he should appear in all the robes of Glory and immediate address. For it is to God and to Christ, and wholly for their sakes, and to them that the Obedience is done, or the Charity expressed: but themselves are persons whole awfulness, majesty and veneration, would rather force than invite Obedience or Alms, But when God and his holy Son stand behind the cloud, and fend their Servants to take the Homage or the Charity, it is the same as if it were done to them, but receives the advantage of acceptation by the accidental adherences of Faith and Humility to the feveral actions respectively. When a King comes to Rebels in person, it strikes terror and veneration into them, who are too apt to neglect and despise the persons of his Ministers, whom they look upon as their fellow subjects, and confider not in the exaltation of a deputed Majesty. Charles the Fifth found a happy experience of it at Gauns in Flantlers, whose Rebellion he appealed by his presence, which he could hardly have done by his Army. But if the King's Authority be as much rever'd in his Deputy as it is facred in his own Person, it is the greater Humility and more confident Obedience. And as it is certain that he is the most humble that submits to his inferiours: so in the same proportion, the lower and meaner the instrument upon which God's Authority is born, the higher is the Grace that teaches us to stoop so low. I do not say that a sin against humane Laws is greater than a prevarication against a divine Commandment : as the inflances may be, the distance is next to infinite; and to touch the earth with our foot within the Octaves of Easter, or to tast flesh upon days of Abstinence, (even in those places and to those persons where they did or do oblige,) have no consideration, if they he laid in balance against the crimes of Adultery, or Blasphemy, or Oppression: because these Crimes cannot stand with the reputation and sacredness of divine Authority; but those others may in most instances very well consist with the ends of Government, weh are severally provided for in the diversity of Sanctions respectively. But if we make our inflances to other purpoles, we find, that to mutiny in an Army, or to keep private Affemblies in a Monarchy, are worse than a single thought or morose delectation in a fancy of impurity; because those others destroy Government more than these destroy charity of God or Obedience. But then, though the instances may vary the Conclusion, yet the formal reason is alike, and Disobedience to Man is a disobedience against God; for God's Authority, and not Man's, is imprinted upon the Superiour: and it is like facred fire in an earthen Cenfer, as holy as if it were kindled with the fanning of a Cherub's wing, or placed just under the Propitiatory upon a golden Altar: and it is but a gross conceit which cannot diftinguish Religion from its Porter, Is from the Beast that carried it. So that in all Disobedience to Men, in proportion to the greatness of the matter, or the malice of the person, or his contradiction to the ends of Government and combinations of Society, we may use the words by which the Prophet upbraided Ifrael, Is it not enough that you are grievous unto men, but will you grieve my God alfo? It is a contempt of the Divinity, and the affront is transmitted to God himself, when we despile the Power which God hath ordained; and all power of every lawful Superiour is

fuch: the Spirit of God being witness in the highest measure, Rebellion is as the sin of Witchcraft, and Stubbornness as Idolatry. It is spoken of Rebellion against God, and all Rebellion is fo; for, * He that despiseth you. destifeth me, saith the Blessed Jesus: that's menace enough in the instance of Spiritual regiment. And, You are gathered together against the Lord faith Moses to the rebellious Princes in the conspiracy of Dathan: that's for the Temporal. And to encourage this Duty, I shall use no

other words than those of Achilles in Homer. * They that o-

bey in this world are better than they that command in Hell.

* "Ος μάχεθαι μακάρεωιν, εμῷ βαπλίίι μάχοθο

Benotulu z' emierc @ cor Sollieuw anna 'Aνδεὶ σὰς' ἀκλήςο, ὁ κὴ βίδιΘ- σολὺς εῖη.
"Η σὰπ νεκύεου καξαφθειβύοιπν ἀγάοιεν, Οδ, λ΄,

A PRAYER for the Grace of Holy OBEDIENCE.

Lord and Bleffed Saviour Tesus. by whose Obedience many became righteous. and reparations were made of the ruines brought to humane Nature by the Disobedience of Adam; thou camest into the world with many great and holy purposes concerning our Salnation, and hast given us a great precedent of Obedience, which that thou mightest preserve various, and may seem to the death to the feet thy Life, and becamelt obedient even to the death of the Croß. O, let me imitate fo bleffed example, and by the merits of thy Obedience let me obtain the grace of Humility, and Abnegation of all my own desires in the clearest Renunciation of my Will: that I may will and refuse in conformity to thy sacred Laws and holy purpoles; that I may do all thy will chearfully, chusingly, humbly, considently, and continually; and thy will may be done upon me with much mercy and fatherly dispensation of thy Providence. Amen.

Ord, let my Understanding adhere to and be satisfied in the excellent wisdom of thy Commandments; let my affections dwell in their desires, and all my other Faculties be. fet on daily work for performance of them: and let my love to obey thee make me dutiful to my Superiours, upon whom the impresses of thy Authority are set by thine own hand; that I may never despife their Persons, nor resuse their Injunctions, nor chuse mine own work, nor murmur at their burthens, nor dispute the prudence of the Santtion, nor excuse my self, nor pretend difficulties or impossibilities; but that I may be indifferent in my desires, and resigned to the will of those whom thou hast set over me: that since all thy Creatures obey thy word, I alone may not diforder the Creation, and cancel those bands and intermedial links of Subordination whereby my duty (bould pass to thee and thy glory; but that my Obedience being united to thy Obedience, I may also have my portion in the glories of thy Kingdom, O Lord and Bleffed Saviour Tefus. Amen.

Considerations upon the Presentation of Jesus in the Temple.

1. THE Holy Virgin-Mother, according to the Law of Mofes, at the expiration of a certain time came to the Temple to be purified. Although in her facred Parturition she had contracted no Legal impurity; yet she exposed herself to the publick opinion and common reputation of an ordinary condition: and still amongst all generations she is in all circumstances accounted blessed, and her reputation no tittle altered, fave only that it is made the more facred by this testimony of her Humility. But this we are taught from the consequence of this instance; That if an End principally defigned in any Duty should be supplied otherwise in any particular person, the Duty is nevertheless to be observed: and then the obedience and publick order is reason enough for the observation, though the proper End of its designation be wanting in the single person. Thus is Fasting designed for mortification of the slesh, and killing all its unruly Vide Rodriquez appetites; and yet married persons, who have another remedy, and a Virgin, whose eruciana; and Temple is hallowed by a gift and the strict observances of Chastity, may be tied to the Sir Tho. More duty: and if they might not, then Fasting were nothing else but a publication of our against Tindat. impure desires, and an exposing the person to the confidence of a bold temptation, whilst the young men did observe the Faster to be tempted from within. But the Holy Virgin from

Ifa. 7. 13.

ร Sam. 15. 23. "Huling ซอฟอลัง ของเฉพ หลู หนกลัง อาโลง, หล่ากเรอร ชีวอร์ อิวิ, Τεμών βαπλέα, η πορσκωνείν είκην ο Θεθ πάνλα σώζονλος. Plutarch, in Themift.

5. God

Ad SECT. V.

from these acts (of which in fignification she had no need, because she finned not in the Conception, nor was impure in the production) expressed other Virtues besides Obedience: fuch as were humble thoughts of her felf, Devotion, and Reverence to publick Sanctions, Religion and Charity; which were like the pure leaves of the whi. teft Lily, fit to represent the beauties of her innocence, but were veiled and shadow-

ed by that facramental of the Mosaick Law.

2. The Holy Virgin received the greatest favour that any of the Daughters of Adam ever did, and knowing from whence and for whose glory she had received it, returns the Holy Telm in a present to Godagain; for she had nothing so precious as himself to make oblation of. And besides that every sirst-born among the Males was holy to the Lord, this Child had an eternal and effential Sanctity; and untill he came into the World, and was made apt for her to make present of him, there was never in the world any act of Adoration proportionable to the honour of the great God; but now there was, and the Holy Virgin made it, when the presented the Holy Child Jesus. And now, besides that we are taught to return to God whatsoever we have received from him, if we unite our Offerings and Devotions to this holy Prefent, we shall by the merit and excellency of this Oblation exhibit to God an Offertory in which he cannot but delight for the combination's fake and fociety of his Holy Son.

3. The Holy Mother brought five Sicles and a pair of Turtle doves to redeem the Lamb of God from the Anathema; because every first born was to be facrificed to God, or redeemed, if it was clean: it was the poor man's price, and the Holy Fesus was never set at the greater prices when he was estimated upon Earth. For he that was Lord of the Kingdom chose his portion among the poor of this World, that he might advance the poor to the riches of his inheritance; and so it was from his Nativity hither. For at his Birth he was poor, at his Circumcifion poor, and in the likeness of a sinner; at his Presentation poor, and like a sinner and a servant, for he chose to be redeemed with an ignoble price. The five Sicles were given to the Priest for the redemption of the Child; and if the Parents were not able, he was to be a servant of the Temple, and to minister in the inseriour offices to the Priest: and this was God's feizure and poffession of him. For although all the servants of God are his inheritance; vet the Ministers of Religion, who derive their portion of temporals from his title, who live upon the Corban, and eat the meat of the Altar, which is God's peculiar, and come nearer to his Holiness by the addresses of an immediate ministration, are God's own upon another and a diffinct challenge. But because Christ was to be the Prince of another Ministery, and the chief Priest of another Order, he was redeemed from attending the Mofaick Rites, which he came to abolifh, that he might do his Father's business in cstablishing the Evangelical. Only remember, that the Ministers of Religion are but God's usufructuaries: as they are not Lords of God's portion, and therefore must dispense it like Stewards, not like Masters; so the People are not their Patrons in paying, nor they their Beneficiaries in receiving Tithes or other provisions of maintenance; they owe for it to none but to God himfelf. And it would also be considered, that in all facrilegious detentions of Ecclesiaffical Rights God is the person principally injured.

* set pudicitia 4. The Turtle-doves * were offered allo with the fignification of another Mystery. illis prima, & In the facred Rites of Marriage, although the permissions of natural desires are such as neutr 1001. a- are most ordinate to their ends, the avoiding Fornication, the alleviation of Occonojugii fidem non mical cares and vexations, and the production of Children, and mutual comfort and support: yet the apertures and permissions of Marriage have such restraints of modesty and prudence, that all transgression of the just order to such ends is a crime : and besides these, there may be degrees of inordination or obliquity of intention, or too sensual complacency, or unhandsome preparations of mind, or unfacramental thoughts. In which particulars, because we have no determined rule but Prudence, and the analogy of the Rite, and the severity of our Religion, which allow in some cases more, in some less, and always uncertain latitudes, for ought we know, there may be lighter transgressions, something that we know not of: and for these at the Purisication of the woman it is supposed the Offering was made; and the Turtures, by being an oblation, did deprecate a supposed irregularity; but by being a chast and marital Embleme, they professed the obliquity (if any were) was within the protection of the sacred bands of Marriage, and therefore fo excusable as to be expiated by a cheap offering. And what they did in Hieroglyphick, Christians must do in the exposition; be strict observers of the main rites and principal obligations, and not neglectful to deprecate the lesser unhandsomenesses of the too sensual applications.

5. God had at that inflant fo ordered, that, for great ends of his own and theirs rwo very holy persons, of divers Sexes and like Piety, Simeon and Anna, the one who lived anactive and fecular, the other a retired and contemplative life. should come into the Tomple by revelation and direction of the Holy Spirit, and fee him whom they and all the World did look for, the Lord's CHRIRT, the confolation of Ifrael. They faw him. they rejoyced, they worshiped they prophesied, they sang Hymns; and old Simeon did comprehend and circumferibe in his arms him that filled all the World, and was then fo fatisfied that he defired to live no longer: God had verified his promife. had thewn him the Mellias, had filled his heart with joy, and made his old age honourable; and now after all this fight, no object could be pleasant but the joys of Paradise. For as a man who hath stared too freely upon the face and beauties of the Sun is blind and dark to objects of a less splendour, and is forced to shut his eyes, that he may through the degrees of darkness perceive the inferiour beauties of more proportioned chiefts: fo was old Simeon, his eyes were fo filled with the glories of this Revelation. that he was willing to close them in his last night, that he might be brought into the communications of Eternity; and he could never more find comfort in any other object this world could minister. For such is the excellency of spiritual things; when they have once filled the corners of our hearts, and made us highly fenfible and apprehenfive of the interiour beauties of God and of Religion, all things of this World, are flat and empty, and unfatisfying vanities, as unpleasant as the lees of Vinegar to a tongue filled with the spirit of high Italick Wines. And untill we are so dead to the World as to apprehend no gust or freer complacency in exteriour objects, we never have entertained Christ, or have had our cups overflow with Devotion, or are filled with the Spirit. When our Chalice is filled with holy oyl, with the Anointing from above, it will entertain none of the waters of bitterness: or if it does, they are thrust to the bottom; they are the lowest of our desires, and therefore only admitted, because they are natural and constituent.

6. The good old Prophetel's Anna had lived long in chaft Widowhood, in the fervice of the Temple, in the continual offices of Devotion, in Fasting and Prayer; and now came the happy instant in which God would give her a great benediction, and an earnest of a greater. The returns of Prayer and the bleffings of Piety are certain; and though not dispensed according to the expectances of our narrow conceptions, yet shall they to come, at fuch times and in such measures, as shall crown the Piety, and satisfie the defires and reward the expectation. It was in the Temple, the same place where the had for to many years poured out her heart to God, that God poured forth his heart to her; fent his Son from his bofom, and there the received his benediction. Indeed in fuch places God does most particularly exhibit himself, and Blessing goes along with him where ever he goes. In holy places God hath put his Holy Name, and to Holy perfons God does oftentimes manifelt the interiour and more fecret glories of his Holiness; provided they come thither, as old Simeon and Anna did, by the motions of the Holy Spirit, not with delignes of vanity, or curiofity, or fenfuality; for fuch foirits as thole come to profane and defecrate the house, and unhallow the person. and provoke the Deity of the place, and blaft us with unwholfome airs.

7. But Joseph and Mary mondered at these things which were spoken, and treasured them in their hearts, and they became matter of Devotion and mental Prayer, or north Baratic Contra

Meditation. The PRAYER:

| Description of the present of the pr

Eternal God, who by the Inspirations of thy Holy Spirit didst direct thy servants. Simmon and Anna to the Temple at the instant of the Presentation of the Holy Child Iclus, that so thou mightest verifie thy promise, and manifest thy Son, and reward the Piety of holy people, who longed for redemption by the coming of the Messias; give me the perpe-tual assistance of the same Spirit to be as a Monitor and a guide to me, leading me to all, holy actions, and to the embracements and possessions of thy glorious Son; and remember all thy faithfull people, who wait for the confolation and redemption of the Church from all her miseries and persecutions, and at last satisfie their desires by the revelations of thy mercies and Satuation. Thou half advanced thy Holy Child, and jet him up for a fign of thy Mercies, and a representation of thy Glories. Lord, let no att or thought or word of mine ever be

PARTL

in contradiction to this bleffed fign, but let it be for the ruine of all my vices, and all the powers the Devil imployes against the Church, and for the raising up all those Vertues and Graces which thou didst design me in the purposes of Eternity: but let my portion never be among ft the incredulous, or the formfull, or the Hereticall, or the profane, or any of those who Stumble at this Stone which thou hast laid for the foundation of thy Church, and the structures of a vertuous life. Remember me with much mercy and compassion when the sword of Sorrows or Afflictions (ball pierce my heart; first transfix me with love, and then all the Troubles of this world will be considerations to the Joys of a better: which grant for the mercies and the name's fake of thy Holy Child Jefus. Amen.

DISCOURSE III.

Of Meditation.

t. TF in the Definition of Meditation I should call it an unaccustomed and unpractifed Duty, I should speak a truth, though somewhat inartificially : for not only the interiour beauties and brighter excellencies are as unfelt as Idea's and Abstractions are; but also the practice and common knowledge of the Duty it self are strangers to us, like the retirements of the Deep, or the undiscovered treasures of the Indian Hills. And this is a very great cause of the driness and expiration of mens Devotion, because our Souls are so little refreshed with the waters and holy dews of Meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences: and we recite them as we read a book; and fometimes we are sensible of the Duty. and a flash of lightning makes the room bright, and our prayers end, and the lightning is gone, and we as dark as ever. We draw our water from flanding pools, which never are filled but with fudden showers, and therefore we are dry so often: Whereas if we would draw water from the Fountains of our Saviour, and derive them through the chanel of diligent and prudent Meditations, our Devotion would be a continual current, and fafe against the barrenness of frequent droughts.

2. For Meditation is an attention and application of spirit to Divine things ; a fearching out all instruments to a holy life, a devout consideration of them, and a production of those affections which are in a direct order to the love of God and a pious conversation. Indeed Meditation is all that great instrument of Piety whereby it is made prudent, and reasonable, and orderly, and perpetual. For supposing our Memory instructed with theknowledg of such mysteries and revelations as as are apt to entertain the Spirit, the Understanding is first and best imployed in the consideration of them, and then the Will in their reception, when they are duly prepared and so transmitted; and both these in such manner and to such purposes, that they become the Magazine and great Repolitories of Grace and instrumental to all designes of Vertue.

3. For the Understanding is not to consider the matter of any meditation in it self, or as it determines in natural excellencies or unworthiness respectively, or with a purpose to furnish it self with notion and riches of knowledge; for that is like the Winter-Sun. it shines, but warms not: but in such order as themselves are put in the designations of Theology, in the order of Divine Laws in their spiritual capacity and as they have influence upon Holiness. For the Understanding here is something else besides the Intellectual power of the Soul; it is the Spirit; that is, it is celestial in its application, as it is spiritual in its nature: and we may understand it well by considering the beatifical portions of Soul and Body in their future glories. For therefore even our Bodies in the Resurrection shall be spiritual, because the operation of them shall be in order to spiritual glories, and their natural actions (fuch as are Seeing and speaking) shall have a spiritual object and supernatural end : and here, as we partake of such excellencies, and co operate to fuch purposes, men are more or less spiritual. And so is the Understanding taken from its first and lowest ends of resting in notion and inessective contemplation, and is made Spirit, that is, wholly ruled and guided by God's spirit to supernaturall ends and Spiritual imployments: fo that it understands and considers the motions of the Heavens, to declare the glory of God, the prodigies and alterations in the Firmament, to demonstrate his handy worke; it considers the excellent order of creatures, that we may not diffurb the order of Creation, or diffolve the Golden chain of Subordination. Ariftotle and Porphyry, and the other Greek Philosophors, fludied the Heavens, to search outcheir natural caules, and production of Bodies ; the wifer Chaldees and Assertion studied the fame things, that they might learn their Influences upon us, and make Predictions of contingencies; the more moral Agyptian described his Theorems in Hieroglybhildis and phantaftick representments, to teach principles of Policy, Occonomy, and puher prudences of Morality and secular negotiation: But the same Philosophy, when it is made Christian, considers as they did, but to greater purposes, even that from the Book of the Creatures we may glorifie the Creatour, and hence derive arguments of Worship and Religion: this is Christian Philosophy.

A. I instance only in considerations natural to spiritual purposes; but the same is the manner in all Meditation, whether the matter of it be Nature or Revelation: For if we think of Hell, and confider the infinity of its duration, and that its flames last as long as God lafts, and thence conjecture, upon the rules of proportion, whive finite creature may have an infinite, unnatural duration; or think by what ways a material fire can torment an immaterial substance; or why the Devils, who are intelligent and wife creatures, should be so foolish as to hate God, from whom they know every rivulet ofamability derives: This is to fudy not to meditate: for Meditation confiders any thing that may best make us to avoid the place, and to quit a vicious habit. or master and rectifie an untoward inclination, or purchase a vertue, or exercise one. So that

Meditation is an act of the Understanding put to the right use.

5. For the Holy Jefus coming to redeem us from the bottomless pit, did it by lifring us up out of the puddles of impurity, and the unwholfome waters of vanity: He redeemed ut from our vain conversation : and our Understandings had so many vanities. that they were made infruments of great impiety. The unlearned and ruder Nations had fewer Vertues, but they had also fewer Vices, than the wife Empires, that ruled the World with violence and wit together. The fofter * Asian had Lust and Intempe * The Heard's rance in a full Chalice; but their Understandings were suder than the finer Latines: Bankiis wed for these mens understandings distilled wickedness as through a Limbeck, and the Ro-pider ross mans drank spirits and the sublimed quintessences of Villany; whereas the other made indelenval mans grank introduction of the control of the contr is not an idle and useless faculty, but naturally drives to practice, and brings guests into aniso. the inward Cabinet of the Will, and there they are entertained and feasted. And those Africa. L. 4. Understandings which did not serve the baser end of Vices, yet were unprofitable for the most part, and furnished their inward rooms with glasses and beads, and trifles sit for an American Mart. From all these impurities and vanities Jesus hath redeemed all his Disciples, and not only thrown out of his Temples all the impure rites of Flora and Cybele, but also the trifling and unprofitable ceremonies of the more sober Deities, not only Vices, but useless and unprofitable Speculations, and hath consecrated our Head into a Temple, our understanding to Spirit, our Reason to Religion, our Study to Meditation. And this is the first part of the Sanctification of our Spirit.

6. And this was the cause Holy Scripture commands the duty of Meditation in proportion still to the excellencies of Piety and a holy life, to which it is highly and aptly instrumental. Blessed is the man that meditates in the Law of the Lord day and night. And the reason of the Proposition and the use of the Duty is expressed to this purpose; Thywords have I hid in my heart, that I should not fin against thee. The placing and fix Plat, 119:11; ing those divine Considerations in our understandings and hiding them there, are defigns of high Christian prudence, that they with advantage may come forth in the expresses of a holy life. For what in the world is more apt and natural to produce Humility, than to meditate upon the low stoopings and descents of the Holy Fesus, to the nature of a Man, to the weaknesses of a Child, to the poverties of a Stable, to the ignoblenels of a Servant, to the shame of the Cross, to the pains of Cruelty, to the dust of Death, to the title of a Sinner, and to the wrath of God? By this instance Poverty is made honourable, and Humility is fanctified and made noble, and the contradictions of nature are amiable and fitted for a wife election. Thus hatred of fin, shame of our felves, confusion at the sense of humane misery, the love of God, confidence in his Promises, desires of Heaven, holy resolutions, resignation of our own appetites, conformity to Divine will, oblations of our selves, Repentance and Mortification, are the proper emanations from Meditation of the sordidness of sin, our proneness to it, our daily mileries as issues of Divine vengeance, the glories of God, his infinite unalterable Veracity, the satisfactions in the vision of God, the rewards of Piery, the Rectitude of the Laws of God, and perfection of his Sanctions, God's supereme and paternal Dominion, and his certain malediction of finners. And when any one of these Considerati

ons is taken to pieces and fo placed in the roomes of application, that a piece of dury is conjoyined to a piece of the mystery and the whole office to the purchase of a grace. or the extermination of a vice it is like opening our windows to let in the Sun and the Wind: and Holinoss is as proportioned an effect to this practice, as Glory is to a persevering Holiness, by way of reward and moral causality.

7. For all the affections that are in Man are either natural, or by chance, or by the incitation of Reason and discourse. Our natural Affections are not worthy the entertainments of a Christian; they must be supernatural and divine that put us into the hones of Perfection and Felicities. And thefe other that are good unless they come by Meditation, they are but accidental, and fet with the evening fun: But if they be produced upon the strengths of pious Meditation, they are as perpetual as they are rea-Sonable, and excellent in proportion to the Piety of the principle. A Garden that is watered with flort and fudden flowrs is more uncertain in its fruits and beauties than if a Rivulet waters it with a perpetual distilling and constant humectation. And infe fuch are the short emissions and unpremeditated resolutions of Piety begotten by a dash of holy rain from Heaven, whereby God fometimes uses to call the careless but to take what excellencies of Piety they neglect; but if they be not produced by the Reason of Religion, and the Philosophy of Meditation, they have but the life of a Flv or a tall Gourd, they come into the World only to fay they had a Being, you could fcarce know their length but by measuring the Ground they cover in their fall.

8. For fince we are more moved by material and fensible objects than by things mereby speculative and intellectual, and generals even in spiritual things are less perceived and less motive than particulars: Meditation Frames the understanding part of Religion to the proportions of our nature and our weakness, by making some things more circumstantiate and material, and the more spiritual to be particular, and therefore the more applicable; and the mystery is made like the Gospel to the Apostles, Our eyes do fee, and our ears do hear, and our hands do handle thus much of the word of life as is pre-

pared for us in the Meditation.

56

9. First, And therefore every wife person, that intends to furnish himself with affections of Religion, or deteftation against a Vice, or glorifications of a Myslery, still will proportion the Mystery, and fit it with such circumstances of sancy and application, as by observation of himself he knows aptest to make impression. It was a wife defign of Mark Antony when he would flir up the people to revenge the death of Cafan, he brought his body to the pleading place, he shewed his wounds, held up the rent mantle, and shewed them the garment that he put on that night in which he beat the Nervii, that is, in which he won a victory for which his memory was dear to them; he shewed them that wound which pierced his heart, in which they were placed by to dear a love, that he made them his heirs, and left to their publick use places of delight and pleafure: and then it was natural, when he had made those things present to them which had once moved their love and his honour, that grief at the loss of so honourable and so lov'd a person should succeed; and then they were Lords of all, their forrow and revenge feldom flept in two beds. And thus holy Meditation produces the passions and defires it intends, it makes the object present and almost sensible, it renews the first passions by a fiction of imagination his passes from the Paschal Parlour to Cedron, it tells the drops of Iweat, and measures them, and finds them as big as drops of blood, and then conjectures at the greatness of our fins; it fears in the midst of Christ's Agonies, it hears his groans, it spies Judas his Lantern afar off, it follows Jefus to Gabbatha, and wonders at his innocence and their malice, and feels the strokes of the Whip, and shrinks the head when the Crown of Thorns is thrust hard upon his holy brows, and at last goes step by step with Jefus, and carries part of the Cross, and is nailed fast with forrow and compassion, and dies with love. For if the Soul be principle of its own actions, it can produce the fame effects by reflex acts of the Understanding, when it is assisted by the Imaginative part, as when it sees the thing acted. Only let the Meditation be as minute, particular and circumstantiate as it may: for a Widow by representing the careffes of her dead Husband's love produces forrow, and the new affections of a fad indearment. It is too fure, that the recalling the circumstances of a past impurity does re inkindle the slame, and entertain the fancy with the burnings of an impure fire: And this happens not by any advantages of Vice, but by the nature of the thing, and the efficacy of Cirounstances. So does holy Meditation produce those impresses and signatures which are the proper effects of the Mystery, if presented in a right line and direct repreare the proper energy on the malway of Articles and martin and but more fentation. I solve so so you malway to Articles and anarth and the more fentation.

Secondly. He that means to meditate in the best order to the productions of Pietv. must not be inquisitive for the highest Mysteries, but the plainest Propositions are to him of the greatest use and evidence. For Meditation is the duty of all, and therefore God hath fitted fuch matter for it which is proportioned to every understanding: and the greatest Mysteries of Christianity are plainest, and yet most fruitful of Meditation, and most useful to the production of Piety! High Speculations are as barren as the tops of Cedars; but the fundamentals of Christianity are fruitful as the Vallevs or the creeping Vine. For know, that it is no Meditation, but it may be an Illusion, when you confider Mysteries to become more learned, without thoughts of improving piety. Let your affections be as high as they can climb towards God, fo your confiderations be humble, fruitful, and practically mysterious. Oh that I had the wines of a Dave, that I might flie away and be at rest, said David. The wings of an Eagle would have carried him higher, but yet the innocent Dove did furnish him with the better Emblem to represent his humble design; and lower meditations might sooner bring him to rest in God. It was a saying of Agidius, That an old and a simple woman, if she loves Jesus, may be greater than was Brother Bonaventure. Want of Learning and disability to confider great fecrets of Theology does not at all retard our progress to spiritual perfections: Love to Telus may be better promoted by the plainer understandings of honest and unlettered people, than by the finer and more exalted speculations of great Clerks that have less Devotion. For although the way of serving God by the Underflanding be the best and most lasting; yet it is not necessary the Understanding should he dreffed with troubleform and laborious Notions. The Reafon that is in Religion is the furest principle to engage our services, and more perpetual than the sweetnesses and the morives of Affection; but every honest man's Understanding is then best furnished with the discourses and the reasonable parts of Religion, when he knows those mysteries of Religion upon which Christ and his Apostles did build a holy life, and the superffructures of Piety: those are the best materials of his Meditation.

11. So that Meditation is nothing elle but the using of all those arguments, motives, and irradiations, which God intended to be instrumental to Piety. It is a composition of both ways: for it flirs up our Affections by Reason and the way of Understanding, that the wife Soul may be fatisfied in the reasonableness of the thing, and the affectionate may be entertained with the fweetnesses of holy Passion; that our Judgment be determined by discourse, and our Appetites made active by the carelles of a religious fancy. And therefore the use of Meditation is, to consider any of the Mysteries of Religion with purpofes to draw from it Rules of life, or affections to Vertue, or deteftation of Vice: and from hence the man rifesto Devotion, and mental Prayer, and Entercourse with God; and after that he rests himself in the bosom of Beatitude, and is swallowed up with the comprehensions of Love and Contemplation. These are the several degrees of Meditation. But let us first understand that part of it which is Duty; and then, if any thing fucceed of a middle condition between Duty and Reward, we will confider also how that duty is to be performed, and how the reward is to be managed, that it may prove to be no Illusion. Therefore I add also this Consideration,

12. Thirdly, Whatfoever pious purpofes and deliberations are entertained in the act of Meditation, they are carefully to be maintained and thrust forward to actual performances, although they were indefinite and indeterminate, and no other ways decreed but by refolutions and determinations of Reason and Judgment. For God affifts every pions action according to its exigence and capacity, and therefore bleffes holy Meditations with refults of Reafon, and prepoffessions dogmatically decreeing the necesfity of Vertue, and the convenience of certain exercises in order to the purchace of it. He then that neglects to actuate such discourses, loses the benefit of his Meditation; he is gone no farther than when he first set out, and neglects the inspirations of the Holy Spirit. For if at any time it be certain what Spirit it is that speaks within the Soul, it is most certain that it is the good Spirit that moves us to an act of Vertue in order to acquisition of the habit. And when God's grace hath assisted us so far in our Meditations that we understand our Duty, and are moved with present arguments, if we put not forth our hand and make use of them, we do nothing towards our duty; and it is not certain that God will create Graces in us as he does the Soul. Let every pious perfon think every conclusion of Reason in his Meditation to have passed an obligation upon him: and if he hath decreed that Fasting so often, and doing so many Religious acts, is convenient and conducing to the production of a Grace he is in pursuit of ; let him know that every fuch decree and reasonable proposition is the Grace of God, instrumental to Picty, part of his affiftence, and therefore in no cafe to be extinguished.

۲8

13. Fourthly, In Meditation let the understanding be restrained, and under such prudent coercion and confinement, that it wander not from one discourse to another rill it hath perceived some fruit from the first; either that his Soul be instructed in a Dury, or moved by a new argument, or confirmed in an old, or determined to some exercife and intermedial action of Religion, or hath broke out into some Pravers and intercourse with God in order to the production of a Vertue. And this is the mystical design of the Spouse in the Canticles of Solomon: I adjure you, O you daughters of Terusalem, by the Roes and by the Hinds of the field, that you stir not up nor awake my love till he please. For it is lightness of spirit to pass over a field of Flowers and to fix nowhere, but to leave it without carrying some honey with us: unless the subject he of it felf barren and unfruitful, and then why was it chosen? or that it is made so by our indisposition, and then indeed it is to be quitted. But, (it is S. Chrylostom's simile) as a Lamb fucking the breaft of its dam and mother, moves the head from one part to another, till it hath found a diffilling fontinel, and then it fixes till it be fatisfied, or the fountain cease dropping: so should we in Meditation reject such materials as are barren like the tops of hills, and fix upon such thoughts which nourish and refresh, and there dwell till the nourishment be drawn forth, or so much of it as we can then tem-

perately digeft. 14. Fifthly, In Meditation strive rather for Graces than for Gifts, for affections in the way of Vertue more than the overflowings of sensible Devotion: and therefore if thou findest any thing by which thou mayest be better, though thy spirit do not actually rejoyce or find any gust or relish in the manducation, yet chuse it greedily. For although the chief end of Meditation be Affection, and not Determinations intellectual: yet there is choice to be had of the Affections, and care must be taken that the affections be defires of Vertue, or repudiations and aversions from something criminal: not joys and transportations spiritual, comforts and complacencies, for they are no part of our duty. Sometimes they are encouragements, and fometimes rewards: fometimes they depend upon habitude and disposition of Body, and seem great matters when they have little in them, and are more bodily than spiritual, like the gift of tears, and yerning of the bowels; and sometimes they are illusions and temptations, at which if the Soul ftoops and be greedy after, they may prove like Hippomenes's golden Apples to Atalanta, retard our course, and possibly do some hazard to the whole race. And this will be nearer reduced to practice, if we consider the variety of matter which is fitted to the Meditation in feveral states of men travelling towards

15. For the first beginners in Religion are imployed in the mastering of their sirst Appetites, casting out their Devils, exterminating all evil customs, lessening the proclivity of habits, and countermanding the too-great forwardness of vicious inclinations: and this, which Divines call the Purgative way, is wholly spent in actions of Repentance, Mortification and Self-denial. And therefore if a penitent person snatches at Comforts, or the tasts of sensible Devotion, his Repentance is too delicate, it is but a rod of Roses and Jessamine. If God sees the spirit broken all in pieces, and that it needs a little of the oil of gladness for its support and restitution to the capacities of its duty, he will give it: but this is not to be defigned, nor fnatched at in the Meditation. Tears of joy are not good expressions nor instruments of Repentance; we must not gather grapes from thorns, nor figs from thistles: no refreshments to be looked for here, but fuch only as are necessary for support; and when God sees they are, let not us trouble our selves, he will provide them. But the Meditations which are prompt to this Purgative way and practice of first beginners are not apt to produce delicacies. but in the sequel and consequent of it. Afterwards it brings forth the pleasant fruit of righteonsneß, but for the present it hath no joy in it; no joy of sense, though much satisf faction to Reason. And such are Meditations of the Fall of Angels and Man, the Ejection of them from Heaven, of our Parents from Paradife, the horrour and obliquity of Sin, the Wrath of God, the severity of his Anger, Mortification of our body and spirit, Self-denial, the Crofs of Christ, Death, and Hell, and Judgment, the terrours of an evil Conscience, the insecurities of a Sinner, the unreasonableness of Sin, the troubles of Repentance, the Worm and sting of a burthened Spirit, the difficulties of rooting out evil Habits, and the utter abolition of Sin. If these Nettles bear Honey, we may fill our selves; but such sweetnesses spoil the operations of these bitter potions. Here therefore let your addresses to God and your mental prayers be affectionate desires of Pardon, humble considerations of our selves, thoughts of revenge against our Crimes, defigns of Mortification, indefatigable folicitations for Mercy, expresses of shame and

confusion of face: and he meditates best in the purgative way that makes these affectione most operative and high.

16. After our first step is taken, and the punitive part of Repentance is resolved on. and begun, and put forward into good degrees of progress, we then enter into the Illaminative way of Religion, and fet upon the acquist of Vertues, and the purchace of foiritual Graces; and therefore our Meditations are to be proportioned to the delign of that imployment: fuch as are confiderations of the life of Felus. Examples of Shints reasons of Vertue, means of acquiring them, designations of proper exercises to every nious habit, the Eight Beatitudes, the gifts and fruits of the Holy Ghoft, the Promifes of the Gospel, the Attributes of God as they are revealed to represent God to be infinite, and to make us Religious, the Rewards of Heaven, excellent and select Senrences of holy persons, to be as incentives of Piety. These are the proper matter for Proficients in Religion. But then the affections producible from these are love of Verme, desires to imitate the Holy Jesus, affections to Saints and holy persons, conformity of choice. Subordination to God's will, election of the ways of Vertue. Satisfaction of the Understanding in the ways of Religion, and resolutions to pursue them in the midft of all discomforts and persecutions: and our mental prayers or intercourse with God, which are the present emanations of our Meditations, must be in order to these affections, and productions from those. And in all these yet there is safety and pierve and no feeking of our felves, but defigns of Vertue in just reason and duty to God. and for his fake, that is, for his commandment. And in all these particulars, if there be such a sterility of spirit that there be no end served but of spiritual profit, we are never the worse: all that God requires of us is, that we will live well, and repent in just measure and right manner; and he that doeth fo, hath meditated well.

17. From hence if a pious Soul passes to affections of greater sublimity, and intimate and more immediate, abstracted and immaterial love, it is well : only remember that the love God requires of us is an operative, material, and communicative love; If ge love me keep my Commandments. So that still a good life is the effect of the sublimest Meditation: and if we make our duty fure behind us, afcend up as high into the Mountain as you can; so your ascent may consist with the securities of your person.

the condition of infirmity, and the interests of your duty. According to the saying of * Ildefonsus, Our empty saying of lauds, and reciting verses in honour of his Name, please not God so well as the imitation of him does advantage to us; and a devout Imitatour pleases the Spouse better than an idle Paneg yrick. Let your work be like his, your Duty in imitation of his Precept and Example, and then fing praises as you lift : no

* Serm. 1. de affumți.

Kai ที่ หรือ ซองจะคุณน้ำแพ ซองปริเศศสายม จัง
Gอง น้ำเชโส. 1 เม เซ รัง จัง จัง ของทุนสไอ พฤษธสมาย. จังสุล วิ พี่ 3 บาตองโลน จองทุนสไอ พฤษธสมาย. จังสุล วิ พี่ 3 บาตองโลน จองทุนสไอ พฤษธีสาราชท์ หรือ สมายใส. 1890ปาคร วิจุทา วัด 73 ที่ 1860 จุดทุนส ปาสเทอร์ เปรียชนุมของ (พลสสโร Grō, Hierod.

heart is large enough, no voice pleasant enough, no life long enough, nothing but an elernity of duration and a beatifical state can do it well. And therefore holy David joyns them both Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his conversation aright I will shew the salvation of God. All thanks and praise Pal. 50, 23, without a right-ordered conversation are but the Echo of Religion, a voice and no substance: but if those praises be sung by a heart righteous and obedient, that is, finging with the first and finging with understanding, that is the Musick God de-

lights in. 18. Sixthly, But let me observe and press this caution: It is a mistake, and not a little dangerous, when people religious and forward shall too promptly, frequently and nearly spend their thoughts in consideration of Divine Excellencies. God hath flewn thee merit enough to spend all thy stock of love upon him in the characters of his Power, the book of the Creature, the great tables of his Mercy, and the lines of his Justice: we have cause enough to praise his Excellencies in what we feel of him, and are refreshed with his influence, and see his beauties in reflexion, though we do not put our eyes out with staring upon his face. To behold the Glories and Perfections of God with a more direct intuition is the priviledge of Angels, who yet cover their faces in the brightness of his presence: it is only permitted to us to consider the back parts of God. And therefore those Speculations are too bold and imprudent addresfes, and minister to danger more than to Religion, when we pass away from the direct studies of Vertue, and those thoughts of God which are the freer and fafer communications of the Deity, which are the means of intercourse and relation between him and us, to those considerations concerning God which are Metaphysical and remote, the formal objects of adoration and wonder, rather than of vertue and temperate discour-

fes. For God in Scripture never revealed any of his abstracted Perfections and remoter and mysterious distances, but with a purpose to produce fear in us, and therefore to chide the temerity and boldness of too familiar and nearer inter-course.

19. True it is, that every thing we see or can consider represents some persections of God: But this I mean, that no man should consider too much and meditate too frequently upon the immediate persections of God, as it were by way of intuition, but as they are manifested in the Creatures and in the ministeries of Vertue: and also when ever God's Persections be matter of Meditation, we should not ascend upwards unto him, but descend upon our selves, like fruitful vapours drawn up into a cloud descending speedily into a showr; that the effect of the consideration be a design of good life; and that our loves to God be not spent in abstractions, but in good works and humble Obedience. The other kind of love may deceive us; and therefore so may such kind of considerations which are its instruments. But this I am now

more particularly to confider.

60

20. For beyond this I have described, there is a degree of Meditation so exalted, that it changes the very name, and is called Contemplation, and it is in the Unitive way of Religion, that is, it consists in unions and adherences to God. It is a prayer of quiettess and silence, and a meditation extraordinary, a discourse without variety, a vision and intuition of Divine Excellencies, an immediate entry into an orb of light, and a resolution of all our faculties into sweetnesses, affections and starings upon the Divine beauty; and is carried on to ecstasies, raptures, suspensions, elevations, abstractions, and apprehensions beatifical. In all the course of vertuous Meditation the Soul is like a Virgin invited to make a matrimonial contract, it inquires the condition of the person, his estate and disposition, and other circumstances of amability and described by the suspension of the person, his estates and with these enquiries, and hath chosen her Husband, she no more considers particulars, but is moved by his voice and his gesture, and runs to his entertainment and fruition, and spends her self wholly in affections, not to obtain, but enjoy his love.

Thus it is faid.

21. But this is a thing not to be discoursed of, but selt. And although in other Sciences the terms must first be known, and then the Rules and Conclusions scientifical; here it is otherwise: for first the whole experience of this must be obtained, before we can so much as know what it is; and the end must be acquired first, the Conclusion before the Premisses. They that pretend to these Heights call them the Seepest of the Kingdom: but they are such which no man can describe; such which God hath not revealed in the publication of the Gospel; such for the acquiring of which there are no means prescribed, and to which no man is obliged, and which are not in any man's power to obtain; such which it is not lawful to pray for or desire, and concerning which we shall never be called to an account.

22. Indeed when perfons have been long softned with the continual droppings of Religion, and their spirits made timorous and apt for impression by the assidiative of Prayer, and perpetual alarms of death, and the continual dyings of Mortification; the Fancy, which is a very great instrument of Devotion, is kept continually warm, and in a disposition and aptitude to take fire, and to slame out in great ascents: and when they suffer transportations beyond the burthens and support of reason, they suffer they know not what, and call it what they please; and other pious people that hear talk of it admire that Devotion which is so eminent and beatified; (for so they esteem it) and so they come to be called Raptures and Ecstasses, which even amongst the Apostles were so feldom, that they were never spoke of. For those Visions, Raptures and Intui-

* Acts 10. 10. อาจารตราย อาร ฉบาง "แรนทร" and Chapter 11. ร. ญ อีเชียง อา อินธนราย อักมุณ. Raptus vidit vifionem dum oraverat.

—Mentingue prioren
Expulit, aque hominen too fibi calere justit
Pettore—quod de Apolline divit Lucanur.
Qualis erat viso sive cestasis Balaami, qui l'istonen Omnipotenti vidit, excident, fol retestis oulit, Num. 24. 4, 16.

whenever involved in the vinous, Raptines and intervious of S. Stephen, * S. Paul, S. Peter, and S. John, were not pretended to be of this kind, not excelles of Religion, but prophetical and intuitive Revelations to great and lignificant purpoles, such as may be and are described in story; but these other cannot. For so Cassian reports and commends a saying of Antony the Eremite, That is not a perfect Prayer in which the Votary does either understand himself or the Prayer; meaning, that persons eminently Religious were Divina patientes, as Dionysius Areopagita said of his Master Hieratheus, Pathicks

Paticks in Devotion, suffering ravishments of senses, transported beyond the uses of humanity into the suburbs of beatifical apprehensions. But whether or no this beany Market \$1\) at thing besides a too intense and indifferent pressure of the faculties of the Soul to in the substrate conveniencies of understanding, or essentially. There are and have been some Religitation on who have acted Madnels, and pretended Inspirations, and when these are dellips to the additional states of the substrate of a Prophetick spirit, if they resolve to serve themselves upon the pretences of the substrate states they are dissposed to the imitation, if not to the sufferings of Madnels: and it would resolve be a great folly to call such Deiplenos, full of God, who are no better than phantastick resolves and mad people.

22. This we are fure of, that many Illusions have come in the likeness of V isions. and abfurd fancies under the pretence of Raptures, and what some have called the fairit of Prophecy hath been the spirit of Lying, and Contemplation hath been nothing but Melancholy, and unnatural lengths and stilness of Prayer hath been a mere Dream and hypochondriacal devotion, and hath ended in pride or despair, or some fortish and dangerous temptation. It is reported of Heron the Monk, that having lived a retired, mortified and religious life for many years together, at last he came to that habit of aufterity or fingularity, that he refused the festival refection and freer meals of Fafter and other Solemnities, that he might do more eminently than the rest, and found his time in greater abstractions and contemplations. But the Devil, taking advantage of the weakness of his melancholick and unfettled spirit, gave him a tranfoortation and an ecstasie in which he fancied himself to have attained so great perfection that he was as dear to God as a crowned Martyr, and Angels would be his fecurity for indemnity, though he threw himself to the bottom of a Well. He obeyed his fancy and temptation, did fo, bruifed himfelf to death, and died possessed with a persuasion of the verity of that Ecstasie and transportation.

24. I will not fay that all violences and extravagances of a religious fancy are Illusions; but I say that they are all unnatural, not hallowed by the warrant of a Revelation, nothing reasonable, nothing secure. I am not sure that they ever consist with Humility; but it is conselled that they are often produced by Self-love, Arrogancy and the great opinion others have of us. I will not judge the condition of those persons who are said to have suffered these extraordinaries, for I know not the circumstances, or cathematics, or the effects, or whether the stories be true that make report of them: but I shall only advise that we follow the intimation of our Blessed Saviour, that we sit down in the lowest place; till the Master of the Feast comes and bids us sit up big ber. If we entertain the inward Man in the purgative and illuminative way, that is in actions of Repentance, Vertue and precise Duty, that is the sure way of uniting us to God, whilest it is done by Faith and Obedience; and that also is Love; and in these peace and safety dwell. And after we have done our work, it is not discretion in a servant to hasten to his meal, and snatch at the refreshment of Visions, Unions and Abstrastions; but first we must gird our selves, and wait upon the Master, and not sit down our

felves till we all be called at the great Supper of the Lamb.

25. It was therefore an excellent defire of S. Bernard, who was as likely as any to have fuch altitudes of Speculation, if God had really dispensed them to persons holy, phantastick and Religious; I pray God grant to me peace of spirit, joy in the Holy Ghost, to compassionate others in the midst of my mirth, to be charitable in simplicity. to rejoyce with them that rejoyce, and to mourn with them that mourn; and with thefe I shall be content. Other Exaltations of Devotion I leave to Apostles and Apostolick men: the high Hills are for the Harts and the climbing Goats, the stony Rocks and the Recesses of the Earth for the Conies. It is more healthful and nutritive to dig the Earth and to eat ofher fruits, than to flare upon the greatest glories of the Heavens, and live upon the beams of the Sun. So unfatisfying a thing is Rapture and transportation to the Soul ; it often distracts the Faculties, but seldom does advantage Piety, and is full of danger in the greatest of its lustre. If ever a man be more in love with God by such in fruments, or more indeared to Vertue, or made more severe and watchful in his Repentance; it is an excellent grace and gift of God: but then this is nothing but the joys and comfort of ordinary Meditation. Those extraordinary, as they have no sense in them, fo are not pretended to be instruments of Vertue, but are like Jonathan's

PARTL

arrows flot beyond it, to fignifie the danger the man is in towards whom fuch arrows are shot; but if the person be made unquiet, unconstant, proud, pusillanimous of high opinion, pertinacious and confident in uncertain judgments, or defiberate it is certain they are temptations and illusions. So that, as all our duty confifts in the ways of Repentance and acquest of Vertue; so there rests all our safety, and by confequence all our folid joyes: and this is the effect of ordinary, pious and regular Ma. ditations.

26. If I mistake not, there is a temptation like this under another name, among persons whose Religion hath less discourse and more fancy; and that is a Familiarity with God; which indeed, if it were rightly understood, is an affection confequent to the Illuminative way, that is, an act or an effect of the vertue of Religion and Devotion, which confifts in Prayers and addresses to God, Lauds and Eucharifts and Hymns, and confidence of coming to the throne of Grace upon affurance of God's veracity and goodness infinite. So that Familiarity with God, which is an affection of Friendship, is the intercourse of giving and receiving blessings and graces respectively: and it is produced by a holy life, or the being in the state of Grace. and is a part of every mans inheritance that is a friend of God. But when Familia. rity with God shall be esteemed a privilege of singular and eminent persons not com. municated to all the faithful, and is thought to be an admillion to a nearer intercource of secrecy with God, it is an effect of Pride, and a mistake in judgment concerning the very same thing which the old Divines call the Unitive way, if themfelves that claim it understood the terms of art, and the consequents of their own in-

27. Only I shall observe one Circumstance. That Familiarity with God is nothing else but an admission to be of God's Family, the admission of a servant or a son in minority, and implies Obedience, Duty and Fear on our parts; Care and Providence and Love on God's part. And it is not the familiarity of Sons, but the impudence of proud Equals, to express this pretended privilege in even, unmannerly and unreverent addresses and discources. And it is a sure rule, that whatsoever heights of Picty, union or familiarity any man pretends to, it is of the Devil, unless the greater the pretence be, the greater also be the Humility of the man. The highest flames are the most tremulous; and so are the most holy and eminent Religious persons more full of awfulness, and fear, and modesty, and humility. So that in true Divinity and right speaking there is no such thing as the Unitive way of religion, save only in the effects of duty, obedience, and the expresses of the precise vertue of Religion. Meditations in order to a good life, let them be as exalted as the capacity of the perfon and fubject will endure, up to the height of Contemplation: but if Contemplation comes to be a diffinct thing, and something besides or beyond a distinct degree of vertuous Meditation, it is lost to all sense and Religion and prudence. Let no man be hasty to eat of the fruits of Paradise before his time.

28. And now I shall not need to enumerate the Blessed fruits of holy Meditation: for it is a Grace that is infirumental to all effects, to the production of all Vertues. and the extinction of all Vices; and, by consequence, the inhabitation of the Holv Ghost within us is the natural or proper emanation from the frequent exercise of this Duty : only it hath fomething particularly excellent, besides its general influence. For Meditation is that part of Prayer which knits the Soul to its right object, and confirms and makes actual our intention and Devotion. Meditation is the Tongue of the Soul, and the language of our spirit; and our wandring thoughts in prayer are but the neglects of Meditation, and recessions from that Duty; and according as we neglect Meditation, so are our Prayers imperfect, Meditation being the Soul of Prayer, and the intention of our spirit. But in all other things Meditation is the instrument and conveyance: it habituates our affections to Heaven; it hath permanent content; it produces constancy of purpose, despising of things below, inflamed desires of Vertue, love of God, felf-denial, humility of understanding, and universal correction of

our life and manners.

62.

The PRAYER.

TOly and Eternal Jesus, whose whole Life and Doctrine was a perpetual Sermon of Holy life, a treasure of wisedom, and a repository of Divine materials for Meditation, give me grace to understand, diligence and attention to consider, care to lay up and carefulnels to reduce to practife all those actions, discourses and pious lessons and intimations by which thou didst expresy teach, or tacitly imply, or mysteriously signific our Duty. Let my understanding become as spiritual in its imployment and purposes as it is immaterial in its nature: fill my Memory as a vellel of election with remembrances and notions highly compunttive, and greatly incentive of all the parts of Santtity. Let thy holy Spirit dwell in my Soul, instructing my Knowledge, Sanctifying my Thoughts, guiding my Affections, directing my Will in the choice of Vertue; that it may be the great imployment of my life to meditate in thy Law, to study thy preceptive will, to understand even the niceties and circumstantials of my Duty, that Ignorance may neither occasion a sin, nor become a punishment. Take from me all vanity of firit, lightness of fancy, curiosity and impertinency of inquiry, illusions of the Devil and phantastick deceptions. Let my thoughts be as my Religion, plain, honest, ine Devis and passings and charitable, of great imployment and force to the production of Vertues and extermination of Vice; but suffering no transportations of sense and vanity, nothing greater than the capacities of my Soul, nothing that may minister to any intemperances of Birit: but let me be wholly inebriated with Love, and that love wholly hent in doing such actions as best please thee in the conditions of my insirmity, and the securities of Humility, till thou shalt please to draw the curtain, and reveal thy interiour beauties in the Kingdom of thine eternal Glories: which grant for thy mercies fake, O Holy and Eternal Tefu. Amen.

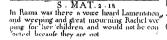
> K 2 SECT.



SECT. VI.

Of the Death of the Holy Innocents, or the Babes of Bethlehem, and the Flight of FESUS into Egypt.







S. MAT. 2.14.
When he arose he took the young Child and his mother by night. and departed into ceipt

A LL this while Herod waited for the return of the wife men, that they might LL this while Herod wated for the return of the wile men, that they might give directions where the Child did lie, and his Sword might find him out with a certain and direct execution. But when he faw that he was mocked of the wife men, he was exceeding wroth. For it now began to deferve his trouble, when his purpofes we were most fecret began to be contradicted and diverted with a prevention, as if they were resisted by an all seeing and almighty Providence. He began to suffice the hand of Heaven was in it, and saw there was nothing for his purposes. be acted, unless he could diffolve the golden chain of Predestination. Herod believed the Divine Oracles, foretelling that a King should be born in Bethlehem; and yet his Ambition had made him so stupid, that he attempted to cancel the Decree of Heaven. For if he did not believe the Prophecies, why was he troubled? If he did believe them, how could he possibly hinder that event which God had foretold himself would certainly bring to pass?

2 And therefore fince God already had hindred him from the executions of a diffinguishing sword, he resolved to send a sword of indiscrimination and confusion, hoping that if he killed all the Babes of Bethlehem, this young King's Reign also should soon determine. He therefore sents forth and slew all the Children that were in Bethlehem and all the coasts thereof from two years old and under according to the time which he had diligently enquired of the wife men. For this Execution was in the beginning of the second year sie als Ologia after Christ's Nativity, as in all probability we guess; not at the two years end, as ordinaria; sed fonce suppose: because as his malice was subtle, so he intended it should be secure; regits at bind and though he had been diligent in his inquiry, and was near the time in his computation of the had been diligent in his inquiry, and was near the time in his computation. tation, yet he that was never sparing of the lives of others, would now, to secure his fel Christian Kingdom, rather over act his severity for some months, than by doing execution but gift. just to the tittle of his account hazard the escaping of the Messas.

3. This

66

3. This Execution was fad, cruel and universal: no abatements made for the dire fhriekings of the Mothers; no tender hearted fouldier was imployed; no hard-hearted person was softned by the weeping eyes and pity-begging looks of those Mothers, that wondred how it was possible any person should hurt their pretty Sucklings: no connivences there, no protections, or friendships, or consideration, or indulgences; but Herod caus'd that his own child, which was at nurse in the coasts of Bethlehem, should

Macrob. Satur-bleed to death: which made Augustus Cefar to fay, that in Herod's house it were better to nal.lib.acip. 4: be a Hog than a Child; because the custom of the Nation did secure a Hog from Herod's knife, but no Religion could fecure his Child. The fword being thus made sharp by Herod's commission killed 14000 pretty Babes, as the Greeks in their Calendar, and the Abyllines of Athiopia do commemorate in their offices of Liturgy. For Herod, craf-* Quality and malicious, that is, perfectly * Tyrant, had caused all the Children to be gathered

Quality apad by and manufactured which the credulous Mothers (supposing it had been to take account of their Lucianum de-Lucanum de- together: which the creditions in order to fome taxing) hindred not, but unwittingly suffered them-nicklessing is the serious and their Babes to be betrayed to an irremediable butchery.

nr ο των ορο-con neghroup, δ του τυσεννομένο δακόσλου, δ του δάτευλεύσηλας φοεών, ό του έφηθες ώνασσών, ό δευθείζου τότε γάμοις " δαείνώ αξ σαεθένοι ανή-γρησι κές tries σφαγαί, κές tries φυγοί, κέχ χρημάτον αφαφένους, κέχ βάσαιος, κές θές, δες. γρησι κές tries σφαγαί, κές tries φυγοί, κέχ χρημάτον αφαφένους, κέχ βάσαιος, κές θές, δες.

4. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, Lamentation and weeping and great mourning; Rachel weeping for her Children, and would not be com-forted. All the synonyma's of sadness were little enough to express this great weeping, when 14000 Mothers in one day faw their pretty Babes pouring forth their blood into that bosome whence not long before they had sucked milk; and instead of those pretty smiles which use to entertain the fancy and dear affections of their Mothers, nothing but affrighting shricks, and then ghastly looks. The mourning was great, like the mourning in the valley of Hinnom, and there was no Comforter: their forrow was too big to be cured, till it should lie down alone, and rest with its own weariness.

5. But the malice of Herod went also into the Hill-country, and hearing that of John the fon of Zachary great things were spoken, by which he was designed to a great miniftery about this young Prince, he attempted in him also to rescind the Prophecies, and fent a messenger of death towards him. But the Mother's care had been early with him, and fent him into defart places, where he continued till the time appointed of his manifestation unto Israel. But as the Children of Bethlehem died in the place of Christ,

fo did the Father of the Baptist die for his Child. For Herod New Zachary between the Temple and the Altar, * because he * Sie Chrysoft. & Petrus Martyr epife. Alexrefused to betray his Son to the fury of that rabid Bear. andr. Niceph. & Cedrems. anar, ruceph. & Cedreins.
(a) Sie ainm Origen, traff, 23, in Evang, Math. S. Bafil, homil, de Humana Chrifti gene-Though some persons very eminent amongst the Stars of the Primitive Church (a) report a Tradition, that a place ratione, Nyssen. nomu. ac tiumana Christi generatione, Nyssen. in natali Christi, Cyvil. adv. Anthropomorphitas. being separated in the Temple for Virgins, Zachary suf-

fered the Mother of our Lord to abide there after the Birth of her Holy Son, affirming her still to be a Virgin; and that for this reason, not Herod, but the Scribes and

Pharifees did kill Zachary.

Lib. 4.

6. Tertullian * reports, that the blood of Zachary had so besmeared the stones of the pavement, which was the the Altar on which the good old Priest was facrificed, that no art or industry could wash the tincture out the dye and guilt being both indeleble; as if, because God did intend to exact of that Nation all the blood of righteous persons from Abel to Zacharias, who was the last of the Martyrs of the Synagogue, he would leave a character of their guilt in their eyes to upbraid their Irreligion, Cruelty, and Infidelity. Some there are who affirm these words of our Blessed Saviour not to relate to any Zachary who had been already flain; but to be a Prophecy of the last of all the Martyrs of the Jens, who should be sain immediately before the destruction of the last Temple, and the dissolution of the Nation. Certain it is, that such a Zachary the fon of Baruch (if we may believe Josephus) was flain in the middle of the Temple a little before it was destroyed: and it is agreeable to the nature of the Prophecy and reproof here made by our Blessed Saviour, that [from Abel to Zachary] should take in all the righteom blood from first to last, till the iniquity was compleat: and it is not imaginable that the blood of our Blessed Lord and of S. James their Bishop (for whose imaginable that the blood of our Blessed Lord and of S. James their Bishop (for whose death many of themselves thought God destroyed their City) should be left out of the account, which yet would certainly be lest out, if any other Zachary should be meant than he whom they laft flew. And in proportion to this, Cyprian de Valera expounds that which we read in the past tense, to signific the future, ye flew, i. e. Shall flay; according to the flyle often used by Prophets, and as the Aorist of an uncertain fignifi-

cation will bear. But the first great instance of the Divine vengeance for these Executions was upon Herod, who in very few years after was finitten of God with fo many plagues and tortures, that himself alone seemed like an Hospital of the Incurabili. For he was tormented with a foft flow fire like that of burning Iron or the cinders of Yew. in his body; in his bowels with intolerable Colicks and Ulcers; in his natural parts with Worms; in his feet with Gout; in his nerves with Convultions; difficulty of breathing: and out of divers parts of his body iffued out fo impure and ulcerous a fleam that the loatlifomness, pain and indignation made him once to fnatch a knife with purpose to have killed himself, but that he was prevented by a Nephew of his that flood there in his attendance.

7. But as the flesh of Beasts grows callous by stripes and the pressures of the Yoke : fo did the heart of Herod by the loads of Divine vengeance. God began his Hell here, and the pains of Hell never made any man less impious. For Herod perceiving that he and the pains of Hell never made any than lets implous. For Throw perceiving this have * Annal & must now die, * first put to death his Son Antipater, under pretence that he would have * Annal & airta date. poisoned him: and that the last seene of his life might for pure malice and exalted spite 2016 to 100 out-do all the rest, because he believed the Jewill Nation would rejoice at his death. he affembled all the Nobles of the People, and put them in prison, giving in charge to his Sifter Salome, that when he was expiring his last, all the Nobility should be slain,

that his death might be lamented with a perfect and universal forrow. 8. But God, that brings to nought the counsels of wicked Princes, turned the defign against the intendment of Herod: for when he was dead, and could not call his Sister to account for disobeying his most bloody and unrighteous commands, she released all the imprisoned and despairing Gentlemen, and made the day of her Brother's death a perfect Jubilee, a day of joy, such as was that when the Nation was delivered from

the violence of Haman in the days of Purim. 9. And all this while God had provided a Sanctuary for the Holy Child Felm. For God, feeing the fecret purposes of blood which Herod had, sent his Angel, who appeared Matth. 2. 12. God, teeing the tecret purposes of blood which the base has the folial and his Mother, and fly into E-to Joseph in a dream, faying, Arife, and take the young Child and his Mother, and fly into E-gypt, and be thou there until I bring thee word: for Herod will feek the young Child to destroy him. Then he arose, and took the young Child and his Mother by night and departed into Egypt. Enter the Denmn. nenne aroje, and work the Joing Contains in the Country of Thebais: whither when month, a 20 And they made their first abode in Hermopolis in the Country of Thebais: whither when month, a 20 Athana, all the Statues of the Idol gods fell down, like Dagon at the presence of the Ark, and the Mentain all the Statues of the Idol gods fell down, like Dagon at the presence of the Ark, and the Mentain and the Statues of the Idol gods fell down, like Dagon at the presence of the Ark, and the Mentain and Menta fuffered their timely and just diffolution and diffionour; according to the Prophecy of Palladius in wi-Ifaiah, * Behold, the Lord hall come into Egypt, and the idols of Egypt hall be moved at his is s. Apollon, presence. And in the Life of the Prophet Jeremy, written by Epiphanius, it is reported, Dorotheis in "That he told the Egyptian Priests, that then their Idols should be broken in pieces, smoff, Pallad. "when a Holy Virgin with her Child fhould enter into their Country. Which in with Apollon, Prophecy possibly might be the cause that the Egyptians did, besides their vanities. worship also an Infant in a Manger, and a Virgin in her Bed.

10. From Hermopolis to Matured went their Holy Pilgrims in pursuance of their fafety and provisions, where it was reported they dwelt in a garden of balsam, till Jofeph being at the end of seven years (as it is commonly believed) ascertain'd by an Angel of the death of Herod, and commanded to return to the Land of Ifrael, he was obedient to the heavenly Vision, and returned. But hearing that Archelaus did reign in the place of his Father, and knowing that the Crucky and Ambition of Herod was hereditary or intail'd upon Archelaus, being also warned to turn aside into the parts of Galilee; (which was of a diffinet jurisdiction, governed indeed by one of Herod's fons, but not by Archelaus,) thither he diverted, and there that Holy Family remained in the City

of Nazareth; whence the Holy Child had the appellative of a Nazarene.

Ad SECT. VI.

Considerations upon the Death of the Innocents, and the Flight of the Holy FESUS into Egypt.

1. Herod having called the wife men, and received information of their delign, and the circumstances of the Child, pretended Religion too, and defired them to bring him word when they had found the Babe, that he might come and worship him; mea-

PART L

ning to make a Sacrifice of him, to whom he should pay his Adoration: and instead of invefting the young Prince with a Royal purple, he would have stained his swaddlingbands with his blood. It is ever dangerous when a wicked Prince pretends Religion: his design is then foulest, by how much it needs to put on a fairer out-side: but it was an early policy in the world, and it concerned mens interests to feem Religious, when they thought that to be fo was an abatement of great defigns. When Jezabel defigned the robbing and destroying Naboth, she sent to the Elders to proclaim a Fast: For the external and visible remonstrances of Religion leave in the spirits of men a great reputation of the feeming person: and therefore they will not rush into a surious sentence against his actions, at least not judg them with prejudice against the man towardswhom they are so fairly prepared; but do some violence to their own understanding, and either disbelieve their own Reason, or excuse the fact, or think it but an errour, or a less crime, or the incidencies of humanity; or however, are so long in decreeing against him, whom they think to be religious, that the rumour is abated, or the stream of indignation is diverted by other laborious arts intervening before our zeal is kindled; and so the person is unjudged, or at least the design secured.

2. But in this, humane Policy was exceedingly infatuated. And though Herod had trusted his design to no keeper but himself, and had pretended fair, having Religion for the word, and called the wife men privately, and instructed them with no imployment but a civil reducft, an account of the fuccels of their journey, which they had no reason or defire to conceal; yet his heart was opened to the eye of Heaven, and the Sun was not more visible than his dark purpose was to God, and it succeeded accordingly: the Child was fent away, the wife men warned not to return, Herod was mocked and enraged; and fo his craft became foolish and vain. And so are all counsels intended against God, or any thing of which he himself hath undertaken the protection. For although we understand not the reasons of security, because we see not that admirable concentring of infinite things in the Divine Providence, whereby God brings his purposes to act by ways unlook'd for, and fometimes contradictory : yet the publick and perpetual experience of the world hath given continual demonstrations, that all evil counsels have come to nought; that the succeeding of an impious design is no argument that the man is prosperous; that the curse is then surest, when his fortune spreads the largest; that the contradiction and impossibilities of deliverance to pious persons are but an opportunity and engagement for God to do wonders, and to glorific his power and to exalt his mercy by the instances of miraculous or extraordinary events. And as the Afflictions happening to good men are alleviated by the support of God's good Spirit; and enduring them here are but confignations to an honourable amends hereafter : fo the fucceeding prosperities of fortunate impiety, when they meet with punishment in the next or in the third Age, or in the deletion of a people five Ages after, are the great rest arguments of God's Providence, who keeps wrath in store, and forgets not to do judgment for all them that are oppressed with wrong. It was laid up with God, and was perperually in his eye, being the matter of a lasting, durable and unremitted anger.

3. But God had care of the Holy Child; he fent his Angel to warn Joseph with the Babe and his Mother to fly into Egypt. fofeph and Mary instantly arise, and without inquiry how they shall live there, or when they shall return, or how be secured, or what accommodations they shall have in their Journey, at the same hour of the night begin the Pilgrimage with the chearfulness of obedience, and the securities of Faith, and the confidence of Hope, and the joys of Love; knowing themselves to be recompensed for all the trouble they could endure, that they were instruments of the safety of the Holy Hefas, that they then were ferving God, that they were encircled with the fecurities of the divine Providence; and in these dispositions all places were alike: for every region was a paradife where they were in company with Jesus. And indeed that man wants ma-* ny degrees of faith and prudence, who is folicitous for the support of his necessities when when determine the is doing the commandment of God. If he commands thee to offer a Sacrifice, himfelf wallow the he is doing the commandment of God. If he commands thee to offer a Sacrifice, himfelf dayons, Entip. will provide a lamb, or enable thee to find out one; and he would remove thee into a flate dayons. Heb. 13. 5, 6, of separation, where thy body needs no supplies of provision, if he meant thou shouldest serve him without provisions. He will certainly take away thy need, or satisfie it: he will feed thee himfelf, as he did the Ifraelites; or take away thy hunger, as he did to Mofes; or fend ravens to feed thee, as he did to Elias; or make charitable people minifter to thee, as the Widow to Elisha; or give thee his own portion, as he maintained the Levites; or make thine enemies to piry thee, as the Affyrians did the captive Jews. For what loever the World hath, and what loever can be conveyed by wonder or by providerice, all that is thy fecurity for provisions, so long as thou doest the work of God.

And remember that the affurance of Bleffing and Health and Salvation is not made by doing what we lift, or being where we defire; but by doing God's will, and being in the place of his appointment. We may be fafe in Egypt, if we be there in obedience to God: and we may perish among the Babes of Bethlehem, if we be there by our own

4. Joseph and Mary did not argue against the Angel's message, because they had a confidence of their charge, who with the breath of his mouth could have destroyed Herod, though he had been abetted with all the Legions marching under the Roman Eagles; but they, like the two Cherubims about the Propitiatory took the Child he tween them, and fled, giving way to the fury of Perfecution, which possibly when the materials were withdrawn might expire, and die like fire, which else would rage for ever. Jestus fled, undertook a sad Journy, in which the roughness of the ways, his own tenderness, the youth of his Mother, the old age of his supposed Father, the smalness of their miaticum and accomodation for their voiage, the no-kindred they were to go to, hope-Jess of comforts and exterior supplies, were so many circumstances of Poverty, and leffer Arokes of the Persecution: things that himself did chuse, to remonstrate the verity of his Nature, the infirmity of his Person, the humility of his Spirit, the austerity of his undertaking, the burthen of his charge; and by which he did teach us the fame vertues hethen expressed, and also consign'd this permission to all his Disciples in future Ages, that they also may fly from their persecutors, when the case is so that their work is not done, that is, they may glorifie God with their lives more than with their death. And of this they are afcertain d by the arguments of prudent account. For fometimes we are called to glorifie God by dying, and the interest of the Church and the Faith of many may be concerned in it: then we must abide by it. In other cases it is true that Demothenes faid in apology for his own escaping from a lost field, A man that runs away may 'Aribo : od' fight again. And S. Paul made wie of a guard of Souldiers to refeve him from the trea you's adam chery of the Jewifb Rulers, and of a basket to escape from the Inquisition of the Governour of Damascus, and the Primitive Christians of Grotts and subterraneous retire-

his work might be fulfilled : and when it was, he then laid his life down. 3 5. It is hard to fet down particular Rules that may indefinitely guide all persons in the stating of their own case; because all things that depend upon circumstances are alterable unto infinite. But as God's glory and the good of the Church are the great confiderations to be carried before us all the way, and in proportions to them we are to determine and judge our Questions: so also our infirmities are allowable in the scrutiny. For I doubt not but God intended it a mercy and a compliance with humaneweakness when he gave us this permission; as well as it was a design to secure the opportunities of his fervice, and the confummation of his own work by us. And fince our fears, and the incommodities of flight, and the fadness of exile, and the insecurities and inconveniences of a firange and new abode, are part of the perfecution: provided that God's glory be not certainly and apparently neglected, nor the Church evidently scandalized by our flight; all interpretations of the question in favour of our selves, and the declenfion of that part which may tempt us to apostasie, or hazard our considence, and the chusing the leffer part of the Perfecution, is not against the rule of Faith, and

ments, and S. Athanasius of a fair Lady's House, and others of desarts and graves; as

knowing it was no shame to fly, when their Master himself had fled, that his time and

always bath in it less glory, but oftentimes more security. 6. But thus far Herod's Ambition transported him, even to resolutions of murther of

the highest person, the most glorious and the most innocent upon earth; and it reprefents that passion to be the most troublesom and vexatious thing that can afflict the sons of men. Vertue hath not half so much trouble in it: it sleeps quietly without startings and affrighting fancies, it looks chearfully, fmiles with much ferenity, and though it laughs not often, yet it is ever delightful in the apprehensions of some faculty; it fears no man, nor no thing, nor is it discomposed, and bath no concernments in the great alterations of the world, and entertains Death like a Friend, and reckons the iffues of it as the greatest of its hopes. But Ambition is full of distractions, it teems with stratagems, as Rebecca with struggling twins, and is swelled with expectation as with a tympany, and fleeps formetimes as the wind in a fform, still and quiet for a minute, that it may burst out into an impetuous blast, till the cordage of his heart strings crack; fears when none is nigh, and prevents things which never had intention, and falls under the inevitability of fuch accidents which either could not be foreseen, or not prevented. It is an infinite labour to make a man's felf miserable, and the utmost acquist is so

goodly a purchace, that he makes his days full of forrow to enjoy the troubles of a

three years reign: for Herod lived but three years or five at the most after the slight of Tesu into Egypt. And therefore there is no greater unreasonableness in the world than in the deligns of Ambition: for it makes the present certainly miserable, unsatisfied. troublesome and discontent, for the uncertain acquist of an honour which nothing can fecure; and besides a thousand possibilities of miscarrying, it relies upon no greater. certainty than our life; and when we are dead, all the world fees who was the fool, But it is a strange cattiveness and baseness of disposition of men, so furiously and unfatiably to run after perishing and uncertain interests in defiance of all the Reason and Religion of the world; and yet to have no appetite to fuch excellencies which fatisfie Reason, and content the spirit, and create great hopes, and ennoble our expectation, and are advantages to Communities of men and publick Societies, and which all wife men teach, and all Religion commands.

7. And it is not amiss to observe how Herod vexed himself extremely upon a mis folen: timere Reger, Seneca take. The Child Jesses was born a King, but it was a King of all the World; not confined within the limits of a Province. like the weaker beauties of a Torch to shine in one room, but, like the Sun, his Empire was over all the World: and if Herod would

Hoftis Herodes impie. Christum venire quid times ?
Non auferet terrestria, Qui regna dat cælestia.

Qui sceptra duro sævus imperio regit, Timet timentes, metus in authorem cadit have become but his Tributary, and paid him the acknowledgments of his Lord, he should have had better conditions than under Cafar, and yet have been as absolute in his own Jewry as he was before. His Kingdom was not of this World; and he that gives heavenly Kingdoms to all his Servants, would not have flooped to have taken up Herod's petty Coronet, But as it is a very vanity which Ambition feeks, fo it is a shadow that disturbs and discomposes all its mo-

tions and apprehensions. 8. And the same mistake caused calamities to descend upon the Chutch, for some of the Persecutions commenced upon pretence Christianity was an Enemy to Government. But the pretence was infinitely unreasonable, and therefore had the sate of senseless allegations, it disbanded presently: for no external accident did so incorporate the excellency of Christ's Religion into the hearts of men, as the innocency of the men, their inoffensive deportment, the modesty of their designs, their great humility and obedience, a life expresly in enmity and contestation against secular Ambition. And it is to be feared, that the mingling humane interests with Religion will deface the image Christ hath stamped upon it. Certain it is, the metal is much abated by so impure allay, while the Christian Prince serves his end of Ambition, and bears arms upon his neighbour's Country for the service of Religion, making Christ's

Kingdom to invade Herod's rights: and in the state Ecclefiastical secular interests have so deep a portion, that there are Inares laid to tempt a Persecution, and men are invited to Sacrilege, while the Revenues of a Church are a fair fortune for a Prince. I make no scruple to find fault with Painters that picture the poor Saints with rich garments; for though

Kui ii Al mosapecikian modulikena tipi ii Gele is Jelau ii pil pa 77 i obis gosti-pal mografia. Diem 38 i Jonardia octror, mois ropoli ii dudhiala. Isoot-des yapila. 78 ji Yeber poimpa drapai bigantum (mudali Geli. Histocl. they deserved better, yet they had but poor ones: and some have been tempted to cheat the Saint, not out of ill will to his Sanctity, but love to his Shrine, and to the beauty of the cloaths with which some imprudent persons have of old time dressed their Images. So it is in the fate of the Church. Perfecution and the robes of Christ were her portion and her cloathing; and when she is dressed up in gaudy fortunes, it is no more than she deserves; but yet sometimes it is occasion that the Devil cheats her of her Holiness, and the men of the world facrilegiously cheat her of her Riches: and then when God hath reduced her to that Poverty he first promised and intended to her, the Persecution ceases, and Sanctity returns, and God curses the Sacrilege, and flir up mens minds to religious Donatives; and all is well till she grows rich again. And if it be dangerous in any man to be rich, and discomposes his steps in his journey to Eternity: it is not then so proportionable to the analogy of Christ's Poverty and the inheritance of the Church, to be fedulous in acquiring great Temporalities, and putting Princes in jelousie, and States into care for securities, lest all the Temporal should tun into Ecclesiastical possession.

9. If the Church have by the active Piety of a credulous, a pious and less observant Age, been endowed with great possessions, she hath rules enough, and poor enough, and necessities enough, to dispend what she hath with advantages to Religion: but then all she gets by it is, the trouble of an unthankful, a suspected and unsatisfied dispensation; and the Church is made by evil persons a Scene of ambition and strategem; and to get a German Bishoprick is to be a Prince; and to defend with niceness and Suits of Law every Custom or Jesser Rite, even to the breach of Charity and the scandal of religion, is called a Duty. And every fingle person is bound to forgive injuries. and to quit his right rather than his Charity : but if it is not a duty in the Church alfo, in them whose life should be excellent to the degree of Example, I would fain know if there be not

File aux dixit Ammian, Marcel, I, 17. 3 Erifolas S. Gregorii M. I. 4. ch. 32, 34, 36.55 1. 6. et. 20. 1.7. indict. 1.et. 20. ev Concil. Africanum, quomonitus eft C.elettinus Pava, Ne fumolum typhum feculi in Ecclefiant que lucem fimplicitatis G bumilitatis diem Deum villere 'cupientibus prafert

greater care taken to secure the Ecclesiastical Revenue, than the publick Charity and the honour of Religion in the strict Piety of the Clergy: for as the not ingaging in Suits may occasion bold people to wrong the Church, so the necessity of ingaging is occasion of losing Charity and of great Scandal. I find not fault with a free Revenue of the Church; it is in some sence necessary to Governours, and to preserve the Consequents of their Authority : but I represent that such things are occasion of much mischief to the Church, and less Holiness; and in all cases respect should be had to the design of Christianity, to the Prophecies of Jesus, to the promised lot of the Church to the dangers of Riches, to the excellencies and advantages and rewards of Poverty and if the Church have enough to perform all her duties and obligations chearfully, let her of all Societies be soonest content. If she have plenty, let her use it temperately and charirably: if the have not, let her not be querulous and troublefome. But however it would be thought upon, that though in judging the quantum of the Church's portion the World thinks every thing too much, yet we must be careful we do not judge every thing too little: and if our fortune be fafe between envy and contempt, it is much mercy. If it be despicable, it is safe for Ecclesiasticks, though it may be accidentally inconvenient or less profitable to others, but if it be great, publick experience hath made remonstrance that it mingles with the world, and dirties those fingers which are instrumental in Confectation and the more folemn Rites of Christianity.

10. Telus fled from the Perfecution : as he did not stand it out, so he did not stand out against it. He was careful to transinit no precedent or encouragement of resisting tyrannous Princes, when they offer violence to Religion and our lives. He would not fland disputing for privileges, nor calling in Auxiliaries from the Lord of Hosts, who could have spared him many Legions of Angels, every single Spirit being able to have defeated all Herod's power. But he knew it was a hard leffon to learn Patience, and all the excuses in the world would be sought out to discourage such a Doctrine, by which we are taught to die, or lose all we have, or suffer inconveniences at the will of a Tytant. We need no authentick examples, much less Doctrines, to invite men to War, from which we see Christian Princes cannot be restrained with the engagements and peaceful Theorems of an excellent and a holy Religion; nor Subjects kept from Rebelling by the interests of all Religions in the world, nor by the necessities and Reasonablenels of Obedience, nor the indearments of all publick Societies of men. One word or an intimation from Christ would have founded an alarm, and put us into postures of defence: when all Christ's excellent Sermons and rare exemplar actions cannot tie our llands. But it is strange now, that of all men in the World Christians should be such fighting people, or that Christian Subjects should life up a thought against a Christian Prince, when they had no intimation of encouragement from their Master, but many from him to endear Obedience, and Humility, and Patience, and Charity: and these four make up the whole analogy, and reprefent the chief defign and meaning of Christianity in its moral conflictation.

11. But fefus, when himfelf was fafe, could also have secured the poor Babes of Bethlehem, with thousands of diversions and avocations of Herod's purposes, or by difcovering his own Escape, in some safe manner not unknown to the Divine wisedom: but yet it did not so please God. He is Lord of his Creatures, and hath absolute dominion over our lives; and he had an end of Glory to force upon these Babes, and an end of Justice upon Hered. And to the Children he made such compensation, that they had no reason to complain that they were so soon made Stars, when they shined

in their little Orbs and participations of Eternity. For fo the sense of the Church hath been, that they having died the death of Martyrs, though incapable of making the choice, God supplied the defects of their will by his own entertainment of the thing; that as the mifery and their death, so also their glorification might have the same Au-

Ætas necdum habilis ad pugnam,idonea exslitit ad coronam; & vt appareret innocentes esse qui prop-ter Christum necantur infantia innocens occisa est. S. Cyprian. Athenagoras dixit Infantes refurresturos, fed non venturos in judicium,

thour in the fame manner of causality, even by a peremptory and unconditioned determination in these particulars. This sence is pious and nothing unreasonable, con-

a Ger-

fidering that all circumstances of the thing make the case particular. But the immature death of other Infants is a sadder story. For though I have no warrant or thought that it is ill with them after death, and in what manner or degree of well-being it is there is no revelation: yet I am not of opinion, that the securing of so low a condition as theirs in all reason is like to be, will make recompence, or is an equal blessing with the possibilities of such an Eternity as is proposed to them who in the use of Reason and a holy life glorisic God with a free Obedience. And if it were otherwise, it were no blessing to live till the use of Reason; and Fools and Babes were in the best, because in the securest, condition, and certain expectation of equal glories.

Considerations upon the Death of the holy Innocents. &c. PARTI

12. As foon as Herod was dead, (for the Divine Vengeance waited his own time for his arrest,) the Angel presently brought foleph word. The holy Family was full of content and indifferency, not folicitous for return, not distrustful of the Divine Providence, full of poverty, and fanctity, and content, waiting God's time, at the return of which God delayed not to recal them from Exile. Out of Egypt he called his Son; and directed Toleph's fear and course, that he should divert to a place in the jurisdiction of Philip, where the Heir of Herod's Cruelty, Archelaw, had nothing to do. And this very feries of Providence and care God expresses to all his sons by adoption; and will determine the time, and fet bounds to every Perfecution, and punish the instruments, and ease our pains, and refresh our forrows, and give quietness to our fears, and deliverance from our troubles, and fanctifie it all, and give a Crown at last, and all in his good time, if we wait the coming of the Angel, and in the mean time do our duty with care, and fustain our temporals with indifferency. And in all our troubles and displeasing accidents we may call to mind, that God by his holy and most reasonable Providence hath to ordered it, that the spiritual advantages we may receive from the holy use of such incommodities are of great recompence and interest; and that in such accidents the Holy Jesus, having gone before us in precedent, does go along with us by love and fair affiftences; and that makes the present condition infinitely more eligible than the greatest splendour of secular fortune.

The PRAYER.

Bleffed and Eternal God, who didft suffer thy Holy Son to fly from the violence of an enraged Prince, and didft chuse to defend him in the ways of his insirmity by hiding himself, and a voluntary exile, be thou a defence to all thy faithful people when ever Perfecution arises against them, send them the ministery of Angels to direct them into ways of Jecurity, and let thy Holy Spirit guide them in the paths of Sanctity, and let thy Providence continue in custody over their persons till the times of refreshment and the day of Redemption Shall return. Give, O Lord, to thy whole Church Sanctity and Zeal, and the confidences of a holy Faith, boldness of confession, Humility, Content, and resignation of Spirit, generous contempt of the World, and unmingled desires of thy glory and the edification of thy Elect; that no fecular interest disturb her duty, or discompose her charity, or depress her hopes, or in any unequal degree possels her assections and pollute her Spirit : but preserve her from the snares of the World and the Devil, from the rapine and greedy desires of Sacrilegious persons; and in all conditions, whether of affluence or want, may she still promote the interests of Religion: that when plenteousness is within her palaces, and peace in her walls, that condition may then be best for her: and when she is made as naked as Jesis to his Passion, then Poverty may be best for her: that in all estates she may glorifie thee, and in all accidents and changes thou mayest sanctifie and bless her, and at last bring her to the eternal riches and abundances of glory, where no Perfecution shall disturb her rest. Grant this for sweet Icsus sake, who suffered exile and hard journeys, and all the inconveniences of a friendless person, in a strange Province; to whom with thee and the eternal Spirit be glory for ever, and bleffing in all generations of the World, and for ever and ever. Amen.

SECT. VII.

Of the younger years of JESUS, and his Disputation with the Doctors.

TESUS goeing to Ierufalem.



S.LUKE. 2. 41. 42.
Now his Parents went to Terusalem every yeare at § feath of § Palsover. And when he was twelve years old they went up to ferutalem after the Cufforn of the feath.

IESUS disputing with the Doctors

S. LUKE. 2.46.47.
They found him in the Temple, filting in the midth of the Doctor's both hearing them and afking them questions. And all that heard him were allomished at his understanding ganswers.

I Rom the return of this Holy Family to Judga, and their habitation in Nazarreth, till the Blessed Child Jesus was twelve years of age, we have nothing transmitted to us out of any authentick Record, but that they went to Jerusalem every year at the Feast of the Passeover. And when Jesus was twelve years old, and was in the Holy City attending upon the Paschal Rites and solemn Sacrifices of the Law, his Parents, having fulfilled their days of Festivity, went homeward, supposing the Child had been in the Caravan among his friends; and so they erred for the space of a whole day's journey; and when they sought him, and found him not, they returned to Jerusalem sulforcew.

2. No fancy can imagine the doubts, the apprehensions, the possibilities of mischief, and the tremblings of heart which the holy Virgin-Mother felt thronging about her fancy and understanding, but such a person who hath been tempted to the danger of a violent fear and transportation, by apprehension of the loss of a hope greater than a Miracle. Her discourses with her self-could have nothing of distrust, but much of sadness and wonder; and the indetermination of her thoughts was a trouble great as the passion of her love. Possibly an Angel might have carried him she knew not whither; or it may be the fon of Herod had gotten the prey, which his cruel Father miffed; or he was fick, or detained out of curiofity and wonder; or any thing but what was right. And by this time she was come to Jerusalem; and having spent three days in her sad and holy pursuit of her lost jewel, despairing of the prosperous event of any humane diligence, as in all other cases she had accustomed, she made her address to God, and entring into the Temple to pray, God, that knew her desires, prevented her with the bleffings of goodness, and there her forrow was changed into joy and wonder: for there she found her Holy Son fitting in the midst of the Doctors, both hearing them, and asking them Questions: Questions:

Mark 6. 3.

3. And when they faw him, they were amazed; and so were all that heard him, at his understanding and answers: beyond his education, beyond his experience, beyond his years, and even beyond the common spirits of the best men, discoursing up to the height of a Prophet, with the clearness of an Angel, and the infallibility of Inspiration on. For here it was verified in the highest and most literal signification, that out of the mouths of babes God had ordained frength: but this was the frength of argument, and science of the highest Mysteries of Religion and secret Philosophy.

4. Glad were the Parents of the Child to find him illustrated with a Miracle. concerning which when he had given them fuch an account which they understood not, has vet Mary laid up in her heart, as that this was part of his imployment and his Father's business, he returned with them to Nazareth, and was subject to his Parents : where he lived in all Holiness and Humility, shewing great signs of Wisdom, indearing himself to all that befield his conversation, did nothing less than might become the great expectation which his miraculous Birth had created of him: for he increased in wildom and stature, and favour with God and man, still growing in proportion to his great beginnings to a miraculous excellency of Grace, fweetness of demeanour, and excellency of

5. They that love to serve God in hard questions, use to dispute whether Christ did truly or in appearance only increase in Wisdom. For being personally united to the Word, and being the eternal Wisdom of the Father, it seemed to them that a plenitude of Wisdom was as natural to the whole Person, as to the Divine Nature. But others fixing their belief upon the words of the flory, which equally affirms Christ as properly to have increased in favour with God as with man, in wisdom as in stature, they apprehend no inconvenience in affirming it to belong to the verity of Humane Nature. to have degrees of understanding as well as of other Perfections. And although the Humanity of Christ made up the same Person with the Divinity, yet they think the Divinity still to be free, even in those communications which were imparted to his inferiour nature; and the Godhead might as well fuspend the emanation of all the treasures of Wisdom upon the Humanity for a time, as he did the Beatifical Vision, which most certainly was not imparted in the interval of his fad and dolorous Passion. But whether it were truly or in appearance, in habit or in exercise of act, by increase of notion or experience, it is certain the promotions of the Holy Child were great, admirable, and as full of wonder as of Sanctity, and fufficient to entertain the hopes and expectations of Israel with preparations and dispositions, as to satisfic their wonder for the prefent, so to accept him at the time of his publication, they having no reason to be scandalized at the imalness, improbability and indifferency of his first beginnings.

6. But the Holy Child had also an imployment which he undertook in obedience to his supposed Father, for exercise and example of Humility, and for the support of that holy Family which was dear in the eyes of God, but not very fplendid by the onulency of a free and indulgent fortune. He wrought in the trade of a Carpenter; and when Joseph died, which happened before the manifestation of Jesus unto Ifrael, he wrought alone, and was no more called the Carpenter's fon, but the Carpenter himself. Is not this the Carpenter, the Son of Mary? faid his offended Countrymen. And in this condition the Bleffed Fesus did abide till he was thirty years old: for he that came to fulfil the Law, would not fuffer one tittle of it to pass unaccomplished : for by the Law of the Nation and custom of the Religion no Priest was to officiate, or Prophet

was to preach, before he was thirty years of age.

Ad S E C T. VII.

Considerations upon the Disputation of FESUS with the Doctors in the Temple.

1. To feph and Mary, being returned unto Nazareth, were sedulous to enjoy the privileges of their Country, the opportunities of Religion, the publick address to God, in the Rites of Festivals and Solemnities of the Temple. They had been long grieved with the impurities and Idol-rites which they with forrow had observed to be done in Egypt; and being deprived of the bleffings of those holy Societies and imployments

ployments they used to enjoy in Palestine, at their return came to the offices of their Religion with appetites of five, and keen as the evening Wolf; and all the joys which they should have received in respection and distinct emanations, if they had kept their Anniversaries at Jerusalem, all that united they received in the duplication of their inus at their return, and in the fulfilling themselves with the resection and holy Viands of Religion. For fo God uses to satisfie the longings of holy people, when a Perfecution has flut up the beautiful gates of the Temple, or denied to them opportunities ofaccess. Although God hears the Prayers they make with their windows rowards Terusalem, with their hearts opened with desires of the publick Communions, and sends them a Prophet with a private meal, as Habakkuk came to Daniel: yet he fills their hearts when the year of jubilee returns, and the people fing In convertendo, the Soon of joy for their redemption. For as of all forrows the deprivations and colipfes of Religion are the faddest, and of the worst and most inconvenient consequence: so in proportion are the joys of spiritual plenty and Religious returns: the Communion of Saints being like the Primitive Corban, a Repository to feed all the needs of the Church; or like a Taper joyned to a Torch; it felf is kindled, and increases the other's

2. They failed not to go to Ferulalem. For all those holy prayers and ravishments of love, those excellent meditations and intercourses with God, their private reading's and discourses, were but entertainments and satisfaction of their necessies, they lived with them during their retirements: but it was a Feast when they went to Terusalemand the freer and more indulgent refection of the Spirit: for in publick Solemnities God opens his treasures, and pours out his grace more abundantly. Private Devotions and fecret Offices of Religion are like refreshing of a Garden with the distilling and petty drops of a Water pot but addresses to the Temple, and serving God in the publick Communion of Saints, is like rain from Heaven, where the Offices are described by a publick foirit, heightned by the greater portions of affiftence, and receive advantages by the adunations and symbols of Charity, and increment by their distinct title to Promises appropriate even to their assembling, and mutual support, by the pie-

ty of Example by the communication of Counfels, by the awfulness of publick Observation, and the engagements of holy Customs. For Religion is a publick vertue, it is the ligature of Souls, and the great instrument of the confervation of Bodies politick, and is united in a common object, the God of all the World, and is managed by publick minifleries, by Sacrifice, Adoration and Prayer, in which with

Hobet semper privilegium suum, ut sacratius siat quod publica ese celebratur, quam quod privata in-siinitone dependitur. Leo De spim, 7. menss. P. Dublica praferenda sum pivatii; cor tunc est essenzia suntingua devotio, quando in operibus pietatis totius Ecclesia unus est animus & inus sentus.

variety of circumstances indeed, but with infinite consent and union of design, all the fons of Adam are taught to worship God: and it is a publication of God's honour, its very purpose being to declare to all the World how great things God hath done for us, whether in publick Donatives or private Millives: fo that the very delign temper and conflitution of Religion is to be a publick address to God. And although God is present in Closets, and there also distills his blessings in small rain; yet to the Societies of Religion and Publication of Worship as we are invited by the great bleffings and advantages of Communion fo also we are in some proportions more streightly limited by the analogy and exigence of the Duty. It is a Persecution when we Heb. 10, 25 are forced from publick Worshippings: no man can hinder our private addresses to God; every man can build a Chappel in his breaft, and himfelf be the Prieft, and his heart the Sacrifice, and every foot of glebe he treads on be the Altar; and this no Tyrant can prevent. If then there can be Persecution in the offices of Religion, it is the prohibition of publick Profession and Communions; and therefore he that denies to himself the opportunities of publick rites and conventions, is his own

3. But when Jesus mas twelve years old, and his Parents had finished their Offices, and returned filled with the pleasures of Religion, they missed the Child, and fought him amongst their kindred; but there they found him not : for whoever seeks Jesus must seek him in the Offices of Religion, in the Temple, not amongst the engagments and pursuit of worldly interests. Iforgat also mine own Father's house, said David, the Father of this Holy Child; and so must we, when we run in an enquiry after the Son of David. But our relinquishing must not be a dereliction of duty, but of engagement : our affections towards kindred must always be with charity, and according to the endearments of our relation: but without immersion, and such adherences as either contradict or leffen our duty towards God.

SECT. VIII.

Of the Preaching of John the Baptist, preparative to the Manifestation of FESUS:

4. It was a fad effect of their pious journey to lose the joy of their Family, and the hopes of all the World. But it often happens that after spiritual imployments God feems to ablent himself, and withdraw the sensible effects of his presence, that we may feek him with the fame diligence and care and holy fears with which the Holy Virgin. Mother fought the Bleffed Fesus. And it is a design of great mercy in God to take of the light from the eyes of a holy person, that he may not be abused with complacencies and too confident opinions and reflections upon his fair performances. For we usually judge of the well or ill of our Devotions and services by what we feel; and we think God rewards every thing in the present, and by proportion to our own expectations: and if we feel a present rejoycing of spirit, all is well with us, the smoak of the Sacrifice ascended right in a holy Cloud: but if we feel nothing of comfort, then we count it a prodigy and ominous, and we suspect our selves, (and most commonly we have reason.) Such irradiations of chearfulness are always welcome, but it is not always anger that takes them away. The Cloud removed from before the camp of Ifrael and stood before the hoast of Pharaoh: but this was a design of ruine to the Egyptians, and of security to Ifrael. And if those bright Angels that go with us to direct our journeys. remove out of our fight and stand behind us, it is not always an argument that the anger of the Lord is gone out against us: but such decays of sense and clouds of spirit are excellent confervatours of Humility, and restrain those intemperances and vainer thoughts which we are prompted to in the gayety of our spirits.

5. But we often give God cause to remove, and for a while to absent himself; and his doing of it fometimes upon the just provocations of our demerits, makes us at other times with good reason to suspect our selves even in our best actions. But sometimes weare vain, or remis, or pride invades us in the darkness and incuriousness of our spirits, and we have a secret sin which God would have us to inquire after. And when we suspect every thing, and condemn our selves with strictest and most angry sentence. then, it may be, God will with a ray of light break through the cloud; if not, it is nothing the worse for us. For although the visible remonstrance and face of things in all the ablences and withdrawings of Jesus be the same; yet if a sin be the cause of it, the withdrawing is a taking away his Favour and his Love: but if God does it to secure thy Piety, and to inflame thy defires, or to prevent a crime; then he withdraws a Gift onely, nothing of his love, and yet the darkness of the spirit and sadness seem equal. It is hard in these cases to discover the cause, as it is nice to judge the condition of the effect: and therefore it is prudent to afcertain our condition by improving our care and our Religion; and in all accidents to make no judgment concerning God's Fa-

your by what we feel, but by what we do. 6. When the Holy Virgin with much Religion and fadness had sought her Joy, at last the found him disputing among the Doctors, hearing them, and asking them questions. And besides that he now first opened a fontinel, and there sprang out an excellent rivulet from his Abyss of Wisdom, he configned this Truth to his Disciples, That they who mean to be Doctors and teach others, must in their first accesses and degrees of discipline learn of those whom God and publick Order hath set over us in the Mysteries of Religion.

The PRAYER.

BLeffed and most Holy Jesus, Fountain of Grace and comfort, Treasure of Wisdom and spiritual emanations, be pleased to abide with me for ever by the inhabitation of thy interiour affiftences and refreshments; and give me a corresponding love, acceptable and unstained purity, care and watchfulness over my ways, that I may never, by provoking thee to anger, cause thee to remove thy dwelling, or draw a cloud before thy holy Face. But if thou art pleased upon a design of charity or trial to cover my eyes, that I may not behold the bright rays of thy Favour, nor be refreshed with spiritual comforts; let thy Love support my spirit by ways infensible, and in all my needs give me such a portion as may be instrumental and incentive to performance of my duty; and in all accidents let me continue to feek thee by Prayers, and Humiliation, and frequent desires, and the strictness of a Holy life: that I may follow thy example, pursue thy footsteps, be supported by thy strength, guided by thy hand, enlightened by thy favour, and may at last, after a persevering holiness and an unwearied industry, dwell with thee in the Regions of light and eternal glory, where there shall be no fears of parting from the habitations of Felicity, and the union and fruition of thy Presence, OBlessed and most Holy Jesus. Amen. SECT.



luker iz And he shall goe before him in the spirit and power of Elfas.



Luk 7:15 And as the people were in expectation. per lobn answered saving unto them all, I indeed baptize you with water but one mighter then leoneth latchet of whole shooes Iam not worthy to unloose. he shall baptize you with & Holy Ghost and with fire

W 7 Hen Herod had drunk fo great a draught of blood at Bethlehem, and fought for more from the Hill-country, Elizabeth carried her Son into the Wilderness, there in the desart places and recesses to hide him from the fury of that Beaft; where she attended him with as much care and tenderness as the affections and fears of a Mother could express in the permission of those fruitless Solitudes. The Child Niceph. lib. 73 was about eighteen months old when he first fled to Sanctuary: but after forty days 6, 14, his Mother died; and his Father Zachary at the time of his ministration, which happened about this time, was killed in the Court of the Temple: fo that the Child was exposed to all the dangers and infelicities of an Orphan, in a place of solitariness and discomfort, in a time when a bloody King endeavoured his destruction. But when his the and Master, we taken from him, the Lord took him up. For, according to the tradi-de Native, the Native, and Master, we taken from him, the Lord took him up. For, according to the tradi-de Native, S. tion of the Greeks, God deputed an Angel to be his nourifher and Guardian, as he had the Daphijka, and the control of the Greeks, God deputed an Angel to be his nourifher and Guardian, as he had the Daphijka, and the control of the Greeks, God deputed an Angel to be his nourifher and Guardian, as he had the Daphijka, and the control of the Greeks, God deputed an Angel to be his nourifher and Guardian, as he had the properties of the Control of the Greeks, God deputed and Angel to be his nourifher and Guardian. formerly done to * Ishmael who dwelt in the Wilderness, and to Elias when he fled from * Gen. 21. 171 the rage of Abub; fo to this Child, who came in the spirit of Elias; to make demonstra. 1 Kings 19. 5; tion, that there can be no want where God undertakes the care and provision. 2. The entertainment that S. John's Proveditore the Angel gave him was fuch as the

2. The entertainment that 8. John 8 Flovenses.

Wildernels did afford, and fuch as might dispose him to a life of Austeria; for there he continued spending his time in Court luxuium moles durare in arms; fourth luxuium moles durare in arms; forestagnes graves computed corpore forms.

Paulinus: quies with God, eating Flies and wild Honey, not cloathed

in fost, but a hairy garment, and a leathern girdle, till he was thirty years of age And then, being the sifteenth year of Tiberius, Pontius Pilate being Governour of Judea, the Word of God came unto John in the Wilderness. And he came into all the country about Jordan, preaching and baptizing.

Ad SECT. VIII.

2. This Fohn, according to the Prophecies of him and defignation of his person by the Holy Ghost, was the fore runner of Christ, fent to dispose the people for his entertainment, and prepare his ways: and therefore it was necessary his person should be so extraordinary and full of Sanctity, and so clarified by great concurrences and wonder in the circumstances of his life, as might gain credit and reputation to the testimony he was to give concerning his LORD, the Saviour of the World. And fo it hap.

4. For as the Baptist, while he was in the Wildernels, became the pattern of folitary and contemplative life, a School of Vertue, and Example of Sanctity and fingular Austerity: fo at his emigration from the places of his Retirement he seemed, what indeed he was, a rare and excellent Personage. And the Wonders which were great at his Birth, the prediction of his Conception by an Angel, which never had before happened but in the persons of Isaac and Sampson, the contempt of the world which he bore about him, his mortified countenance and deportment, his auftere and eremitical life, his vehement spirit and excellent zeal in Preaching, created so great opinions of him among the people, that all held him for a Prophet in his Office, for a heavenly perfor in his own particular, and a rare example of Sanctity and holy life to all others. And all this being made folemn and ceremonious by his Baptilin, he prevailed fo, that he made excellent and apt preparations for the LOR D's appearing: For there went out to him ferufalem, and all Judien, and all the regions round about fordan, and were haptized of him, confessing their fins.

5. The Baptist having by so heavenly means won upon the affections of all men. his Sermons and his testimony concerning Christ were the more likely to be prevalent and accepted; and the fumm of them was Repentance and develiction of sins, and bringing forth the fruits of good life. In the promoting of which Doctrine he was a fevere reprehender of the Pharifees and Sadducees, he exhorted the people to works of mercy, the Publicans to do justice and to decline oppression, the Souldiers to abstain from plundering and doing violence or rapine : and publishing that he was not the CHRIST. that he only baptized with water, but the Messias should baptize with the holy Ghost and with fire; he finally denounced judgment and great severities to all the World of impenitents, even abscission and fire unquenchable. And from this time forward, viz. from the days of John the Baptist, the Kingdom of Heaven suffered violence, and the violent take it by force. For now the Gospel began to dawn, and John was like the Morning-star, or the bluflings foringing from the windows of the East, foretelling the approach of the Sun of Righteoufnels. And as S. John Baptist laid the first rough, hard and unhe wen stone of this building in Mortification, Self-denial, and doing violence to our natural affections; so it was continued by the Master-builder himself, who propounded the glories of the Crown of the heavenly Kingdom to them only who should climb the Crofs to reach it. Now it was that Multitudes should throng and croud to enter in at the streight gate, and press into the Kingdom; and the younger brothers should snatch the inheritance from the elder, the unlikely from the more likely, the Gentiles from the Jews, the strangers from the natives, the Publicans and Harlots from the Scribes and Pharifees, who, like violent persons, shall by their importunity, obedience, watchfulness and diligence, fnatch the Kingdom from them to whom it was first offered; and Jacob (ball be loved, and Efau rejected.

Ad SECT. VIII.

Considerations upon the Preaching of John the Baptist.

 $\mathbf{F}_{\mathrm{onto}}^{\mathrm{Rom the Disputation of Hefus}}$ with the Dostors to the time of his Manifestation on to Ifrael, which was eighteen years, the Holy Child dwelt in Nucareth in great Obedience to his Parents, in exemplar Modesty, singular Humility, working with his hands in his supposed Father's trade, for the support of his own and his Mother's neceffities, and that he might bear the Curfe of Adam, that in the fiveat of his brows he should eat his bread. All the while he increased in favour with God and man, sending forth excellent testimonies of a rare Spirit and a wise Understanding in the temperate instances

of such a conversation to which his Humility and great Obedience had engaged him. But all this while the ftream ran under ground: and though little bubblings were difcerned in all the course, and all the way men looked upon him as upon an excellent person, diligent in his calling, wise and humble, temperate and just, pious and rarely temper'd; yet at the manifestation of John the Baptist he brake forth like the stream from the bowels of the earth, or the Sun from a cloud, and gave us a precedent, that we should not show our lights to minister to vanity, but then only when God, and publick order, and just dispositions of men, call for a manifestation. And yet the Ages of men have been to forward in prophetical Ministeries, and to undertake Ecclesiastical imployment, that the viciouslies and indifferetions and scandals the Church of God feels as great burthens upon the tenderness of her spirit, are in great part owing to the neelect of this instance of the Prudence and Modesty of the Holy Jesus.

2. But now the time appointed was come, the Baptist comes forth upon the Theatre of Palestine, a fore runner of the office and publication of Jesus; and by the great reputation of his Sanctity prevailed upon the affections and judgment of the people, who with much ease believed his Doctrine, when they had reason to approve his Life. For the good Example of the Preacher is always the most prevailing Homily, his Life is his best Sermon. He that will raise affections in his Auditory must affect their eyes: for we feldom fee the people weep, if the Orator laughs loud and loofly; and there is no reason to think that his discourse should work more with me than himself. If his arguments be fair and specious, I shall think them fallacies, while they have not faith with him : and what necessity for me to be temperate, when he that tells me so sees no

fuch need, but hopes to go to Heaven without it? Or if the duty be necessary, I shall learn the definition of Temperance, and the latitudes of my permission, and the bounds of lawful and unlawful, by the exposition of his practice. If he binds a burthen upon my shoulders, it is but reason I should look for him to bear his portion too. Good works convince more than Miracles; and the power of ejecting Devils is not fo s. Chryf. ord; great probation that Christian Religion came from God, as is the holiness of the Doc-de S. Bahyla. trine, and its efficacy and productions upon the hearty Profesiors of the Institution.

S. Pachomius, when he wore the military girdle under Constantine the Emperor, came to a City of Christians, who having heard that the Army in which he then marched was almost starved for want of necessary provisions, of their own charity relieved them speedily and freely. He wondring at their so free and chearful dispensation, inquired what kind of people these were whom he saw so bountiful. It was answered they were Christians, whose Profession it is to hurt no man, and to do good to every man. The pleased Souldier was convinced of the excellency of that Religion which brought forth men so good and so pious, and loved the Mother for the Childrens sake, threw away his girdle, and became Christian, and Religious, and a Saint. And it was Tertullian's great argument in behalf of Christians, See how they love one another, how every man is ready to die for his brother. It was a living argument and a sensible demonstration of the purity of the Fountain, from whence such limpid waters did derive. But fo John the Baptist made himself a fit instrument of preparation; and so must all

the Christian Clergy be fitted for the diffemination of the Gospel of Jesus. 3. The Baptist had till this time, that is, about thirty years, lived in the Wildernels under the Discipline of the Holy Ghost, under the tuition of Angels, in conversation with God, in great mortification and disaffections to the world, his garments rugged and uncasie, his meat plain, necessary, and without variety, his imployment prayers and devotion, his company wild Beafts, in ordinary, in extraordinary, mefsengers fr Heaven: and all this not undertaken of necessity, to subdue a bold lust, or to punth a loud crime; but to become more holy and pure from the leffer stains and infimations of too free infirmities, and to prepare himself for the great miniflery or arving the Holy Jesus in his Publication. Thirty years he lived in great aufferie ; and it was a rare Patience and exemplar Mortification. We use not to be to perrin ici sus in any pious refolutions, but our purposes disband upon the sense of the first violence. We are free and consident of relolving to fast when our * bel- * satisfie & lies are full; but when we are called upon by the first necessities of nature, our zeal dius est carees is cool, and diffoluble into air upon the first temptation: and we are not upheld in the quantum ful. Civilences of a short Austerity without faintings, and repentances to be repented evo de smith. of, and enquirings after the Vow is past, and searching for excuses, and defires to reconcile our nature and our Conscience; unless our necessity be great, and our sin chamorous, and our Conscience loaden, and no peace to be had without it. And it is well if upon any reasonable grounds we can be brought to suffer contradictions

of nature, for the advantages of Grace. But it would be remembred, that the Bap. tist did more upon a less necessity. And possibly the greatness of the example may entice us on a little farther than the customs of the world. or our own indevotions would engage us.

4. But after the expiration of a definite time Fohn came forth from his Solitude, and ferved God in Societies. He ferved God and the content of his own spirit by his converling with Angels, and Dialogues with God, fo long as he was in the Wilderness; and it might be some trouble to him to mingle with the impurities of Men, amongst whom he was fure to observe such recesses from perfection, such violation of all things facred, so great despite done to all ministeries of Religion, that to him, who had no experience or neighbourhood of actions criminal, it must needs be to his sublim'd and clarified spirit more punitive and afflictive than his hairen shirt and his ascetick diet was to his body: but now himfelf, that tried both, was best able to judge which state

of life was of greatest advantage and perfection.

5. In his Solitude he did breathe more pure inspiration, Heaven was more open, God was nigumant aer e. In the southage ne and overance more pure impression, I there is no more familiar and frequent in his visitations. In the Wilderness his company was Anaportin, familiar and frequent Meditations and Prayer, his Temptations simple and from with their Dau. gels, his imployment Meditations and Prayer, his Temptations simple and from with in, from the impotent and leffer rebellions of a mortified body, his occasions of sin as few as his examples, his condition such, that if his Soul were at all busie, his life could not easily be other than the life of Angels; for his work and recreation, and his vilits, and his retirements, could be nothing but the variety and differing circumstances of his Piety. His inclinations to Society made it necessary for him to repeat his addresses to God: for his being a fociable Creature, and yet in folitude, made that his converfing with God, and being partaker of Divine communications, should be the fatisfaction of his natural defires, and the supply of his singularity and retirement; the discomforts of which made it natural for him to feek out for some refreshment, and therefore to go to Heaven for it, he having rejected the folaces of the World already. And all this besides the innocencies of his * silence, which is very great, and to be judged of in proportion to the infinite extravagances of our Language; there being no greater with perfection here to be expected than not to offend in our tongue. It was Solttude and remarks of the timement in which Leftis kept his Vinite the Definite Language. tirement in which Jesus kept his Vigils, the Defart places heard him pray, in a Privacy he was owen @ Tel- born, in the Wilderness he fed his thousands, upon a Mountain apart he was transsigured, upon a Mountain he died, and from a Mountain he ascended to his Father: in which Retire-

return Ceneral and himself in such dispositions twice had the opportunities of Glory. 6. And yet after all these Excellencies the Spirit of God called the Baptist forth toa more excellent Ministry: for in Solitude pious persons might go to Heaven by the way of Prayers and Devotion, but in Society they might go to Heaven by the way of Mercy and Charity and difpensations to others. In Solitude there are sewer occafions of Vices, but there is also the exercise of sewer Vertucs: and the Temptations, though they be not from many Objects, yet are in some circumstances more dange-In folinuline ci- (S. Hierom had tried it, and found it fo by experience, and he it was that faid fo;) but

rous: not only because the worst of evils, spiritual Pride, does seldom mils to creep upon those goodly Oaks, like Ivy, and suck their heart out; and a great Mortifier without some complacencies in himself, or affectations or opinions, or something of singubirity, is almost as unusual as virgin purity and unstained thoughts in the Bordelli; no observit super- also because whatsoever temptation does invade such retired persons, they have * pribis. Ep. 4. Non minorem vacies enough to act it in, and no eyes upon them but the eye of Heaven, no shame to flagilitaceaffe encounter withal, no fears of being difcovered: and we know by experience, that a Witness of our conversation is a great restraint to the inordination of our actions. Men feek out darknesses and secrecies to commit a sin; and | The evil that no man fees, no Mixima pars man reproves: and that makes the Temptation bold and confident, and the iniquity easte and secution to thing, specially ready. So that as they have not so many tempters as they have abroad, so neither have the plain as they so many restraints: their vices are not so many, but they are more dangerous in the Senec. And as they communicate less (18, Bern, Ms. themselves, and to the World safe and opportune. And as they communicate less him quod nemo with the World, fo they do less Charity and sewer offices of Mercy. No Sermons there while, we were the two violations there will see and the City removes into the Wildernels; no guirribh molt; convictors of a publish Balling. gui: not non ti-metur repreben- comforts of a publick Religion, or visible remonstrances of the Communion of Saints; for features are and of all the kinds of spiritual Mercy, only one can there properly be exercised, and ceti Tenture, of the corporal none at all. And this is true in lives and institutions of less retirement, in remain injui-proportion to the degree of the Solitude. And therefore Church-flory reports of divers very holy persons, who left their Wildernesses and sweetnesses of Devotion in their

* 100000 28

ments his Devotion certainly did receive the advantage of convenient circumstances,

prabuerint.

Ad SRCT. VIII. Considerations upon the Preaching of John. 81

retirement, to serve God in Publick by the ways of Charity and exteriour offices. Thus S. Antony and Acep/amas came torth to encourage the fainting people to contend Eufel. hift. i. s. Thus S. Antony and Acept ama came to the to check the death for the Crown of Martyrdom; and Appraisates in the time of Valens the Arian 6.3. Theod. 14. Emperour came abroad to affift the Church in the fuppreffing the flames kindled by 4! it principle the Arian Faction. And upon this ground they that are the greatest admires of Eremi. The programment of the Arian Faction and upon this ground they that are the greatest admires of Eremi. the Arran Faction. And upon this ground steep that a feeting each admitted by Estentishmen mendion tical life call the epifcopal Function the state of perfection, and a degree of ministerial reging and formation of the advantages of gaining Souls, and Religious conversation, and going to God by quam constitutions. oing good to others.

7. John the Baptift united both these lives; and our Blessed Saviour, who is the man jure setting.

great Precedent of fanctity and Prudence, hath determined this question in his own aveilanus. instance: for he lived a life common, sociable, human, charitable, and publick; and Cicer. Somn. vet for the opportunities of especial Devotion retir'd to prayer and contemplation, but came forth speedily : for the Devil never set upon him but in the Wilderness, and by the advantage of Retirement. For as God hath many, fo the Devil hath fome opportunities of doing his work in our folitariness. But Jesus reconciled both, and so did 'O' ladoris John the Baptist, in several degrees and manners: and from both we are taught, that Those share Solitude is a good School, and the World is the best Theatre; the Institution is best a remarks there, but the Practice here; the Wilderness hath the advantage of Discipline, and answer Society opportunities of Perfection; Privacy is the best for Devotion, and the publick for Charity. In both God hath many Saints and Servants, and from both the Devil

hath had fome. 8 His Sermon was an Exhortation to repentance and an Holy life: He gave particular schedules of Duty to several states of persons; sharply reproved the Pharisees for their Hypocrific and Impiety, it being worfe in them, because contrary to their rule. their profession and institution; gently guided others into the ways of Righteousness, calling them the straight ways of the Lord, that is, the direct and shortest way to the Kingdom, for of all Lines the straight is the shortest; and as every Angle is a turning out of the way, so every Sin is an obliquity, and interrupts the journey. By such discourses and a baptism he disposed the spirits of men for the entertaining the Messian, and the Homilies of the Gospel. For John's Doctrine was to the Sermons of Jesus as a Preface to a Discourse; and his Baptism was to the new Institution and Discipline of the Kingdom as the Vigils to a Holy-day, of the same kind in a less degree. But the whole Oeconomy of it represents to us, that Repentance is the first intromission into the San-Etitics of Christian Religion. The Lord treads upon no paths that are not hallowed and made smooth by the forrows and cares of contrition, and the impediments of fin cleared by dereliction, and the succeeding fruits of emendation. But as it related to the Jens, his Baptism did signific, by a cognation to their usual Rites and Ceremonies of Abbution and washing Gentile Proselytes, that the Jews had so far receded from their duty and that Holinel's which God required of them by the Law, that they were in the flate of strangers, no better than Heathens, and therefore were to be treated as themselves received Gentile-Proselytes, by a baptism and a new state of life, before they could be fit for the reception of the Mellias, or be admitted to his Kingdom.

2. It was an excellent sweetness of Religion that had entirely possess the Soul of the Baptift, that in fo great reputation of Sanctity, fo mighty concourse of people, such great multitudes of Disciples and confidents, and such throngs of admirers, he was humble without mixtures of vanity, and confirmed in his temper and Piety against the flrength of the most impetuous temptation. And he was tried to some purpose : for when he was tempted to confess himself to be the CHR IST, he refused it, or to be Elias, or to be accounted that Prophet, he refused all such great appellatives, and confessed himself only to be a Voice, the lowest of Entities, whose being depends upon the Speaker: just as hunfelf did upon the pleasure of God, receiving form and publication and imployment wholly by the will of his Lord, in order to the manifestation of the Word eternal. It were well that the Spirits of men would not arrogate more than their own, though they did not leffen their own just dues. It may concern some end of Piety or Prudence, that our reputation be preserved by all just means; but never that we assume the dues of others, or grow vain by the spoils of an undeserved dignity. Honours are the rewards of Vertue, or engagement upon Offices of trouble and publick use; but then they must suppose a preceding worth, or a fair imployment. But he that is a Plagiary of others titles or offices, and dreffes himfelf with their beauties, hath no more folid worth or reputation, than he should have nutriment if he ate only with their mouth, and flept theirflumbers, himfelf being open and unbound in all the The Regions of his Senfes.

The PRAYER.

Holy and most olorious God, who before the publication of thy Eternal Son, the Prince of Peace, didlt fend thy Servant John Baptist, by the examples of Mortification and the rude Austerities of a penitential life, and by the Sermons of Penance to remove all the impediments of Sin, that the ways of his Lord and ours might be made clear, ready and expedite; be pleased to let thy Holy Spirit lead me in the straight paths of Santtity without deflex. ions to either hand, and without the interruption of deadly sin, that I may with facility, zeal assiduity and a persevering diligence, walk in the ways of the Lord. Be pleased that the Ax may be laid to the root of fin, that the whole body of it may be cut down in me, that no fruit of Sodom may grow up to thy displeasure. Throughly purge the floor and granary of my heart with thy Fan, with the breath of thy Diviner Spirit, that it may be a holy Repofitory of Graces, and full of Benediction and Sanctity : that when our Lord [ball come, I may at all times be prepared for the entertainment of fo Divine a Gueft, apt to lodge him and to feast him, that he may for ever delight to dwell with me. And make me also to dwell with him, sometimes retiring into his recesses and private rooms by Contemplation, and admiring of his Beauties, and beholding the Secrets of his Kingdom; and at all other times walking in the Courts of the Lord's House by the diligences and labours of Repentance and an Holy life. till thou shalt please to call me to a nearer communication of thy Excellencees; which then grant, when by thy gracious affiftences I shall have done thy works, and glorified thy holy Name. by the strict and never-failing purposes and proportionable endeavours of Religion and Holi. ness, through the merits and mercies of Jesus Christ. Amen.

DISCOURSE IV.

Of Mortification and corporal Austerities.

1. From the days of John the Baptist, the Kingdom of Heaven suffers violence, and the violent take it by force, said our Blessed Saviour. For now that the New Covenant was to be made with Man, Repentance, which is fo great a part of it, being in very many actions a punitive duty, afflictive and vindicative, from the days of the Baptist (who first, by office and solemnity of design, published this Doctrine) violence was done to the inclinations and dispositions of Man, and by such violences we were to be possessed of the Kingdom. And his Example was the best Commentary upon his Text; he did violence to himself: he lived a life in which the rudenesses of Camel's hair, and the lowest nutriment of Flies and Honey of the Desart, his life of singularity, his retirement from the fweetnesses of Society, his resisting the greatest of Tentations, and despising to assume false honours, were instances of that violence, and explications of the Doctrine of Self denial and Mortification, which are the Pedellal of the Crofs, and the Supporters of Christianity, as it diffinguishes from all Laws, Religions, and Inflitutions of the World.

2. Mortification is the one half of Christianity: it is a dying to the World, it is a TW 33 xu- denying of the Will and all its natural defires; An abstinence from pleasure and sensual Two on Ra-Genying of the Will and all its natural delires; An abstinance from feature and senjual Scarpen ground complexencies, that the skib being subdued to the spirit, both may joyn in the service of God, espicially and in the offices of holy Religion. It consists in actions of Severity and Renunciation; it consists it results to give entertainment to any vanity, nor uses a freer licence in things lawful, dressly with left it be tempted to things unlawful; it kills the lust of the sless by taking away its 보니 해 하는 fewel and incentives, and by using to contradict its appetite, does inure it with more facility to obey the superiour Faculties: and, in effect, it is nothing but a great care; we fin not, and a prudent and fevere using such remedies and instruments which in Nature and Grace are made apt for the production of our purpoles. And it confifts in interiour and exteriour offices: these being but instruments of the interiour, as the Body is organical or instrumental to the Soul; and no part of the Duty it self, but as they are advantages to the End, the mortification of the Spirit; which by whatfoever

Of Mortification and corporal Austerities. AdSECT. VIII.

means we have once acquired and do continue, we are difebliged from all other exteriour Severities, unless by accident they come to be obligatory, and from some other

3. Mortification of the Willor the Spirit of Man, that's the Duty : that the Will of Man may humbly obey God, and absolutely rule its interiour Faculties; that the inordinations of our natural defires, begun by Adam's fin, and continued and increased by our continuing evil customs, may be again placed in the right order; that fince many of the Divine Precepts are reftraints upon our natural defires, we should so deny those Appetites that covet after natural fatisfactions, that they may not serve themfelves by differving God. For therefore our own Wills are our greatest dangers and our greatest enemies, because they tend to courses contradictory to God. God commands us to be humble; our own defires are to be great, confiderable, and high; and we are never fecure enough from contempt, unless we can place our neighbours at our feer: Here therefore we must deny our Will, and appetites of Greatness, for the purchace of Humility. God commands Temperance and Chastity; our defires and natural promptness breaks the bands afunder, and entertains dissolutions to the licenciousnels of Apicius, or the wantonnels of a Mahumetan Paradife, facrificing meat and drink-offerings to our appetites, as if our stomachs were the Temples of Bel, and making Women and the opportunities of Lust to be our dwelling, and our imployment. even beyond the common loofnesses of entertainment: Here therefore we must deny our own Wills, our appetites of Gluttony and Drunkenness, and our prurient beaftly inclinations, for the purchace of Temperance and Chastity. And every other Vertue is either directly or by accident, a certain instance of this great Duty, which is, like a Catholicon, purgative of all diffemperatures, and is the best preparative and disposition to Prayer in the World.

4. For it is a fad confideration, and of fecret reason, that since Prayer of all Duties is certainly the sweetest and the easiest, it having in it no difficulty or vexatious labour, no weariness of bones, no dimness of eyes or hollow cheeks is directly consequent to it, no natural defires of contradictory quality, nothing of difease, but much of comfort and more of hope in it; yet we are infinitely averle from it, weary of its length, glad of an occasion to pretermit our offices: and yet there is no visible cause of such indispofition, nothing in the nature of the thing, nor in the circumstances necessarily appendent to the Duty. Some thing is amissin us, and it wanted a name, till the Spirit of God, by enjoyning us the Duty of Mortification, hath taught us to know that Immortification of spirit is the cause of all our secret and spiritual indispositions: we are fo incorporated to the defires of fentual objects, that we feel no relish or gust of the spiritual. It is as if a Lion should eat hay, or an Ox venison; there is no proportion between the object and the appetite, till by mortification of our first desires our Wills are made spiritual, and our Apprehensions supernatural and clarified. For as a Cook told Dionylius the Tyrant, the black Broth of Lacedamon will not do well at Syracufa, unless it be tasted by a Spartan's palate: so neither can the Excellencies of Heaven be discerned but by a spirit disrelishing the sortish appetites of the world, and accustomed to diviner banquets. And this was mystically fignified by the two Altars in Solomon's Temple, in the outer Court whereof Bealts were facrificed, in the inner Court an Altar of incente: the first representing Mortification or flaying of our beastly appetites; the second the offering up our Prayers, which are not likely to become a pleafant offertory, unless our impurities be removed by the atonement made by the first Sacrifices; without our spirit be mortified, we neither can love to pray, nor can God love to hear us.

5. But there are three steps to ascend to this Altar. The sirst is, to abstain from fatisfying our carnal defires in the inftances of fin; and although the furnace flames. with vehement emissions at some times, yet to walk in the midst of the burning without being confumed, like the Children of the Captivity. That is the duty even of the most imperfect, and is commonly the condition of those good perfons whose interest in secular imployments speaks fair, and solicits often, and tempts highly; yet they manage their affairs with habitual Justice, and a constant Charity, and are temperate in their daily meals, chast in the solaces of marriage, and pure in their spirits, unmingled with fordid affections in the midst of their possessions and enjoyments. These men are in the world, but they are frangers here: they have a City, but not an abiding one: they are Heb. 11. 13. Profelytes of the House, but have made no Covenant with the world. For though they defire with secular defires, yet it is but for necessaries, and then they are content: 1 Tim. 6.8.

the yuse the Creatures with freedom and modesty, but never to intemperance and

Ad SECT. VIII.

rransgression: so that their hands are below, tied there by the necessities of their life. 2 Cor. 5. 6.

84

but their hearts are above, lifted up by the abstractions of this first degree of Mortific cation. And this is the first and nicest distinction between a man of the world and man of God: for this state is a denying our affections nothing but the sin, it enjoys as much of the World as may be confiftent with the possibilities of Heaven: a little less than this is the state of Immortification, and a being in the flesh, which (faith the Apostle) cannot inherit the Kingdom of God. The flesh must first be separated, and the adherences pared off from the skin, before the parchment be fit to make a schedule for use, or to transmit a Record: whatsoever in the sense of the Scripture is stelly, or an enemy to the spirit, if it be not rescinded and mortified, makes that the Laws of God

Rom. 8, 12. cannot be written in our hearts. This is the Doctrine S. Paul taught the Church: For if we live after the flesh, we shall die; but if we through the Spirit do mortifie the deeds of the body, ye (hall live. This first Mortification is the way of life, if it continues: but its continuance is not secured, till we are advanced towards life by one degree more of this Death. For this condition is a state of a daily and dangerous warfare, and many inrodes are made by fin, and many times hurt is done and booty carried off: for he than is but thus far mortified, although his dwelling be within the Kingdom of Grace, yet it is in the borders of it and hath a dangerous neighbourhood. If we mean to be fafe. we must remove into the heart of the Land, or carry the war farther off.

6. Secondly, We must not only be strangers here, but we must be dead too, dead

O quam contem- unto the World; that is, we must not only deny our Vices, but our Passions; not only pa verifi home, contradict the direct immediate Persuasion to a sin, but also cross the Inclination to it, missing hund-ing specific business. So long as our Appetites are high and full, we shall never have peace or safety, but the dangers and infecurities of a full War and a potent Enemy; we are always disputing the Question, ever struggling for life: but when our Passions are killed, when our defires are little and low, then Grace reigns, then our life is hid with Christ in God, then we have fewer interruptions in the way of Righteoulnels, then we are not fo apt to be furprised by sudden eruptions and transportation of Passions, and our Piety it self is more prudent and reasonable, chosen with a freer election, discerned with clearer understanding, hath more in it of Judgment than of Fancy, and is more spiritual and Angelical. He that is apt to be angry, though he be habitually careful and full of observation that he fin not, may at some time or other be surprised, when his guards are undiligent, and without actual expectation of an enemy: but if his Anger be dead in him, and the inclination lessened to the indifferency and gentleness of a Child, the man dwells fafe because of the impotency of his Enemy, or that he is reduced to Obedience, or hath taken conditions of peace. He that hath refused to confent to actions of Uncleanness, to which he was strongly tempted, hath won a victory by fine force, God hath bleffed him well: but an opportunity may betray him instantly, and the sin may be in upon him unawares; unless also his desires be killed, he is betrayed by a party within. David was a holy person, but he was surprised by the fight of Bathsbeba: for his freer use of permitted beds had kept the fire alive, which was apt to be put into a flame when so fair a beauty reflected through his eyes. But Joseph was a Virgin, and kept under all his inclinations to loofer thoughts; opportunity, and command, and violence, and beauty did make no breach upon his spirit.

7. He that is in the first state of Pilgrimage does not mutiny against his Superiours, nor publish their faults, nor envy their dignities: but he that is dead to the world sees no fault that they have; and when he hears an objection, he buries it in an excuse, and rejoyces in the dignity of their persons. Every degree of Mortification endures reproof without murmur; but he that is quite dead to the world and to his own will feels no regret against it, and hath no secret thoughts of trouble and unwillingness to the fuffering, fave only that he is forry he deferv'd it. "For so a dead body resists "not your violence, changes not its posture you plac'd it in, strikes not his striker, "is not moved by your words, nor provoked by your fcorn, nor is troubled when "you shrink with horrour at the fight of it; only it will hold the head downward in "all its fituations, unless it be hindred by violence. And a mortified spirit is such, without indignation against scorn, without revenge against injuries, without murmuring at low offices, not impatient in troubles, indifferent in all accidents, neither transported with joy nor deprest with forrow, and is humble in all his thoughts. And thus he that is dead (faith the Apostle) is justified from sins. And this is properly a flate of Life, in which by the grace of Jefus we are restored to a condition of order

and interior beauty in our Faculties, our actions are made moderate and humane, our fpirits are even, and our understandings undisturbed.

Tor Paffions of the fenfitive Soul are like an Exhalation, hot and dry, born up from the Earth upon the wings of a cloud, and detained by violence out of its place. caufing thunders and making eruptions into lightning and fudden fires. There is a Tempest in the Soul of a passionate man. And though every wind does not shake the earth, nor rend trees up by the root, yet we call it violent and ill weather, if it only make a noise and is harmless. And it is an inordination in the spirit of a man, when his Daffions are tumultuous and mighty: though they do not determine directly upon a fin, they discompose his peace, and disturb his Spirit, and make it like troubled waters in which no man can fee his own figure and just proportions; and therefore by being less a man he cannot be so much a Christian, in the midst of so great indispositions. For although the Cause may hallow the Passion, (and if a man be very angry for God's cause) it is Zeal, not Fury:) yet the Cause cannot secure the Person from violence, transportation and inconvenience. When Elisha was consulted by three Kings concerning the 2 King. 3. 13. fuccess of their present Expedition, he grew so angry against idolatrous foram, and was 14, 15. carried on to so great degrees of disturbance, that when for Jehosaphar's sake he was content to enquire of the Lord, he called for a minstrel, who by his harmony might recompose his distincted and troubled spirit, that so he might be apper for Divination And fometimes this zeal goes befides the intention of the man, and beyond the degrees of prudent or lawful, and ingages in a fin, though at first it was Zeal for Religion. For to it happened in Moses, at the waters of Massah and Meribah he spake foolishly; and yet it was when he was zealous for God, and extremely careful of the people's interest. For his Paffion he was hindred from entring into the Land of Promife. And we also if we be not moderate and well-tempered, even in our Passions for God, may, like Moses, break the Tables of the Law, and throw them out of our hands with zeal to have them perferved: for Passion violently snatches at the Conclusion, but is inconsiderate and incurious concerning the Premisses. The summand purpose of this Discourse is that faving of our Bleffed Saviour, He that will be my Disciple must deny himself; that is not Matt. 16, 24 only defires that are finful, but defires that are his own, purfuances of his own affections, and violent motions, though to things not evil or in themselves contagious. 9. Thirdly, And yet there is a degree of Mortification of spirit beyond this; for the

Of Mortification and corporal Austerities.

condition of our fecurity may require that we not only deny to act our temptations. or to pleafure our natural defires, but also to feek opportunities of doing displeafure to our affections, and violence to our inclinations; and not only to be indifferent, but to chuse a contradiction and a denial to our strongest appetites, to rejoyce in a trouble. And this was the spirit of S. Paul: I am exceeding joyful in all our tribulations; and, We 2 Cor. 7. 4 glory in it. Which joy confifts not in any fenfitive pleasure any man can take in afficiti Roin. 5. 3. ons and adverse accidents, but in a despiting the present inconveniences, and looking through the cloud unto those great felicities, and graces, and confignations to glory, which are the effects of the Crofs. Knowing that tribulation worketh patience, and pati Rom. 5. 3.455 ence experience, and experience hope, and hope maketh not ashamed; that was the incentive of S.P. aul's joy. And therefore as it may confift with any degree of Mortification to pray for the taking away of the Crofs, upon condition it may confift with God's glory and our ghoffly profit; so it is properly an act of this vertue to pray for the Cross, or to meet it, if we understand it may be for the interest of the spirit. And thus S. Basil prayed to God to remove his violent pains of Head-ach; but when God heard him and took away his pain, and Lust came in the place of it, he prayed to God to restore him his Head ach again. That Crofs was gain and joy, when the removal of it was fo full of danger and temptation. And this the Masters of spiritual life call being crucified with Christ: because as Christ chose the death, and defired it by the appetites of the spirit, though his flesh smarted under it, and groaned and died with the burthen; so do all that are thus mortified, they place misfortunes and fadnesses amongst things eligible, and let them before the eyes of their defire, although the flesh and the defires of sense

are factious and bold against such sufferings. 10. Of these three degrees of interiour or spiritual Mortification, the first is Duty, the second is Counsel, and the third is Perfection. We fin if we have not the first; we are in danger without the fecond; but without the third we cannot be perfect as our heavenly Father is, but shall have more of humane infirmities to be ashamed of than can be excused by the accrescencies and condition of our nature. The first is only of absolute necessity; the second is prudent, and of greatest convenience; but kdauper to the third is excellent and perfect. And it was the consideration of a wise man, and of course

Influênc solial@- reketrek f. oftselas bullatas dukandis meje F. Islus biasione knardzona: rawra z atsouce affilig kalban ethiosadasyalsadus: h û ji kalbalitas Ab anthor bleell, dan h y it ditos (1907) basoali kuran, mejerilojuhin Hirollin kinhat. M

8. For

that the Saints in Heaven, who understand the excellent glories and vast differences of flate and capacities amongst beatified persons, although they have no envy nor for rows, yet if they were upon earth with the same notion and apprehensions they have in Heaven, would not for all the World lose any degree of Glory, but mortific to the oreatest eminency, that their Glory may be a derivation of the greatest ray of light: every degree being of compensation glorious, and disproportionably beyond the inconfiderable troubles of the greatest Self denial. God's purpose is, that we abstain from fin: there is no more in the Commandment: and therefore we must deny our Tantam glorian felves, fo as not to admit a fin, under pain of a certain and eternal curse. But the other minus, quanta degrees of Mortification are by accident so many degrees of Vertue, not being enjoy-boat interins so for counselled for themselves, but for the preventing of crimes, and for securities of good life; and therefore are parts and offices of Christian prudence, which whole ever shall positively reject, is neither much in love with Vertue, nor careful of his own fafety.

11. Secondly, But Mortification hath also fome defigns upon the Body. For the

Of Mortification and corporal Austerities.

transieimus.

1 Pet. 2. 1. and 4. 1.

I Cor. 9. 27. Rom, 6. 4.

Body is the Shop and Forge of the Soul, in which all her defigns which are transferr upon external objects are framed; and it is a good fervant, as long as it is kept in obe-Prov. 29.21. dience and under discipline; but he that breeds his servant delicately will find him contumacious and troublesome, bold and confident as his son; and therefore S. Paul's practice (as himself gives account of it) was to keep his body under, and bring it into subjection, lest he should become a Cast-away. For the desires of the Body are in the same things in which themselves are satisfied so many injuries to the Soul. Because upon every one of the appetites a restraint is made, and a Law placed for Sentinel, that if we transgress the bounds fixt by the Divine Commandment, it becomes a sin: now it is hard for us to keep them within compass, because they are little more than agents merely natural, and therefore cannot interrupt their act, but covet and defire as much as they can without suspension or coercion, but what comes from without; which is therefore the more troublesome, because all such restraints are against nature, and without sensual pleasure. And therefore this is that that S. Paul said, When we were in the flelb, the passions of sin which were by the Law did work in our members to bring forth fruit un. to Death. For these pleasures of the body draw us as loadstones draw iron, not for love, but for prey and nutriment: it feeds upon the iron, as the bodily pleafures upon the life of the spirit, which is lessened and impaired according as the gusts of the flesh grow high and fapid.

12. He that feeds a Lion must obey him, unless he makes his den to be his prison. in of the Our Lufts are as wild and as cruel Beafts, and, unless they feel the load of fetters and Ren, F 3 nd- of Laws, will grow unruly and troublesome, and increase upon us, as we give them lior, ad De- food and fatisfaction. He that is used to drink high Wines, is sick if he hath not his proportion, to what degree foever his cuftom hath brought his appetite; and to fome men Temperance becomes certain death, because the inordination of their desires hath introduced a custom, and custom bath increased those appetites, and made them almost natural in their degree: but he that hath been used to hard diet and the pure stream. his refreshments are much within the limits of temperance, and his desires as moderate as his diet. S. Jerom affirms, that to be continent in the state of Widowhood is harder than to keep our Virgin pure: and there is reason that then the appetite should be harder to be restrained, when it hath not been accustomed to be denied, but satisfied in its freer folicitations. When a fontinel is once opened, all the fymbolical humours run thither, and iffue out; and it is not to be stopped without danger, unless the humour be purged or diverted: So is the fatisfaction of an impure defire, it opens the iffue, and makes way for the emanation of all impurity, and, unless the desire be mortified will not be front by purposes and easie desires.

13. Since therefore the Body is the instrument of sins, the fewel and the incentive. our Mortification must reach thither also, at least in some degrees, or it will be to small purpose to think of mortifying our spirit in some instances of temptation. In vain does that man think to keep his honour and Chastity, that invites his Lust to an activeness by foft beds and high diet, and idleness and opportunity. Make the Soul's instrument unapt, and half the work is done. And this is true in all instances of Carnality or natural defires, whose scene lies in the lower region of Passions, and are acted by the Body. But the operation of the cure must be in proportion to the design; as the mortification of the Spirit is in feveral degrees, so the mortification of the Body also hath its feveral parts of prudence, injunction, and necessity. For the prescribing all forts of Mortifications corporal indefinitely and indifcriminately to all persons, without separation of their ends and diffinct capacities, is a fnare to mens Confeiences, makes Religion impertmently troublesome, occasions some men to glory in corporal Austerity, as if of it felf it were an act of Piety, and a diffinction of the man from the more imperfect persons of the world, and is all the way unreasonable and inartificial.

14 First. Therefore such whose ingagements in the world or capacities of person confine them to the lowest and first sten of Mortification, those who fight only for life and liberty, not for priveleges and honour, that are in perpetual contestation and close fightings with fin it is necessary that their Body also be mortified in such a degree, that their defires transport them not beyond the permissions of Divine and humane Laws: let

Huic epulie, viciffe farrent, magnique tenates. Summoville byemm seele; tretiolague vellis. Hirtam membra luter, Romani more Quiritis, De Catone dixit Lucanus; & de codem. Interfes vigidam in frontem descendere canes Pallus cost, maltamane senis facretere harbare

fuch men be strict in the rules of Temperance and Sobriety, be chast within the laws of Marriage, cherish their body to preserve their health, and their health to serve God and to do their offices. To these persons the best instruments of Discipline are the frict laws of Temperance, denying all transgressions of the appetite boiling over its margent and proper limit, affiduous Prayer and observation of the publick laws of Baffing, which are framed to moderate and even, as to be proportionable to the common manner of living of persons secular and incumbred. For the many persons of common imployments and even manner of living have, in the midft of worldly avocations, undertaken Austerities very rude and rigorous; vet it was in order to a higher morrification of fririt: and it is also necessary they should, if either naturally, or habitually, or eafily they fuffer violent transportation of Passions. For fince the occasions of anger and diffurbance in the world frequently occur, if fuch Passions be not restrained by greater violence than is competent to the ordinary offices of a moderate Piety. the cure is weaker than the humour, and so leaves the work imperfect.

15. Secondly, But this is coincident to the second degree of Mortification: for if either out of delire of a farther step towards perfection, or out of the necessities of nature or evil cultoms, it be necessary also to subdue our Passions as well as the direct invitations to fin, in both these cases the Body must suffer more Austerities; even such as directly are contrariant to every passionate disturbance, though it be not ever finful in the instance. All Mortifiers must abstain from every thing that is unlawful; but these that they may abltain from things unlawful, must also deny to themselves satisfaction in things lawful and pleafant. And this is in a just proportion to the End the subduing the Pattions, left their liberty and boldness become licencious. And we shall easier denytheir importunity to fin, when we will not pleafe them in those things in which we may: fuch in which the fear of God, and the danger of our Souls, and the convictions of Reafon and Religion do not immediately co-operate. And this was the practice of David: when he had this fted for the water of Bethlehem, and some of his Worthies ventured their lives and brought it, he refused to drink it, but poured it upon the ground 2 Sam. 23.16. unto the Lord, that is, it became a Drink-offering unto the Lord; an acceptable Oblation, in which he facrificed his defires to God, denying himfelf the fatisfaction of fuch a desirewhich was natural and innocent, save that it was something nice, delicate and curious. Like this was the act of the Fathers in the mountain Nitria, to one of which a doud Pallad. fair cluster of dried grapes being fent, he refused to taste them, lest he should be too sen. in histor, Lanfual and much pleased, but fent them to another, and he to a third; and the same consideration transmitted the Present through all their Cells, till it came to the first man again; all of them not daring to content their appetite in a thing too much defired, left the like importunity in the instance of a sin should prevail upon them. To these perfons the best instruments of Discipline are subtractions, rather than imposition of Auflerities: let them be great haters of corporal pleafures, cating for necessity, diet spare and cheap, abridging and making fhort the opportunities of natural and permitted folaces, * refuling exteriour comforts, not chuling the most pleasant object; not suffering * Quanto quifdelight to be the end of eating, and therefore feparating delight from it as much as pru. The first state of dentity they may; not being too importunate with God to remove his gentler hand of this plant fepaternal correction, but inuring our felves to patient suffering, and indifferent accep-res. How. tation of the Cross that God lays upon us; at no hand living delicately, or curiously, or impatiently. And this was the condition of S. Paul, suffering with excellent temper all those persecutions and inconveniences which the Enemies of Religion loaded him withal; which he called bearing the marks of the Lord Festis in his body, and carry-Gal. 6, 17. ing about in his body the dying or mortification of the Lord Jefus. It was in the matter 2 Cor. 4. 20 of Perfecution; which because he bare patiently, and was accustomed to, and he accepted with indifference and renunciation, they were the mortifications and the

marks of Jesus, that is, a true conformity to the Passion of Christ, and of great essect and interest for the preventing sins by the mortification of his natural desires. 16. Thirdly. But in the pale of the Church there are and have been many tall Ce-

dars whose tops have reached to Heaven: some there are that chuse afflictions of the Body, that by turning the bent and inclination of their affections into fenfual difpleafures, they may not only cut offall pretentions of Temptation, but grow in spiritual Graces, and perfections intellectual and beatified. To this purpose they served themselves, with the instances of Sack-cloath, hard Lodging, long Fasts, Pernoctation in prayers, Renunciation of all fecular possessions, great and expensive Charity, bodily Labours to great weariness and affliction, and many other prodigies of voluntary suffering, which Scripture and the Ecclefiastical stories do frequently mention. S. Lewis King of France wore Sack cloath every day, unless sickness hindred; and S. Zenobim as long as he was a Bishop. And when Severus Sulpitius sent a Sack-cloath to S. Paulinus Bishop of Nola, he returned to him a letter of thanks, and discoursed piously concerning the use of corporal Austerities. And that I need not instance, it was so general, that Deposition of the Church, because of the Church, because of the frequent use of such instruments of exteriour Mortification. And so it was in other inproposed in the second of the time, quod eff and herbs: and, amongst the elder Christians, some rolled themselves naked in snows, etitetum, Ruri c fome upon thorns, fome on burning coals; fome chewed bitter pills and masticated gumms, and lipped frequently of horrid potions, and wore Iron upon their skin. and bolts upon their legs, and in witty torments excelled the cruelty of many of their per-Padagala, a. r. fecutors, whose rage determined quickly in death, and had certainly less of torment than the tedious afflictions and rude penances of Simeon furnamed Stylites. But as all great examples have excellencies above the ordinary Devotions of good people. To have

they some danger and much consideration.

17. First, therefore, I consider, that these Bodily and voluntary self-afflictions can only be of use in carnal and natural Temptations; of no use in spiritual. For ascetick diet, hard lodging, and severe disciplines, cannot be directly operative upon the Spirit, but only by mediation of the Body, by abating its extravagances, by subtracting its maintenance, by leffening its temptations: these may help to preserve the Soul chast or temperate, because the scene of these sins lies in the Body, and thence they have their * Ey * Angue * maintenance, and from thence also may receive their abatements. But in actions which are less material, such as Pride, and Envy, and Blasphemy, and Impenitonce, and PH TO KUTTELS" er 3 TOIS ME - AND THE REST OF MAILER, external Mortifications do fo little co-operate to in their cure, that oftentimes they are their greatest inflamers and incentives, and are like Cordials given to cure a cold fit of an Ague, they do their work, but bring a hot fit es Sirufessoii Antiphan. in its place: and besides that great Mortifiers have been soonest assaulted by the spirit of Pride, we find that great Falters are naturally angry and cholerick. S. Hierom found it in himself, and Ruffinus felt some of the effects of it. And therefore this last part of corporal Mortification, and the chufing such Afflictions by a voluntary imposition, is at no hand to be applied in all cases, but in cases of Lust only and Intemperance or natural Impatience, or fuch crimes which dwell in the Senses. And then it also would be considered, whether or no rudeness to the Body applied for the obtaining Patience be not a direct temptation to Impatience, a provoking the spirit, and a running into that whither we pray that God would not suffer us to be led. Possibly such Austerities, if applied with great caution and wife circumstances, may be an exercise of Patience, when the Grace is by other means acquired; and he that finds them fo, may use them, if he dares trust himself: but as they are dangerous before the Grace is obtained, so when it is, they are not necessary. And still it may be enquired in the case of temptations to Luft, whether any fuch Austerities which can confift with health will do the work. So long as the Body is in health, it will do its offices of nature; if it is not in health, it cannot do all offices of Grace, nor many of our Calling. And therefore althothey may do some advantages to persons tempted with the lowest fins; yet they will not do it all, nor do it alone, nor are they fafe to all dispositions. And where they are useful to these smaller and lower purposes, yet we must be careful to observe, that the Mortification of the spirit to the greatest and most perfect purposes is to be set upon by means spiritual and of immediate efficacy. For they are the lowest operations of the Soul which are moved and produced by actions corporal; the Soul may from those become lufful or chaft, chearful or fad, timerous or confident: but yet even in thefe the Soul receives but some dispositions thence, and more forward inclinations. But nothing from the Body can be operative in the begetting or increase of Charity, or the Love of God, or Devotion, or in mortifying spiritual and intellectual Vices: and therefore those greater perfections and heights of the Soul, fuch as are defigned in this highest degree

Ad SECT. VIII. Of Mortification and corporal Austerities.

of Mortification, are not apt to be enkindled by corporal Auflerities. And Nigrinus in Lucian finds fault with those Philosophers who thought Vertue was to be purchased by cutting the skin with whips, binding the nerves, razing the hody with iron: but he taught that Vertue is to be placed in the Mind by actions internal and immaterial, and that from thence remedies are to be derived against perturbarions and actions criminal. And this is determined by the Anostle in fairest intimation, Mortisse therefore your earthly members : and he instances Col. 3: 3: in carnal crimes, fornication, uncleanness, inordinate affection, evil concupiscence, and rovetous nels, which are things may be something abated by corporal Mortifications: and that these are by distinct manner to be helped from other more spiritual Vices, he adds, But now therefore put off all thefe, anger, wrath, malice, blafbhemy, filthy verf, & communication, and lying. To both these forts of fins. Mortification being the general remedy, particular applications are to be made; and it must be only spiritual, or also corporal, in proportion to the nature of the fins. He feems to diftinguish the remedy by separation of the nature of the crimes; and possibly also by the differing words of [* mor-

tifie applied to carnal fins, and [* put off] to crimes spiritual.

Ilt corpus redimas, ferrum patieris & iznes, Arida nic fitiens ora lavabis aqua. Ill valeas animo, quicquam tolerare negabis?

* Νεκεώσα]ε τὰ μέλη. * Αφόθεθε τὰ παν]α.

Passions of the Sensitive appetite, and the confequent and symbolical fins, * bodily * i graphs avels Pallons of the Sentitive appeares, and the consequent and superstance. To which white wast purpose I also consider, No acts of corporal Austerity or external Religion are of them. Alex. Padae. felves to be esteemed holy or acceptable to God, are no where precisely commanded, no instruments of union with Christ, no immediate parts of Divine worship: and therefore to fuffer corporal Aufterities with thoughts determining upon the external action, or imaginations of Sanctity inherent in the action, is against the purity, the foirituality and simplicity of the Gospel. And this is the meaning of S. Paul, It is a good Heb. 13. 9. thing that the heart be established with Grace, not with meats, which have not profited them which have walked in them; and, The king dom of God consists not in meat and drink, but in Rom. 14, 17. richteousness, and peace, and joy in the Holy Ghost: and, Bodily exercise profiteth little, but 1 Tim. 4.8. Godline's is profitable unto all things. Now if external Mortifications are not for them. felves, then they are to receive their estimate as they co-operate to the End. Whatfoever is a prodent restraint of an extravagant Passion, whatsoever is a direct denial of a fin what foever makes provision for the spirit, or withdraws the fewel from the impure fires of carnality, that is an act of Mortification: but those Austerities which Bast's Priests did use, or the Flagellantes, an ignorant Faction that went up and down Villages whipping themselves, or those which return periodically on a set day of Discipline; and using rudenesses to the Body by way of ceremony and solemnity, not directed against the actual incursion of a pungent Lust, are not within the vierge of the grace of Mortification. For unless the Temptation to a carnal fin be actually incumbent and prefling upon the Soul, pains of infliction and fmart do not benefit toward fuppreffing the habit or inclination: for fuch sharp disciplines are but short and transient troubles; and although they take away the prefent fancies of a Temptation, yet unless it be rash and uncharitable, there is no effect remanent upon the body, but that the

18. Secondly, But in the leffer degrees of Mortification, in order to subduing of all

and puts a torch to the pile. 19. But this is altogether a discourse of Christian Prudence, not of precise Duty and Religion: for if we do by any means provide for our indemnity and fecure our innocence, all other exteriour Mortifications are not necessary, and they are convenient but as they do facilitate or co-operate towards the End. And if that be well underflood, it will concern us that they be used with prudence and caution, with purity of intention, and without pride. For fince they are nothing in themselves, but are hallowed and adopted into the family of religious actions by participation of the End; the doing them not for themselves takes off all complacency & fancy reflecting from an opinion of the external actions, guides & purifies the intention, and teaches us to be prudent in the

Tempration may speedily return. As is the danger, so must be the application of the

remedy. Actual Severities are not imprudently undertaken in cale of imminent dan-

ger: but to cure an habitual Lust, such corporal Mortifications are most reasonable

whose effect is permanent, and which takes away what soever does minister more fewel,

AllA () है हिंग हो की गार्टिका स्वीद्रश्नास्त्रे द्वार Aoजदेका- के गार्टिकाम बेदसाम बेदसीह राज्येत (Sa-ter, हिंग कारोबाद वार्टीकार हो जीकाद गार्टिक दोन दिस्सा सवीवाध्यक्तका गार्टिक हिंदी हो जीकारोहे स्टब्स

ie Ken หลุกสามารถสองการหาก การจาก สาราก สอบคุม หล หลังก็เรา สีมาการ กลรากหักโรร กำ กับสอบรับอยุ หรู การโทรการ สารากหัก หลายสู้ใหญ่ ทำเราราก หรือ หลาย หลาย หลาย หลาย หลาย Lucian. Nigrin.

managing

cius, Ep. 20. Eufeb. 1. 2.

Hift. c. 22.

managing of those Aufterities, which as they are in themselves afflictive, so have in them nothing that is eligible, if they be imprudent.

20. And now supposing these Premisses as our guide to chuse and enter into the action. Prudence must be called in to the execution and discharge of it, and the man. ner of its managing. And for the prudential part, I shall first give the advice of Ni. Kal & desga grinus in the discipline of the old Philosophers; He that will best institute and instruct was don't men in the studies of i'ertue and true Philosophy, must have a regard to the mind, to the body. Sydnamics.

The to the age, to the former education, and capacities or incapacities of the person. To which be a specified in the circumstances may be added as are to be accounted for in all prudent estimated. Productions and the rectanguates may be used as a superior of standard, the presence of other reme

as 70 g red- dies. or disbanding of the inclination. 21. Secondly, It may also concern the prudence of this duty, not to neglect the smal. lest inadvertencies and minutes of Lust or spiritual inconvenience, but to contradio them in their weakness & first beginnings. We see that great disturbances are wrought from the smallest occasions meeting with an impatient spirit, like great slames kindled

Traff. 1. in Joh. from a little spark fallen into an heap of prepared Nitre. S. Austin tells a story of a certain person, "much vexed with Flies in the region of his dwelling, and himself " heightned the trouble by too violent and busie restexions upon the inconsiderableness " of the instrument, and the greatness of the vexation alighting upon a prevish spirit. "In this disposition he was visited by a Manichee, (an Heretick that denied God to be "the Maker of things visible.) He being busie to rub his Infection upon the next thing "he met, asked the impatient person whom he thought to be the Maker of Flies. He "answered, I think the Devil was; for they are instruments of great vexation and "perpetual trouble. What he rather fanfied than believed, or expressed by anger ra-" ther than at all had entertained within, the Manichee confirmed by fuch arguments. "to which his adversary was very apt to give consent by reason of his impatience and " peevishness. The Manichee having fet his foot firm upon his first breach proceeded "in his Question, If the Devil made Flies, why not Bees, who are but a little bigger. "and have a sting too? The consideration of the Sting made him fit to think, that the "little difference in bigness needed not a distinct and a greater Efficient, especially since "the same work man can make a great as well as a little vessel. The Manichee pro-"ceeded, If a Bee, why not a Locust? if a Locust, then a Lizzard? if a Lizzard, then "a Bird? if a Bird, then a Lamb? and thence he made bold to proceed to a Cow, to " an Elephant, to a Man. His adversary by this time being infnared by granting fo " much, and now ashamed not to grant more, lest his first concessions should seem un-" reasonable and impious, confessed the Devil to be the Maker of all Creatures visible. The use which is made of this Story is this Caution, That the Devil do not abuse usin Flies, and provoke our spirits by trifles and impertinent accidents: for if we be unmortified in our smallest motions, it is not imaginable we should stand the blast of an impetuous accident and violent perturbation. Let us not therefore give our Passions course in a small accident, because the instance is inconsiderable : for though it be, the consequence may be dangerous, and a wave may follow a wave, till the inundation be general and desperate. And therefore here it is intended for advice, that we be observant of the accidents of our domestick affairs, and curious that every trisling inadvertency of a fervant, or flight misbecoming action, or imprudent words, be not apprehended as instruments of vexation: for fo, many small occasions, if they be productive of many small disturbances, will produce an habitual churlishness and immortification of spirit.

22. Thirdly, Let our greatest diligence and care be imployed in mortifying our predominant Passion. For if our care be so great as not to entertain the smallest, and our resolution so strong and holy as not to be suddued by the greatest and most passionate desires, the Spirit hath done all its work, secures the future, and sanctifies the present, and nothing is wanting but perseverance in the same prudence and Religion. And this is typically commanded in the Precept of God to Moses and Aaron in the matter of Peor; Vex the Midianites, because they vexed you, and made you sin by their daughters. And Phinehas did so, he killed a Prince of the house of Simeon and a Princess of Midian, and God confirmed the Priesthood to him for ever: meaning, that we shall for ever be admitted to a nearer relation to God, if we facrifice to God our dearest Lust. And this is not so properly an act, as the end of Mortification. Therefore it concerns the prudence of the Duty, that all the efficacy and violence of it be imployed against the strongest, and there where is the most dangerous hostility.

23. Fourth-

27. Fourthly, But if we mean to be Mafters of the field, and put our victory baft diffute, let us mortifie our morosity and natural aversations, reducing them to an indifferency, having in our wills no fondnesses, in our spirits no faction of persons or nations, being prepared to love all men, and to endure all things, and to undertake all employments which are duty or counsel, in all circumstances or disadvantages. For the excellency of Evangelical Sanctity does furmount all Antipathies as a veifel climbs up and rides upon a wave. The Wolf and the Lamb shall cohabit, and a Child shall play and put his fingers in the Cavernof an Affick. Nations whose interests are most contradictory must be knit by the confederations of a mortified and a Christian spirit, and lingle persons must triumph over the difficulties of an indisposed nature : or else their own will is unmortified, and Nature is ftronger than can well confift with the dominion and absolute empire of Grace. To this I reduce such peevish and unhandsome nicenesfes in matters of Religion, that are unfatisfied unless they have all exteriour circumflances trimmed up and made pompous for their Religious offices; fuch who cannot pray without a convenient room, and their Devotion is made active only by a wellhuilt Chappel, and they cannot fing Lauds without Church mulick, and too much light diffolves their intention, and too much dark promotes their melancholy: and berause these and the like exteriour Ministeries are good advantages, therefore without them they can do nothing: which certainly is a great intimation and likeness to Immortification. Our Will should be like the Candle of the Eye, without all colour in it felf, that it may entertain the species of all colours from without : and when we lust after mandrakes and deliciousness of exteriour Ministeries, we many rimes are brought to betray our own interest, and prostitute our dearest affections to more ignoble and stranger desires. Let us love all natures, and serve all persons, and pray in all places, and fast without opportunities, and do alms above our power, and set our selves heartily on work, to neglect and frustrate those lower temptations of the Devil, who will frequently enough make our Religion inopportune, if we then will make it infrequent; and will present us with objects enough and slies to disquiet our persons, if our natures be petulant, peevifh, curious, and unmortified.

24. It is a great mercy of God to have an affable, sweet and well-disposed nature, and it does half the work of Mortification for us; we have the less trouble to subdue our Passions, and destroy our Lusts. But then, as those whose natures are morose, cholerick, peevish and lustful, have greater difficulty; so is their vertue of greater excellence, and returned with a more ample reward. But it is in all mens natures as with them who gathered Manna, They that gathered little had no lack, and they that gathered much had nothing over: they who are of ill natures fhall want * no affitance of God's * Nemo aded ferrace to work their cure, though their flesh be longer healing; and they who are mitteer offit, fweetly tempered, being naturally meek and modest, chast or temperate, will find si modealine work enough to contest against their temptations from without, though from within patienten compossibly they may have fewer. Yet there are greater degrees of Vertue and heroical Hor. excellencies, and great rewards to which God hath deligned them by fo fair diffositions; and it will concern all their industry to mortifie their spirit, which though it be malleable and more ductile, yet it is as bare and naked of imagery as the rudest and most iron nature. So that Mortification will be every man's duty: no nature, nor piety, nor wisedom, nor perfection, but will need it, either to subdue a Lust, or a Passion; to cut off an occasion, or to resist a Temptation; to persevere, or to go on; to secure our present estate, or to proceed towards persection. But all men do not

25. For there are some who have great peace, no fightings within, no troubles without, no disputes or contradictions in their spirit. But these men have the peace of tributaries or a conquered people, the gates of their City stand open day and night, that all the Carriages may enter without disputing the pass: the flesh and the spirit dispute not, because the Spirit is there in pupillage or in bonds, and the flesh rides in triumph, with the tyranny and pride and impotency of a semale tyrant. For in the sense of Religion we all are Warriours or Slaves: either our selves are flark dead in trespasses and fins, or we need to stand perpetually upon our guards in continual observation, and in contestation against our Lusts and our Passions; so long denying and contradicting our own Wills, till we will and chuse to do things against our Wills, having an eye always to those infinite satisfactions which shall glorifie our Wills and all our Faculties, when we arrive to that state in which there shall be no more contradiction, but only that our mortal shall put on immortality.

SECT. IX.

26. But as some have a vain and dangerous peace, so others double their trouble by too nice and impertinent scruples, thinking that every Temptation is a degree of Immortification. As long as we live we shall have to do with Enemies. But as this Life is ever a flate of Imperfection, fo the very defign and purpose of Mortification is not to take away. Temptations, but to overcome them: it endeavours to facilitate the work, and secure our condition by removing all occasions it can; but the opportunity of a crime and the folicitation to a fin is no fault of ours, unless it be of our procuring, or finds entertainment when it comes unsent for. To suffer a Temptation is a mifery: but if we then fet upon the Mortification of it, it is an occasion of Vertue; and never is criminal, unless we give confent. But then also it would be confidered, that it is not good offering our felves to fire Ordeal, to confirm our Innocence nor prudent to enter into Battel without need, and to shew our valour: nor safe m procure a Temptation, that we may have the reward of Mortification of it. For Mortification of the spirit is not commanded as a Duty finally resting in it self, or immediately landing upon God's glory, fuch as are acts of Charity and Devotion, Chastity and Justice: but it is the great instrument of Humility and all other Graces: and therefore is to be undertaken to destroy a sin, and to secure a vertuous habit. And befides that to call on a danger is to tempt God, and to invite the Devil. (and no man is fure of a victory:) it is also great imprudence to create a need, that we may take it away again; to drink poison, to make experiment of the antidote: and at the best it is but running back, to come just to the same place again. For he that is not tempted does not fin; but he that invites a Temptation, that he might overcome it, or provokes a Passion, that he may allay it, is then but in the same condition after his pains and his danger. He was not fure he should come so far.

The PRAYER.

Dearest God, who hast framed Man of Soul and Body, and sitted him with Facul-ties and proportionable instruments to serve thee according to all our capacities, let thy Holy Spirit rule and fanctific every power and member both of Soul and Body, that they may keep that beauteous order which in our creation thou didft intend, and to which thou doft restore thy people in the renovations of Grace: that our Assections may be guided by Reason, our Understanding may be enlightned with thy Word, and then may guide and persuade our Will: that we suffer no violent transportation of Passions, nor be overcome by a Temptation, nor consent to the impure solicitations of Lust: that Sin may not reign in our mortal bo. dies, but that both Bodies and Souls may be conformable to the Sufferings of the Holy Jesus: that in our Body we may bear the marks and dying of our Lord, and in our firits we may be humble and mortified, and like him in all his imitable perfections: that we may die to fin, and live to righteousness; and after our suffering together with him in this world, we may reign together with him hereafter. To whom in the unity of the most mysterious Trinity be all glory and dominion and praise for ever and ever. Amen.

SECT. IX.

Of FESUS being Baptized, and going into the Wilderness to be Tempted.

The Baptiline of letus



The Temptation of Jelus

S. MAT. 3.17. This is my beloved Son, in whom I am written Thou shalt worship the Lord well pleafed. In 122 And this himself began to be, the God and him only shall thou sarue !

S MAT 4: 19 And lo, a voice from heaven, faying Get thee behind me Satan For it is

TOW the full time was come, Jefus took leave of his Mother and his Trade, to begin his Father's work, and the Office Prophetical, in order to the Redemption of the World: And when John was baptizing in Jordan, Jesus came to John to be baptized of him. The Baptist had never feen his face, because they had been from their infancy driven to feveral places, defigned to feveral imployments. and never met till now. But immediately the Holy Ghoft inspired S, John with a difcerning and knowing spirit, and at his first arrival he knew him, and did him worship. And when Jefus desired to be baptized, John forbade him, faying, I have need to be baptized of Thee, and comest thou to me? For the Baptilm of John, although it was not a direct instrument of the Spirit for the collation of Grace, neither find we it adminiftred in any form of words, not so much as in the name of Christ to come, as * many * Gabriel, Sodream: (because even after John had baptized, the Pharifees still doubted if he were tus Scoms or; the Messia, which they would not, if in his form of Ministration he had published Christ to come after him; and also because it had not been proper for Christ himself to have received that Baptism whose form had specified himself to come hereaster; neither would it confift with the Revelation which John had, and the confession which he made, to baptize in the name of Christ to come, whom the Spirit marked out to him to be come already, and himself pointed at him with his singer :) yet it was a ceremonious confignation of the Doctrine of * Repentance, which was one great part of the * Acts 19. 4 Covenant Evangelical, and was a Divine Institution; the susception of it was in order resolutor ? tothe fulfilling all righteoulness; it was a fign of Humility, the persons baptized confessed their sins; it was a sacramental disposing to the Baptism and Faith of Christ. But therefore John wondred why the Messias, the Lamb of God, pure and without spot, who needed not the abstersions of Repentance or the washings of Baptism, should de-

SECT.

mand it and of him a finner, and his fervant. And in the Hebrew Gospel of S. Mar-

Suaff, ad or then which the Nazarens used at Berwa (as S. Hierom reports) these words are added-The Mother of the Lord and his Brethren Said unto him, John Baptist baptizeth to the Re. million of lins. Let us go and be baptized of him. He faid unto them, What have I finned that Dial. 2. advert I Bould on and he haptized of him?] And this part of the Story is also told by Julia Marter. But felus wanted not a proposition to consign by his Baptism proportionable enough to the analogy of its inftitution: for as others professed their return towards Innocence, fo he avowed his perfeverance in it. And though he was never called in Scripture [a Sinner.] yet he was made Sin for us; that is, he did undergo the shame and the punishment : and therefore it was proper enough for him to perform the Sacrament of Sinners.

"Εξασήξου ή κή διοβεσόσεν (Ιουθές) έν αιστός διστρονισόσειας Βιστελίας χερίων Έχου η καθιάς-σειας το επό αυτικαθορίες β΄ 250°- ολυ. Υπο Ιουδονρικό πασερστερίους χριμέν τασ-γεριμών σασερστερίους Clem. Confirt. April. 1. 7, 1. 23.

2. But the Holy Jesus, who came (as himself in answer to the Baptists question profeffed) to fulfill all righteouf nell, would receive that Rite which his Farher had instituted in order to the manifestation of his Son. For although the Baptist had a glimpse of him by the first irradiations of the Spirit; yet Tohn professed. That he therefore came baptizing with water, that Icfus might be manifelled to Ifrael: and it was also a fign given to the Bantill himself that on whomseever he saw the Spirit descending and remaining, he is the person

that baptizeth with the Holy Ghoft. And God chose to actuate the delign at the waters of Fordan, in great and religious affemblies convened there at John's Baptism; and therefore Telus came to be baptized and by this Baptilm became known to John; who as before he gave to him an indifcriminate tellimony, so now he pointed out the perfon in his Sermons and Discourses, and by calling him the * Lamb of God prophesied of *Symbolium fup his Paffion, and preached him to be the World's Redeemer, and the Sacrifice for mankind. He was now manifest to I frael; he confirmed the Baptism of John; he fanctified the water to become facramental and ministerial in the remission of fins: he by a real event declared, that to them who should rightly be baptized the Kingdom of Heaven should certainly be opened; he inserted himself by that Ceremony into the fociety and participation of holy people, of which Communion himfelf was Head and Prince; and he did in a symbol purific Humane nature, whose stains and guilt he had

μέγα. Evang.

Just. Mart.

3. As foon as John had performed his Ministery, and Jesus was baptized, he prayed, and the heavens were opened, and the air clarified by a new and * glorious light, and the * globe on the neavern were opened, and the attention of a few and giointois light, and the extracted by Holy Ghoft in the manner of a Dove alighted upon his Sacred head, and God the Father retweeter gave a write from Heaven, faying, Thou art my beloved Son, in whom I am well pleafed, gave a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased, This was the inauguration and proclamation of the Miffin, when he began to be the great Prophet of the New Covenant. And this was the greatest meeting that ever was upon Earth, where the whole Cabinet of the mysterious Trinity was opened and shewn, as much as the capacities of our present imperfections will permit; the Sea ortion of the first which is a Dove; but the First kept his primitive state: and as to the Israelites he gave notice Mark 1.10. by way of caution, Te saw no shape, but ye heard a voice; so now also God the Father gave testimony to his Holy Son, and appeared only in a voice; with the motion of the same state. * might offest-cond Person in the veil of Humanity, the Third * in the shape, or with the motion of

Luke 3. 22.

4. When the Rite and the Solomnity was over, Christ ascended up out of the waters, cap. 17. de glo- and left so much virtue behind him, that, as Gregorius Turonensis reports, that creek of the River where his Holy body had been baptized was indued with a healing quality, and a power of curing Lepers that bathed themselves in those waters, in the faith and with invocation of the holy Name of Jesus. But the manifestation of this power was not till afterwards, for as yet Jesus did no Miracles.

5. As foon as ever the Saviour of the World was baptized, had opened the Heavens, which yet never had been opened to Man, and was declared the Son of God, Fefus was by the Spirit driven into the Wilderness; not by an unnatural violence, but by the efficacies of Inspiration, and a supernatural inclination and activity of resolution: for it was the Holy Spirit that bare him thither; he was led by the good Spirit to be tempted by the evil. Whither also he was pleased to retire, to make demonstration that even in an active life, fuch as he was defigned to and intended, some recelles and temporary dimiffions of the world are most expedient, for such persons especially whose office is Prophetical; and for inftitution of others, that by such vacancies in prayer and contemplation they may be better enabled to teach others when they have in fuch retirements conversed with God.

6 In the Defart, which was four miles from the place of his Baptism, and about twenty miles from Jerusalem, as the common computations are, he did abide forty days and forty nights; where he was perpetually diffurbed and affaulted with evil foirits, in the midft of wild beafts, in a continual fast, without eating bread or drinking water, And the Angels ministred to him, being Messengers of comfort and suffentation fent from his Father for the support and service of his Humanity, and imployed in relifting and discountenancing the affaults and temporal hostilities of the spirits of

7. Whether the Devils appeared in any horrid and affrighting shapes is not certain: but it is more likely, to a person of so great Saucrity and high designation they would appear more Angelical and immaterial, in representments intellectual, in words and Idea's temptations and inticements; because Jesus was not a person of those low weakneffes to be affrighted or troubled with an ugly phantalm, which can do nothing but abuse the weak and imperfect conceptions of persons nothing extraordinary. And this was the way which Satan or the Prince of the Devils took, whose Temptations were referved for the last affault, and the great day of trial. For at the expiration of his forty days, Jesus being hungry, the Tempter invited him only to eat bread of his own providing, which might refresh his Humanity, and prove his Divinity; hoping that his hunger, and the defire of convincing the Devil, might tempt him to eat before the time appointed. But Jesus answered, It is written, Man shall not live by Bread alone. but by every word that proceeds out of the mouth of God: meaning that in every word of God, whether the Commandment be general or special, a promise is either expressed or implied of the supply of all provisions necessary for him that is doing the work of God. And that was the present case of Jesus, who was then doing his Father's work; and promoting our interest, and therefore was fure to be provided for: and therefore foare we.

8. The Devil, having failed in this affault, tries him again, requiring but a demon-8. The Devil, naving lance in this and in the saladit, the saladit, the saladit, the saladit again, regarding the Son of God. He fets him upon the battlement of the Temple, * True por, and invites him to throw himself down, upon a pretence that God would send his Angels to a nine of the saladit prekeep his Son; and quotes Scripture for it. But Jefus understood it well; and though ar are listhe was secured of God's protection, yet he would not tempt God, nor solicite his Pro. Myor Casher. vidence to a dereliction by tempting him to an unnecessary conservation. This assault was filly and weak. But at last he unites all his power of strategem, and places the Holy Jesus upon an exceeding high mountain, and by an Angelical power draws into one an admirable Map of beauties, and represents it to the eyes of fefus, saying, that all readdaughe that was put into his power to give, and he would give it him, if he would fall down and analy of all as worship him. But then the Holy Lamb was angry as a provoked Lion, and commanded actional him away, when his temptations were violent, and his demands impudent and blacphemous. Then the Devil leaveth him, and the Angels came and ministred unto him, bringing fuch things as his necessities required; after he had by a forty-days Fast done penance for our fins, and configned to his Church the Doctrine and Discipline of Fasting inorder to a Contemplative life, and the refifting and overcoming all the Temptations and allurements of the Devil, and all our ghoffly enemies.

Ad SECT. IX.

Considerations upon the Baptizing, Fasting, and Temptation of the Holy FESUS by the Devil.

Hen the day did break, and the Baptist was buse in his offices, the Son of Righteouliness soon entred upon our Hemisphere: and after he had lived a life of darkness and silence for thirty years together, yet now that he came to do the greatest work in the World, and to minister in the most honourable Embassie, he would do nothing of fingularity, but fulfil all righteous ness, and satisfie all Commands, and joyn in the common Rites and Sacraments, which all people innocent or penitent did undergo.either as deleteries of Sin, or instruments of Grace. For so he would need be baptized by his servant: and though he was of Purity sufficient to do it, and did actually by his Baptism purise the Purisier, and fanctifie that and all other streams roa holv ministery and effect; yet he went in, bowing his head like a finner, uncloathing himself like an impersect person, and craving to be washed, as if he had been crusted with an impure Leprofie. Thereby teaching us to submit our selves to all thoses Rives which he would institute : and although some of them be, like the baptism of Folia iovned with confession of sins and publication of our infirmities; yet it were better for us to lay by our loads, and wash our ulcers, than by concealing them, out of vainer defires of impertinent reputation, cover our disease till we are heart-sick and die. But when so holv a person does all the pious Ministeries of the more imperfect, it is a demonftration to us, that a life common and ordinary, without affectation or fingularity is the most prudent and safe. Every great change, every violence of fortune, all cminencies and unevennesses whatsoever, whether of person or accident or circumstance puts us to a new trouble, requires a diffinct care, creates new dangers, objects more temptations, marks us out the object of envy, makes our standing more insecure, and our fall more contemptible and ridiculous. But an even life spent with as much rigour of duty to God as ought to be, yet in the same manner of Devotions, in the susceptions. tion of ordinary Offices, in bearing publick burthens, frequenting publick affemblies performing offices of civility, receiving all the rights of an established Religion, complying with national Customs and hereditary Solemnities of a people, in nothing difquieting publick peace, or diffelifhing the great inflruments of an innocent communion, or diffolving the circumstantial ligaments of Charity, or breaking Laws, and the great relations and necessitudes of the World, out of fancy or singularity, is the best way to live holily, and fafely and happily; fafer from fin and envy, and more removed from trouble and temptation. 2. When Jesus came to John to be baptized, John out of humility and modesty re.

fused him: but when Jesus by reduplication of his desire, fortifying it with a command, made it in the Baptist to become a Duty, then he obeyed. And so also did the Primitive Clerks refuse to do offices of great dignity and highest ministery, looking through the honour upon the danger, and paffing by the Dignity they confidered the charge of the Cure, and knew that the eminency of the Office was in all fenses insecure to the person; till by command and peremptory injunction of their Superiours it was put past a dispute, and became necessary, and that either they must perish instantly in the ruines and precipices of Disobedience, or put it to the hazard and a fair venture for a brighter crown or a bigger damnation. I wish also this care were entailed and did descend upon all Ages of the Church. For the ambitious seeking of Dignities and Prelacies Ecclefiaftical is grown the Peft of the Church, and corrupts the Salt it felf, and extinguishes the Lights, and gives too apparent evidences to the world that neither the end is pure, nor the intention fanctified, nor the person innocent; but the purpose ambitious or covetous, and the person vicious, and the very entrance into Church offices is with an impure torch, and a foul hand, or an heart empty of the affections of Religion, or thoughts of doing God's work. I do not think the present Age is to be treated with concerning denying to accept rich Prelacies and pompous Dignities : but it were but reasonable that the main intention and intellectual design should be to appreciate and esteem the Office and imployment to be of greatest consideration. It is lawful to defire a Bishoprick, neither can the unwillingness to accept it be, in a prudent account, adjudged the aptest disposition to receive it, (especially if done in * ceremony, just in the instant of their entertainment of it, and possibly after a long ambition:) but yet it were well if we remember that fuch defires must be fanctified with holy care and diligence in the Office. For the hony is guarded with thousands of little sharp stings and dangers; and it will be a fad account, if we be called to audit for the crimes of our Diocese after our own Talleys are made even: and he that believes his own load to be big enough, and trembles at the apprehension of the horrours of Dooms-day, is not very wife if he takes up those burthens which he sees have crushed their Bearers, and presses his own shoulders till the bones crack, only because the bundles are wrapt in white linen, and bound with filken cords. He that defires the Office of a Bifbop, defires a good work, faith S. Paul : and therefore we must not look on it for the fair-spreading Sails and the beauteous Streamers which the favour of Princes hath put to it, to make it fail fairer and more secure against the dangers of secular discomforts; but upon the Burthen it bears. Prelacy is a good work, and a good work well done is very honourable, and shall be rewarded : but he that considers the

infinite dangers of miscarrying, and that the loss of the Ship will be imputed to the Pilot may think it manytimes the fafelf course to put God or his Superiours to the charge of a Command before he undertakes such great Ministeries. And he that enters in by the force of Authority, as he himself receives a testimony of his worth and appeals to the imployment, so he gives the world another, that his fearch for it was not criminal, nor his person immodest; and by his weighty apprehension of his dangers he will consider his work, and obtain a grace to do it diligently, and to be accepted graciously. And this was the modesty and prudence of the Baptist.

3. When Jesus was Baptized, he prayed, and the heavens were opened. External Rites of Divine Institution receive benediction and energy from above, but it is by the mediation of Prayer. * For there is nothing ritual, but it is also joyned with something mo. * 1 Cor. 10.17. ation of Prayer. For the constraint and persons capable of the use of Reason; that we may &c. raijand required on the part of Religion are works & Graces too; God therefore re- Gal. 3, 14, 27 oniring us to do fomething, not that we may glory in it, but that we may estimate the (Corner, 13) Grace, and go to God for it in the means of his own hallowing. Naaman had been flu-March, 3, 3, 6 pid, if, when the Prophet bad him wash seven times in Jordan for his cure, he had not confessed the cure to be wrought by the God of Israel and the ministers of his Propher, but had made himself the Authour, because of his obedience to the enjoyned condition : and it is but a weak fancy, to derogate from God's grace, and the glory and rhe freedom of it, because he bids us wash before we are cleanted, and pray when we are washed, and commands us to ask before we shall receive. But this also is true from this instance, that the external rite of Sacrament is so instrumental in a spiritual Grace: that it never does it but with the conjunction of fomething moral. And this truth is of Julin. Mart. that it never does it but with the conjunction of fortering moral. And this right is of dist. Enfets for great per swalion in the Greek Church, that the mystery of Confectation in the vene- Emil. Som. 5. rable Eucharift is amongst them attributed not to any mystical words and secret ope & Pashb.s. Aurations of fyllables, but to the efficacy of the prayers of the Church, in the just imita gull. 3. 6. 4 tion of the whole action and the rire of Institution. And the purpose of it is, that we might secure the excellency and holiness of such predispositions and concomitant Graces, which are necessary to the worthy and effectual susception of the external

4. After the Holy Jesus was baptized, and had prayed, the Heavens opened; the Holy Lod Christian Ghoss descended, and a voice from Heaven proclaimed him to be the Son of God, and one terror, well in whom the Father was well pleased. And the same oint ment that was call upon the head higher grait. of our High Priest, went unto his beard, and thence fell to the borders of his garment fation est, quifor as Christ our Head felt these effects in manifestation, so the Church believes God crum unda redoes to her and to her meanest children in the susception of the holy Rite of Baptism generatricis jain right, apt and holy dispositions. For the Heavens open too upon us, and the Holy regai calellis. Ghost descends to fanctifie the waters, and to hallow the Catechumen, and to pardon Beda in Matt. the passed and repented fins, and to consign him to the inheritance of sons, and to put him to on his military girdle, and give him the Sacrament and oath of fidelity. For all this is on in military girote, and give minitary and contain a summary girote, and give minitary on moderstood to be meant by those frequent expressions of Scripture, calling Baptism the Eph. 5, 26.

Lawer of Regeneration, Illumination, a Washing away the silth of the siefly, and the Answer Heb. 10.32.

of a good conscience, a being buried with Christ, and many others of the like purpose and 1 new from the containing the containin

fignification. But we may also learn hence facredly to esteem the Rites of Religion, which he first fanctified by his own personal susception; and then made necessary by his own inflitution and command, and God hath made to be conveyances of bleffing

and ministeries of the Holy Spirit.

5. The Holy Ghost descended upon Jesus in the manner or visible representment of a Dove: either in similitude or figure, which he was pleased to assume, as the Church more generally hath believed; or at least he did descend like a Dove, and in his robe of fire hovered over the Baptist's head, and then fate upon him, as the Dove uses to sit upon the house of her dwelling; whose proprieties of nature are pretty and modest Hieroglyphicks of the duty of spiritual persons, which are thus observed in beth Philosophies. The Dove fings not, but mourns; it hath no * gall, strikes not with its bill, hath no crooked talons, & forgets its young ones foonest of any the inhabitants of the air. And * Scil. in held the establishment of the Holy Spirit are symbolical in all the sons of Sanctification. For the tent in intelligence voice of the Church is fad in those accents which express her own condition. But as the Dove is not fo fad in her breast as in her note: so neither is the interiour condition of the Church wretched and miserable; but indeed her Song is most of it Elegy within her own walls, and her condition looks fad, and her joys are not pleafures in the publick estimate, but they that afflict her think her miserable, because they know not the sweetnesses of a holy peace and serenity which supports her spirit, and plains the

08

AdSECT. IX.

heart under a rugged brow, making the Soul festival under the noise of a Threne and fadder groanings. But the Sons of confolation are also taught their Duty by this Anparition; for upon whomfoever the Spirit descends, he teaches him to be meek and charitable, neither offending by the violence of hands, or loofer language. For the Dove is inoffensive inbeak and foot, and feels no diffurbance and violence of passions when its dearest interests are destroyed: that we also may be of an even spirit in the faddeft accidents, which usually discompose our peace. And however such symbolicat intimations receive their efficacy from the fancy of the contriver: yet here, whether this apparition did intend any fuch moral representment or no, it is certain, that where ever the Holy Spirit does dwell, there also Peace and Sanctity, Meckness and Charity, a mortified will and an active dereliction of our defires do inhabit. But besides this hieroglyphical representment, this Dove, like that which Noah sent out from the Ark, did aptly fignifie the World to be renewed, and all to be turned to a new creation, and God hath made a new Covenent with us, that, unless we provoke him, he will never destroy us any more.

6. No sooner had the voice of God pronounced Jesus to be the well beloved Son of God, but the Devil thought it of great concernment to attempt him with all his malice andhisart. And that is the condition of all those whom God's grace hath separated from the common expectations and focieties of the world. And therefore the Son of Sirach gave good advice, My son, if thou come to serve the Lord, prepare thy Soul for temptation. For not only the Spirits of darkness are exasperated at the declension of their own King. dom; but also the nature and conflitution of Vertues and eminent Graces, which holv persons exercise in their lives, is such as to be easily assaled by their contraries, apt to be leffened by time, to be interrupted by wearinefs, to grow flat and infinid by tediouf. ness of labour, to be omitted and grow infrequent by the impertinent diversions of society & fecular occasions: so that to rescind the ligaments of Vice made firm by nature and evil habits, to acquire every new degree of Vertue, to continue the holy fires of zeal in their just proportion to overcome the Devil, and to reject the invitations of the World. and the lofter embraces of the Flesh, we are the proper employment of the sons of God, is a perpetual difficulty, and every possibility of prevaricating the strictness of a Duty is a Temptation, and an infecurity to them who have begun to ferve God in hard battels. 7. The Holy Spirit did drive Jesus into the wilderness, to be tempted by the Devil. And

though we are bound to pray instantly that we fall into no Temptation : yet if by Divine permission, or by an inspiration of the Holy Spirit, we be engaged in an action or course of life that is full of Temptation, and empty of comfort, let us apprehend it as an issue of Divine Providence, as an occasion of the rewards of Diligence and Patience, as an inftrument of Vertue, as a defignation of that way in which we must glorifie God; but no argument of disfavour, fince our dearest Lord the most Holy Jesus, who could have driven the Devil away by the breath of his mouth, yet was by the Spirit of his Father permitted to a trial and molestation by the Spirits of Darkness. And James t. 2, 3. this is S. James's counsel, My brethren, count it all joy when ye enter into divers temptations, knowing that the trial of your Faith worketh Patience. So far is a bleffing, when the Spirit is the instrument of our motion, and brings us to the trial of our Faith : but if the Spirit leaves us, and delivers us over to the Devil, not to be tempted, but to be abused and ruined, it is a sad condition, and the greatest instance of their inselicity whom the Church upon fufficient reason and with competent authority delivers over to Satan, by the infliction of the greater Excommunication.

8. As foon as it was permitted to the Devil to tempt our Lord, he, like fire, had no power to suspend his act, but was as entirely determined by the fulness of his malice as a natural agent by the appetites of nature : that we may know to whom we owe the happinesses of all those hours and days of peace in which we sit under the trees of Paradife, and fee no ferpent encircling the branches, and prefenting us with fair fruit to ruine us. It is the mercy of God we have the quietness of a minute: for if the Devil's chain were taken off, he would make our very beds a torment, our tables to be a snare, our sleeps phantastick, luftful and illusive, and every sense should have an object of delight and danger, an Hyana to kifs, and to perish in its embraces. But the Holy Jesus having been assaulted by the Devil, and felt his malice by the experiments of Humanity, is become so merciful a High Priest, and so sensible of our sufferings and danger, by the apprehensions of compassion, that he hath put a hook into the nostrils of Leviathan: and although the reliques of seven Nations be in our borders and fringes of our Countrey, yet we live as fafe as did the Ifraelites, upon whom fometimes an inroad and invasion was made, and sometimes. they

they had rest forty years; and when the storm came, some remedy was found out by his grace by whole permiffion the tempest was stirred up. And we find many persons who in seven years meet not with a violent temptation to a crime, but their battels are against impediments and retardations of improvement: their own rights are not directly questioned, but the Devil and Sin are wholly upon the desentive. Our duty here is an act of affection to God, making returns of thanks for the protection, and of duty to secure and continue the favour. o. But the design of the Holy Ghost being to expose Jesus to the Tempration, he

and Temptation in the Wilderness.

arms himfelf with Fasting, and Prayer, and Baptism, and the Holy Spirit, against the day of battel. He continues in the Wilderness forty days and forty nights without meat or drink, attending to the immediate addresses and colloquies with God, not suffering the interruption of meals, but representing his own and the necessities of all mankind with fuch affections and inflances of spirit; love and wisdom, as might express the excellency of his person, and promote the work of our Redemption: his conversation being in this interval but a resemblance of Angelical per-* ESS 57ar 4 ndes O religios (16, 1671 00)

religios differencia Industria anciente distanta di

ligarian, direce 30 gr. n destinana gi recursi

relia diciente innegara, in continua gi recursi

relia diciente innegara, in continua gi recursi

relia diciente innegara, in continua di religio di

religio di Anti Str. di la religio di desdicionali di

registico del Anti- strandi a religio di distanta di

registico del Anti- strandi a religio di distanta di

recursio di Anti- strandi a religio di distanta di

recursio di Anti- strandi a religio di

recursio di Anti- strandi a religio di

recursio di Anti- strandi a religio di

recursio di fection, and his * Fasts not an instrument of Mortificarion, for he needed none, he had contracted no stain from his own nor his Parents acts; neither do we find that he was at all hungry, or afflicted with his abstinence. till after the expiration of forty days. He was afterwards an hun-Tols avlikendiois manaier un to unous habar 3, F. Adeu, a) roindy Jugody Tois of Survious ne brakois, agail (8 Tote, a) ei Hennis Cuay saile. gry (faid the Evangelift;) and his abstinence from meat

might be a defecation of his faculties, and an opportunity Cyril, Hierof, Carech. 3. of Prayer: but we are not fure it intended any thing elfe. But it may concern the prudence of Religion, to fnatch at this occasion of duty so far as the inftance is imitable, and in all violences of Temptation to fast and pray; Prayer being a rare antidote against the poison, and Fasting a convenient disposirion to intenfe, actual and undiffurbed Prayer. * And we may remember also that we have been baptized, and confign'd with the Spirit of God, and have received the western will adoption of Sons, and the graces of Sanctification in our Baptisms, and had then the To Battle page 6 adoption of Sons, and the graces of Sanctineation in our Dapritins, and that their tries applies of feed of God put into us, and then we put on Chrift, and entring into battel put on Alas & wagethe whole armour of Righteousness; and therefore we may by observing our sissees cann the whole armour of Righteouthers, and therefore to hay by observing out shows a firength gather also our duty and greatest obligation, to fight manfully, that we 3/8/3/2 04 may triumph glorioufly.

ાય ભરૂરા ઉત્પાસ કુંત , તું પ્રશુપત્રીનું ફુંબરો કીને તે ફુંબર્જાનું કુંબર, કુંપાલ કુંબરાં કુંબર કુંબર

10. The Devil's first Temptation of Christ was upon the instances and first necessities of Nature. Christ was hungry, and the Devil invited him to break his fast upon the expence of a Miracle, by turning the stones into bread. But the answer fesus made was fuch as taught us, fince the ordinary providence of God is sufficient for our provifion or fupport, extraordinary ways of fatisfying necessities are not to be undertaken : but God must be relied upon, his time attended, his manner entertained, and his meafure thankfully received. Fesus resused to be relieved, and denied to manifest the Divinity of his Person, rather than he would do an act which had in it the intimation of a diffident spirit, or might be expounded a disreputation to God's Providence. And therefore it is an improvident care and impious security to take evil courses and use vile instruments to furnish our Table, and provide for our necessities. God will certainly give us bread: and till he does, we can live by the breath of his mouth, by the Word of God, by the light of his countenance, by the refreshment of his Promises. For if God gives not provisions into our granaries, he can feed us out of his own, that is, out of the repositories of Charity. If the flesh-pots be removed, he can also alter the appetite; and when our stock is spent, he can also lessen the necessity : or if that continues, he can drown the sense of it in a deluge of patience and resignation. Every word of God's mouth can create a Grace, and every Grace can supply two necessities, both of the body and the Spirit; by the comforts of this to support that, that they may bear each other's burthen, and alleviate the pressure.

11. But the Devil is always prompting us to change our Stones into Bread, our fadnesses into sensual comfort, our drinesses into inundations of fancy and exteriour fweetnesses: for he knows that the ascetick Tables of Mortification, and the stones of the defart, are more healthful than the fulnesses of voluptuousness, and the corn of the valleys. He cannot endure we should live a life of Austerity or Self-denial.

TOI

Ad SECT. IX.

4. cap. Matt.

If he can get us but to satisfie our Senses, and a little more freely to please our natural defires, he then hath a fair Field for the Battel: but fo long as we force him to fight in hedges, and morafles, encircling and crowding up his ftrengths into disadvantages, he our frone-walls, our hardnesses of Discipline and rudenesses of Mortification, we can with more facilities repel his flatteries, and receive fewer incommodities of foirie But thus the Devil will abuse us by the impotency of our natural defires; and there fore let us go to God for fatisfaction of our wishes. God can, and does, when it is good for us, change our stones into bread: for he is a Father so merciful, that if me ask him a Fish, he will not give us a Scorpion; if we ask him Bread, he will not offer us a Stone: but will fatisfie all our defires by ministrations of the Spirit, making stones to become our meat, and tears our drink: which although they are unpleasant and harsh ronarural appetites; vet by the operation and influences of God's Holy Spirit they

are made instruments of health, and life, and Salvation.

12. The Devil, perceiving Jesus to be a person of greater eminency and personion than to be moved by fenfual and low defires, makes a fecond affault by a Temptation fomething more spiritual, and tempts him to Presumption and indiscreet considence. to a throwing himself down from the pinnacles of the Temple, upon the stock of Predestination. that God might secure him by the ministery of Angels, and so prove his being the Son of God, And indeed it is usual with the Devil, when severe persone have fo much mortified their lower appetites that they are not eafily overcome by an invitation of carnality or intemperance, to flir them to opinions of their own Sanclity. and make their first escaping prove their second and greater dangers. But that the Devil should persuade Fesus to throw himself down because he was the Son of God, was an invitation to no purpose, fave only that it gave occasion to this truth. That God's Providence secures all his sons in the ways of Nature, and while they are doing their duty: but loves not to be tempted to acts unreasonable and unnecessary. God will protect his servants in or from all evils happing without their knowledg, or against their will; but not from evils of their own procuring. Heron, an inhabitant of the Defart: fuffered the fame Temptation, and was overcome by it; for he died with his fall finfully and ingloriously. For the careffes of God's love to his Saints and fervants are security against all but themselves. The Devil and all the World offer to do them mischief; but then they shall be safe, because they are innocent; if they once offer to do the same to themselves, they lose their Protection, because they lost their Prudence and their Charity. But here also it will concern all those who by their eminent imployment and greater ministeries in Ecclesiasticals are set upon the pinnacle of the Temple. to take care that the Devil tempt not them to a precipice; a fall from fo great a height will break the bones in pieces: and yet there also the station is less firm, the posture most uneasie, the prospect vertiginous, and the Devil busic and desirous to thrust us headlong,

13. S. Hierom here observes well, the Devil intending mischief to our Bleffed Saviour, invited him to cast himself down. He may persuade us to a fall, but cannot precipitate us without our own act. And it is an infinite mercy in God, that the Devil who is of malice infinite, is of fo restrained and limited a power, that he can do us no ghostly disadvantage, but by perswading us to do it our selves. And then it will be a frange imprudence, to lay violent and unreasonable hands on our selves, and do that mischief which our strongest and most malicious Adversary cannot; or to be invited by the only Rhetorick of a Dog's barking, to come near him, to untie his chain, to unloofe his muzzle, for no other end but that we may be bitten. Just fuch a fool is

every person that consents to the Temptations of the Devil.

14. By this time the Devil began to perceive that this was the Son of God and defigured to be the King of all the World, and therefore refolved for the last assault to profer him the Kingdoms of the World; thinking Ambition more likely to ruine him, because he knew it was that which prevailed upon himself, and all those fallen Stars, the Angels of Darkness. That the Devil told a lie it is most likely, when he said he had power to dispose the Kingdoms of the World: for originally and by proper inherent right God alone disposes all Governments. But it is also certain, that the Devil is a person capable of a delegate imployment in some great mutation of states; and many probabilities have been observed by wife personages, persuading that the Grandeur of the Roman Empire was in the degrees of increment and decrement permitted to the power and managing of the Devil; that the greatness of that Government, being in all appearance full of advantage to Satan's Kingdom, and imployed for the dif-improvement of the weak beginnings and improbable increase of Christianity, might give luftre and demonstration to it that it came from God, fince the great

permissions of power made to the Devil, and acted with all art and malice in defiance of the Religion, could produce no other effect upon it but that it made it grow greater; and the greatness was made more miraculous, fince the Devil, when his chain was off. fain would, but could not suppress it.

15. The Lamb of God, that heard him with patience tempt him to do himfelf a mifchief, and to throw himself headlong, could by no means endure it when he tempted to a direct dishonouring of God. Our own injuries are opportunities of patience: but when the glory of God and his immediate Honour is the question, then is the occasion and precise minute for the flames of a clear-shining and unconsuming Zeal. But the care of God's Glory had fo filled and imployed all the Faculties of Fefus, that he takes no notice of the offer: and it were well also that we had fewer opinions of the lustre of worldly dignities; or at leaft, that we, in imitation of our Bleffed Mafter, should refuse to accept all the World, when it is to be bought of the Devil at the expence of a deadly fin. For that Government cannot be very honourable that makes us flaves to the worlf of Tyrants: and all those Princes and great personages who by injury and uffirmation poffess and invade others rights, would do well to confider, that a Kingdom

is too dearly paid for, if the condition be first to worship the Devil.

16. When the Devil could do no good, he departed for a time. If he could ever have spied a time of returning, he wanted not will nor malice to observe and use it. And although Jefus was a person without danger; yet I doubt not but the Holy Ghost described that circumstance, that we should not have the securities of a deep peace when we have had the fuccess of conquerors; for a surprise is most full of horrour, and of more certain ruine: fo that we have no fecurity, but a perpetual observation: that, together with the grace of God, (who takes care of all his fervants, and will drive away the Tempter when he pleases, and help us always when we need,) is as great an argument for our confidence, and encouragement to our prayers and address to God, as it is fafety to our person, and honour to our victory. And let us account it our honour that the trials of Temptation, which is the greatest sadness of our condition, are hallowed by the Temptation of Jesus, and our condition assured by his assistences, and the affiftences procured by our Prayers most easily upon the advantage of his sufferings and compassion. And we may observe that Poverty, Predestination and Ambition are the three quivers from which the Devil drew his arrows which (as the most likely to prevail) he shot against Christ. But now he shot in vain, and gave probation that he might be overcome: our Captain hath conquered for himself and us. By these instances we fee our danger, and how we are provided of a remedy.

The PRAYER.

Holy Jesus, who didst fulfil all Righteousness, and didst live a life of evenness and obedience and community, Submitting thy self to all Rites and Sanctions of Divine ordinance; give me grace to live in the fellowship of thy holy Church, a life of Piety, and without lingularity, receiving the sweet insluence of thy Sacraments and Rites, and living in the purities and innocencies of my first Sanctification. I adore thy goodness infinite, that thou hast been pleased to wash my Soul in the Laver of Regeneration, that thou hast consigned me to the participation of thy favours by the holy Eucharift. Let me not return to the infirmities of the Old man, whom thou hast crucified on thy Cross, and who was buried with thee in Baptism; nor renew the crimes of my finful years, which were fo many recessions from Baptismal purities: but let me ever receive the emissions of thy Divine Spirit, and be a Son of God, a partner of thine immortal inheritance; and when thou feeft it needful, let me receive testimony from Heaven, that I am thy fervant and thy child. And grant that I may fo walk, that I neither disrepute the honour of the Christian Institution, nor stain the whitenesses of that Innocence which thou didst invest my Soul withal when I put on the Baptismal Robe, nor break my holy Vow, nor lose my right of Inheritance which thou hast given me by promise and grace: but that thou mayest love me with the love of a Father, and a Brother, and a Husband, and a Lord, and I serve thee in the communion of Saints, in the susception of Sacraments, in the actions of a holy life, and in a never-failing love or uninterrupted Devotion; to the glory of thy Name, and the promotion of all those Ends of Religion which thou hast designed in the excellent Occonomy of Christianity. Grant this, Holy Jelus, for thy mercy's fake, and for the honour of thy Name, which is and shall be adored for ever and ever. Amen.

Discourse V.

Of Temptation.

OD, who is the Fountain of good, did chuse rather to bring good out of evil,

than not to suffer any evil to be: not only because variety of accidents and natures do better entertain our affections and move our spirits, who are transported and fuffer great impressions by a circumstance, by the very opposition and accidental lustre and eminency of contraries; but also that the glory of the Divine Providence in turning the nature of things into the defigns of God might be illustrious, and that we may in a mixt condition have more observation, and after our danger and our labour may obtain a greater reward. For Temptation is the opportunity of Vertue and a Crown: God having disposed us in such a condition, that our Vertues must be difficult, our inclinations averse and corrigible, our avocations many, our hostilities bitter, our dangers proportionable; that our labour might be great, our inclinations suppressed and corrected, our intentions be made actual, our enemies be resisted, and our dangers pass into security and honour, after a contestation, and a victory, and a perseverance. * Erres, mi fra- It is every man's case: * Trouble is as certainly the lot of our nature and inheritance, rer, erras, fe pue and we are fo fure to be tempted, that in the deepest peace and silence of spirit oftentimes is our greatest danger: not to be tempted is sometimes our most subtle Temptation, It is certain then, we cannot be fecure, when our Security is our enemy: but therefore we must do as God himself does, make the best of it, and not be sad at that which is the publick portion and the case of all men, but order it according to the intention. place it in the eye of vertue, that all its actions and motions may tend thither, there to be changed into felicities. But certain it is, unless we first be cut and hewn in the mountains, we shall not be fixed in the Temple of God; but by incision and contufions our roughnesses may become plain, or our sparks kindled, and we may be either for the Temple or the Altar, spiritual building or holy fire, something that God shall delight in: and then the Temptation was not amiss.

2. And therefore we must not wonder that oftentimes it so happens, that nothing will remove a Temptation, no diligence, no advices, no labour, no prayers: not because these are inessectual, but because it is most fit the Temptation should abide for ends of God's deligning. And although S. Paul was a person whose prayers were likely to be prevalent, and his industry of much prudence and efficacy toward the drawing out of his thorn; yet God would not do it, but continued his war, only promiting to 2 Cor. 12.9. fend him fuccour, My grace is sufficient for thee: meaning, he should have an enemy to try his spirit and improve it, and he should also have God's grace to comfort and support it; but as without God's grace the Enemy would fpoil him, fo without an Enemy God's grace would never fwell up into glory and crown him. For the carefles of a pleasant Fortune are apt to swell into extravagancies of spirit, and burst into the dissolution of manners; and unmixt Joy is dangerous: but if in our fairest flowers we spie a Locust, or feel the uneasiness of a Sack-cloth under our fine Linnen, or our Purple be ticd with an uneven and a rude Cord; any little trouble, but to correct our wildnesses, though it be but a Death's head served up at our Feasts, it will make our Tables fuller

> weakness of dispersion, to the union and strength of a sober recollection. 3. Since therefore it is no part of our imployment or our care to be free from all the attempts of an enemy, but to be fafe in despite of his hostility; it now will concern us to inform our selves of the state of the War in general, and then to make provisions and to put on Armour accordingly.

> of health, and freer from snare, it will allay our spirits, making them to retire from the

4. First, S. * Cyprian often observes, and makes much of the discourse, that the Devil, when he intends a Battery, first views the Strengths and Situation of the place. His sense drawn out of the cloud of an Allegory is this: The Devil first considers the constitution and temper of the person he is to tempt; and where he observes his natural inclination apt for a Vice, he prefents him with objects, and opportunity, and arguments fitting to his caitive disposition; from which he is likely to receive the smaller opposition, lince there is a party within that desires his intromission. Thus to Lustful parties he represents the softer whispers of the spirit of Fornication; to the Angry and revengeful he offers to confideration the fatisfactions and content of a full revenge and the emissions of anger; to the Envious he makes Panegyricks of our Rivals. and swells our fancies to opinion, our opinion to felf-love, felf-love to arrogance, and these are supported by contempt of others, and all determine upon Envy, and expire in Malice. Now in these cases, when our natures are caltive and unhandsome it were good we were conscious of our own weaknesses, and by special arts and strengths of Mornis. cation fortifie that part where we are apt and exposed to danger : we are sure enough to meet a Storm there, and we also are likely to perish in it, unless we correct choice aversenesses and natural indispositions, and reduce them to the evennesses of Vertue.or the affections and moderation of a good nature. Let us be fure that the Devil take not a helve from our own branches to fit his axe, that fo he may curthe tree down. And certainly he that does violence to his nature, will not be easie to the entertainment of

affections preternatural and violent.

Ad SECT. IX.

5. Secondly, But the Devil also observes all our exteriour Accidents. Occasions and Opportunities of action; he fees what Company we keep, he observes what degrees oflove we have to our Wives, what loofness of affection towards Children, how prerelent their perfualions, how inconvenient their discourses, how trifling their interells, and to what degrees of determination they move us by their importunity or their power. The Devil tempted Adam by his Wife, because he saw his affections too pliant, and encircling her with the entertainment of fondness, joy, wonder, and amorous fancy. It was her hand that made the fruit beauteous to Adam. She fair it fair of it felf. and fo fbe ate: but Adam was not moved by that argument, but, The Woman gave n me, and I did e.u. She gave vivacity to the Temptation, and efficacy to the argument. And the severity of the Man's understanding would have given a reasonable answer to the infinuations of the Serpent: That was an ugly Beaft, and his arguments not being of themselves convincing to a wife person, either must put on advantages of a fair instmution and reprefentment, or they are returned with fcorn: But when the beauteous hands of his young Virgin-Miftress became the Orators, the Tempration was an amo. Halet n. 121 nancs of his young ving in the reference, and hugs the ruine. Here therefore it is our fafeth admontion was course to make a retrenchment of all those excrescences of Assections which, like the ria, quam plantwild and irregular Sucker, draw away nourifhment from the Trunk, making it as fteril mini ameine wild and irregular sucker, or away nour infine from the fruits, making it as from quiet confults, as it fell is unprofitable. As we must restrain the inclinations of Nature, so also of So s. Chrysoft. ciety and Relation, when they become inconvenient; and let nothing of our Family Le so adopted or naturalized into our affections, as to create within us a new concupiscence, and a second time spoil our nature. What God intended to us for a Help, let not our fondnesses convert into a Snare. And he that is not ready to deny the importunities, and to reject the interests of a Wife, or Child, or Friend, when the question is for God, deferves to miss the comforts of a good, and to feel the troubles of an imperious Woman.

6. Thirdly, We also have Ends and Designs of our own, some great purpose upon which the greatest past of our life turns. It may be we are to raise a Family, to recover a funk Estate; or else Ambition, Honour, or a great Imployment is the great hindge of all our greater actions: and some men are apt to make haste to be rich, or are to pals through a great many difficulties to be honourable. And here the Devil will fwell the hopes and obstruct the passages: he will heighten the desire, and multiply the business of access; making the concupilence more impatient, and yet the way to the purchace of our purposes so full of imployment and variety, that both the implacable defire and the multitude of changes and transactions may increase the danger, and multiply the fin. When the Enemy hath observed our Ends, he makes his Temptations to reflect from that angle which is direct upon them, provoking to malice and impatience against whomsoever we find standing in our way, whether willingly or by accident. Then follow naturally all those fins which are instrumental to removing the impediments, to facilitating the passage, to endearing our friends, to procuring more considents, to securing our hopes, and entring upon possession. Simon Magus had a defire to be accounted fome great one; and by that purpose he was tempted to Sorcery and Divination; and with a new object he brought a new fin into the world, adding Simony to his Sorcery, and taught posterity that crime, which till then had neither name nor being. And those Ecclesiasticks who violently affect rich or pompous Prelacies, pollute themselves with worldly Arts, growing covetous as Syrian Merchants, ambitious as the Levantine Princes, factious as the people, revengeful as jealousie, and proud as Conquerors and Ulfurpers; and by this means Beafts are brought into the

Temple,

persecutionem

pugnari nescis.

flet jod.

old Sect. IX.

Temple, and the Temple it felf is exposed to sale, and the holy Rites as well as the beafts of Sacrifice are made venial. To prevent the infinite inconveniencies that then themselves into the common and great roads of our life, the best course is to cut our great Chanel into little Rivulets, making our Ends the more, that we may be indiffe. rent to any, proposing nothing great, that our desires may be little: for so we shall be better able to digeft the troubles of an Enemy, the contradictions of an unhandsom accident, the crofling of our hopes, because our desires are even, and our ends are less considerable; and we can with much readiness divert upon another purpose, having another ready with the same proportion to our hopes and defires as the first. Thus if we propound to our felves an honest imployment, or a quiet retirement, a work of Charity abroad, or of Devotion at home, if we miss in our first setting forth, we return to shoar, where we can negotiate with content, it being alike to us either to traffick abroad with more gain, or trade at home with more fafety. But when we once grow great in our desires, fixing too carnestly upon one object, we either grow impatient. (as Rachel, Give me children, or I die;) or take ill courses, and use unlawful means. (as Thamar, chusing rather to lie with her Father than to die without issue;) or else are miserable in the loss and frustration of our hopes, (like the Women of Ramah, who would not be comforted.) Let therefore our life be moderate, our defires reasonable.

Vim temperatum Dii quoque provehunt In maius: iidem odere vires Omne nefas animo moventes.

our hopes little, our Ends none in eminency and prelation above others. For as the rays of Light passing through the thin air end in a small and undiscerned Pyramis; but reflected upon a wall are doubled, and increase the warmth to a

fcorching and troublesome heat: so the desires of Man, if they pass through an even and an indifferent life towards the issues of an ordinary and necessary course, they are little and within command; but if they pass upon an end or aim of difficulty or ambition, they duplicate and grow to a diffurbance. And we have feen the even and temperate lives of indifferent persons continue in many degrees of Innocence; but the Temptation of busie designs is too great even for the best of dispositions.

7. But these Temptations are crasse and material, and soon discernible: it will require some greater observation to arm against such as are more spiritual and immate. rial. For he hath Apples to cousen Children, and Gold for Men; the Kingdoms of the World for the Ambition of Princes, and the Vanities of the World for the Intemperate; he hath Discourses and fair spoken Principles to abuse the pretenders to Reason, and he hath common Prejudices for the more vulgar understandings. Amongst these

I chuse to consider such as are by way of Principle or Proposition.

8. The first great Principle of Temptation I shall note, is a general mistake, which excuses very many of our crimes upon pretence of Infirmity, calling all those sins to which by natural disposition we are inclined (though by carelesness and evil customs they are heightned to a habit) by the name of Sins of Infirmity; to which men suppose they have reason and title to pretend. If, when they have committed a crime, their Conscience checks them, and they are troubled, and, during the interval and abate ment of the heats of defire, refolve against it, and commit it readily at the next opportunity; then they cry out against the weakness of their Nature, and think, as long as this body of Death is about them, it must be thus, and that this condition may stand with the state of Grace: And then the Sins shall return periodically, like the revolutions of a Quartan Ague, well and ill for ever, till Death furprizes the miltaker. This is a Patron of fins, and makes the Temptation prevalent by an authentick inftrument. Rom; 7:19,23. And they pretend the words of S. Paul, For the good that I would, that I do not; but the evil that I would not, that I do. For there is a law in my members rebelling against the law of my mind, bringing me into captivity to the law of Sin. And thus the state of Sin is mistaken for a state of Grace, and the impersections of the Law are miscalled the affections and necessities of Nature, that they might feem to be incurable, and the persons apt for an excuse therefore, because for Nature there is no absolute cure. But that these words of S. Paul may not become a favour of death and instruments of a temptation to

* 11. victors of, us, it is observable, that the Apostle by a siction of person (as is usual * with him) speaks of himself not as in the state of Regeneration under the Gospel, but under the difficul-Gal. 2. 18. ties, obscurities, insufficiencies and imperfections of the Law; which indeed he there 10. 23,29,30 contends to have been a Rule good and holy, apt to remonstrate our misery, because by its prohibitions, and limits given to natural desires, it made actions (before indifferent) now to be fins, it added many curses to the breakers of it, and by an efficacy of contrariety it made us more defirous of what was now unlawful: but it was a Covenant in which our Nature was restrained, but not helped: it was provoked, but not Sweetly aflifted; our Understandings were instructed, but our Wills not fanctified; and there were no suppletories of Repentance; every greater fin was like the fall of an Angel irreparable by any mystery, or express recorded or enjoyned. Now of a man under this Covenant he describes the condition to be such that he understands his Duty. but by the infirmities of Nature he is certain to fall, and by the helps of the Law not frengthened against it, nor restored after it and therefore he calls himself under that notion a miserable man sold under sin, not doing according to the rules of the Law or the dictates of his Reason, but by the unaltered misery of his Nature certain to pravaricare. But the person described here is not S. Paul, is not any justified person not so much as a Christian, but one who is under a state of direct opposition to the state of Grace: as will manifeftly appear if we observe the antithesis from S. Paul's own that rafters. For the Man here named is fuch, as in whom fin wrought all concupifcence in Rom. 7.8.0.11. whom fin lived, and flew him; (for that he was dead in treffasses and fins:) and although he did delight in the Law after his inward man, that is his understanding had intellection verse 22. alcomplacencies and fatisfactions, which afterwards he calls fervine the Law of God with his mind, (that is, in the first dispositions and preparations of his spirit;) ver he could act nothing a for the law in his members did inflave him, and brought him into captivity to the law of fin. So that this person was full of actual and effective lusts howas a flave to fin, and dead in trespasses. But the state of a regenerate person is such, as to have crucified the flesh with the affections and lusts; in whom sin did not raign, not only Gal. 5. 30 in the mind, but even also not in the mortal body; over whom sin had no dominion; in Rom. 6. 6, 12, whom the old man was crucified, and the body of fin was destroyed, and fin not at all fer-14. and And to make the antithefis yet clearer in the very beginning of the next Chapter the Apostle faith, that the first of life in Christ Jesus had made him free from the law of Rom, 8, 3; fin and death; under which law, he complained immediately before he was fold and billed: to shew the person was not the same in these so different and contradictory representments. No man in the state of Grace can say, The evil that I would not that I do : if by evil he means any evil that is habitual, or in its own nature deadly.

o So that now let no man pretend an inevitable necessity to fin : for if ever it come to a custom or to a great violation, though but in a fingle act, it is a condition of Carnality, not of foiritual life; and those are not the infirmities of Nature, but the weakneffes of Grace, that makes us fin to frequently: which the Apostle truly affirms to the fame purpose, The flesh lustath against the Spirit, and the Spirit against the slesh; and these Gal. 5. 17. are contrary the one to the other: [o that [ye cannot do] or [that ye * do not do] the things * "raun Tois" that re would. This disability proceeds from the strength of the flesh, and weakness of Je. the foirit. For he adds, But if ye be led by the Spirit, ye are not under the Law: faying verfe 18. plainly that the state of such a combate, and disability of doing good, is a state of a man under the law, or in the flesh, which he accounts all one; but every man that is fanctified under the Gospel is led by the Spirit, and walks in the Spirit, and brings forth the fruits of the Spirit. It is not our excuse, but the aggravation of our fin, that we fall again in despite of so many resolutions to the contrary. And let us not flatter our felves into a confidence of fin, by supposing the state of Grace can stand with the Cuflom of any fin; for it is the state either of an animalis homo. (as the Apostle calls him) that is, a man in pure naturals, without the clarity of divine Revelations who cannot perceive or understand the things of God; or else of the carnal man, that is, a person who. Rom. 7. 14. though in his mind he is convinced, yet he is not yet freed from the dominion of fin, but only hath his eyes opened, but not his bonds loofed. For by the perpetual analogy and frequent expresses in Scripture, the spiritual person, or the man redeemed by the firit of life in Christ fesus, is free from the Law, and the Dominion, and the Kingdom, Rom. 8. 6. and the Power of all fin. For to be carnally minded is death, but to be spiritually minded is

life and peace.

10. But fins of Infirmity in true sense of Scripture signific nothing but the fins of an unholy and an unfanctified nature, when they are taken for actions done against the firength of resolution out of the strength of natural appetite and violence of desire: and therefore in Scripture the state of Sin and the state of Infirmity is all one. For when we were yet without strength, in due time Christ died for the ungodly, (faith the Apostle.) Rom. 5. 6. The condition in which we were when Christ became a facrifice for us was certainly a strength condition of fin and annity with God and yet this becalle a being without a strength of the stre condition of fin and enmity with God; and yet this he calls a being without strength, or double, within a flate of weakness and infirmity : which we, who believe all our strength to be de- out strength rived from Christ's death, and the affistence of the Holy Spirit, the fruit of his Ascensi-that is, ungodon, may foon apprehend to be the true meaning of the word. And in this fense is that laying of our Bleffed Saviour, The whole have no need of a Physician, but they that are

1.06

weak; for therefore Christ came into the world to fave sinners; those are the persons of Chrift's Infirmary, whose restitution and reduction to a state of life and health was his great design. So that whosever sin habitually, that is, constantly, periodically, at the Vide August. revolution of a temptation, or frequently, or eafily, are persons who still remain in the L. c. 17. de. Precatorium me-frate of fin and death; and their intervalls of Piety are but preparations to a frate of riji, & En- Grace, which they may then be when they are not used to countenance or excuse the fin. or to flatter the person. But if the intermediate resolutions of emendation (though they never run beyond the next affault of paffion or defire) be taken for a flate of Grace blended with infirmities of Nature, they become destructive of all those purposes, through our mistake, which they might have promoted if they had been right. ly understood, observed and cherished. Sometimes indeed the greatness of a Tempta. tion may become an instrument to excuse some degrees of the sin, and make the man pitiable, whose ruine seems almost certain, because of the greatness and violence of the enemy, meeting with a natural aptness; but then the question will be, whither and to what actions that strong Temptation carries him; whether to a work of a mortal nature, or only to a finall irregularity, that is, whether to death, or to a wound. For whatever the principle be, if the effect be death, the man's case was therefore to be pitied, because his ruine was the more inevitable; not so pitied, as to excuse him from the state of death. For let the Temptation be never so strong, every Christian man hath assistences sufficient to support him, so as that, without his own vielding, no Temptation is stronger than that grace which God offers him ! for if it were, it were not so much as a sin of infirmity, it were no sin at all. This therefore must be certain to us; When the violence of our Passions or desires overcomes our resolutions and fairer purposes, against the dictate of our Reason, that indeed is a state of Infirmity, but it is also of fin and death, a state of Immortification : because the offices of Grace are to crucifie the Old man, that is, our former and impurer converfation, to subdue the petulancy of our Passions, to reduce them to Reason, and to reftore empire and dominion to the fuperiour. Faculties: So that this condition in proper speaking is not so good as the Infirmity of Grace, but it is no Grace at all : for whoever are Christ's, have crucified the flest with the affections and lusts. Those other imperfect, ineffective resolutions are but the first approaches of the Kingdom of Christ, nothing but the clarities of lightning, dark as foon as light: and they therefore cannot be excuses to us, because the contrary weaknesses (as we call them)do not make the fin involuntary, but chosen and purfued; and in true speaking it is the strength of the Luft, not the infirmity of a state of Grace.

11. But yet there is a condition of Grace which is a state of little and imperfect ones. fuch as are called in Scripture smoaking flax and Bruised reeds; which is a state of the first dawning of the Sun of Righteousnels, when the lights of Grace new rise upon our eyes. And then indeed they are weak, and have a more dangerous neighbourhood of S. August. lib. Temptations and defires; but they are not subdued by them: they sin not by direct

are Grants of Nilus, leaving rats half for their actions criminal are but like the flime of Nilus, leaving rats half for med: they fin but feldom; and when they do, it is in Small instances; and then also by furprise, by inadvertency; and then also they interrupt their own acts, and lessen them perpetually; and never do an act of sinfulness, but the principle is such as makes it to be involuntary in many degrees. For when the Understanding is clear, and the dictate of Reason undisturbed and determinate, what soever then produces an irregular action excuses not, because the action is not made the less voluntary by it; for the action is not made involuntary from anyother principle but from some defect of Understanding, either in act, or habit, or faculty. For where there is no fuch defect, there is a full deliberation according to the capacity of the man, and then the act of election that follows is clear and full, and is that proper disposition which makes him truly capable of punilhment or reward respectively. Now although in the first beginnings of Grace there is not a direct Ignorance to excuse totally ; yet because a sudden surprise or an inadver-

tencyls not always in our power to prevent, these things do lessen the election and freedom of the action: and then because they are but seldom, and never proceed to any length of time, or any great inflances of crime, and are every day made still more infrequent, because Grace growing stronger, the observation and advertency of the spirit and the attendence of the inner man grows more effectual and busie, this is a state of the imperfection of Grace, but a flate of Grace it is. And it is more commonly obser-

ved to be expressed in the imperfection of our good actions, than in the irregularity of bad actions. And in this fende are those words of our Bleffed Saviour, The Spirit truly is willing but the flesh is weak : which in this instance was not expressed in fin, but in a natural imperfection, which then was a recession from a civility, a not watching with the Lord. And this is the only Infirmity that can confift with the flate of

12. So that now we may lay what load we please upon our Nature, and call our violent and unmortified delires by the name of an imperfect Grace : but then we are dangeroully mistaken, and slatter our selves into an opinion of Pictv. when we are in the eall of bitterness; fo making our misery the more certain and irremediable because we think it needs nothing but a perpetuity and perfeverance to bring us to Heaven. The violence of Passion and Desires is a misery of Nature, but a perfect principle of Sin : multiplying and repeating the acts, but not lessening the malignity. But fins of Johnmity, when we mean fins of a less and lower malice, are fins of a less and imperfect choice, because of the unavoidable impersection of the Understanding. Sins of + Infirmity are always infirm Sins, that is, weak and imperfect in their principle, and in their nature, and in their defign; that is, they are actions incompleat in all their capacities. But then Passions and periodical inclinations confisting with a regular and determined and actual understanding must never be their principle; for whatsoever proceeds thence is destructive of Spiritual life, and inconsistent with the state of Grace. But fins of Infirmity, when they pretend to a less degree of malignity and a greater degree of excuse, are such as are little more than sins of pure and inculpable ignorance; for in that degree in which any other principle is mixt with them, in the fame degree they are criminal and inexcufable. For as a fin of Infirmity is pretended to be Bitle in its value and malignity: foit is certain, if it be great in the Inflance, it is not a fin of Infirmity, that is, it is a state or act of death, and absolutely inconsistent with the state of Grace.

13. Secondly, Another Principle of Temptation pregnant with fin, and fraitful of moniters, is a weaker pretence, which less wary and credulous persons abuse themfelves withal, pretending as a ground for their confidence and incorrigible pursuance of their courses, that they have a Good meaning, that they intend sometimes well. and fometimes not ill, and this shall be sufficient to fanctific their actions, and to hallow their fin. And this is of worfe malice, when Religion is the colour for a War, and the preservation of Faith made the warrant for destruction of Charity, and a Zeal for God made the falle light to lead us to Disobedience to Man, and hatred of Idolatry is the ufher of Sacrilege, and the defiance of superstition the introducer of Profane nels, and Reformation made the colour for a Schism, and Liberty of conscience the way to a bold and faucy Herefie: for the End may indeed hallow an indifferent action, but can never make straight a crooked and irregular. It was not enough for Saul to cry for God and the Sacrifice, that he spared the fat flocks of Amalek; and it would be a strange zeal and forwardness, that rather than the Altar of incense should not smoak, a firange zeal and forwardness, that rather than the Anar of interine mount not into an order will burn Affa facida, or the marrow of a man's bones. [For as God will be honoured to leave,]

by us fo also in ways of his own appointment: for we are the makers of our Religion, 2 Sam. 6. cap. if we in our zeal for God do what he hath forbidden us. And every fin committed 6.7, 8, 9, well for Religion is just such a violence done to it as it seeks to prevent or remedy.

14. And so it is if it be committed for an end or pretence of Charity, as well as of Religion. We must be curious that no pretence engage us upon an action that is certainly criminal in its own nature. Charity may fometimes require our lives, but no obligation can endear a Damnation to us. We are not bound to the choice of an eternal ruin, to fave another. Indeed fo far as an Option will go, it may concern the excrescences of Picty to chuse by a tacite or express act of volition to become Anathema for Rom. 9.3. our brethren, that is by putting a case and siction of Law, to suppose it better, and wish it rather, that I should perish than my Nation. Thus far is charitable, because it is innocent: for as it is great love to our Country, to it is no uncharitableness to our felves: for fuch Options always are ineffective, and produce nothing but rewards of Charity, and a greater glory. And the Holy Jefus himfelf, who only could be and was effectively accurfed to fave us, got by it an exceeding and mighty glorification: and S. Paul did himself advantage by his charitable Devotion for his Countrymen. But fince God never puts the question to us, so that either we or our Nation must be X damned, he having fixt every man's final condition upon his own actions in the vertue and obedience of chrift, if we mistake the expresses of Charity, and suffer our selves to be damued indeed for God's glory or our Brethrens good, we spoil the Duty, and ruine our felves when our Option comes to act. But it is observable, that although Religion is often pretended to justifie a fin, yet Charity is but feldom: which makes it full of fulpicion, that Religion is but the cover to the Death's head, and at the best is

but an accusing of God, that he is not willing or not able to preserve Religion without our irregular and impious co operations. But however though it might concern us to with our felves rather accurfed than Religion, or our Prince, or our Country should perifh. (for I find no infrances that it is Lawful fo much as to wish it for the preservation on of a fingle friend;) yet it is against Charity to bring such a wish to pass, and by fin to damn our felves really for a good end either of Religion or Charity.

Of Temptation.

Let us therefore ferve God as he hath described the way : for all our accesses him, being acts of his free concession and grace, must be by his own designation and appointment. We might as well have chosen what shape our bodies should be of, as

of what inflances the substance of our Religion should consist.

16. Thirdly, a third Principle of Temptation is, an opinion of profecuting actions of Civility. Compliance and Society, to the luxation of a point of Piety and stricter Duty: and good natures, persons of humane and sweeter dispositions, are too apt to dash upon this rock of offence. But the evil that I would note is, that there are some conditions of men to whom a Vice is so accustomed, that he that mingles with them must handle the crime and touch the venome. There are some Vices which are National onal, there are some that are points of Honour, some are Civilities of entertainment. and they are therefore accounted unavoidable, because the understandings of men are degenerous as their manners, and it is accounted fortish and phantastical not to communicate in their accustomed loolenesses. Amongst some men all their first addresses are Drinkings, their entertainments intemperate beyond the permissions of Christian aufterity; their drink is humorous, and their humours quarrellous, and it is diffionous rable not to engage in Duel, and venture your Soul to afcertain an empty Reputation. These inconveniences rely upon salse opinions and vain fancies, having no greater foundation than the fottish discourses of ignorant and ungodly persons; and they have no peculiar and appropriate remedy, but a refolute feverity of manners, and a confideration what is required of us as Christians to confront against those fonder customs and expectations from us, as we engage in the puddles of the world and are blended in fociety.

17. To which purposes we must be careful not to engage too freely in looser company, never without buliness or unavoidable accidents; and when we mingle in affairs it will concern our fafety to watch, left multitude of talk, goodness and facility of nature, the delight of company, and the freedom and ill-customed civilities do by degrees draw us away from our guards and retirement of Spirit. For in these cases every degree of diffolution difarms us of our threngths: and if we give way fo far as we think it tolerable, we instantly and undiffernibly pass into unlawful and criminal. But our best defences are deposited in a severe and prudent understanding, and discerning the sottiffiness of such principles which represent Vice in civil language, and propound a crime to you under the cover of kindness: which is just so much recompence as it is satisfaction to a condemned person that he was accused by a witty Oratour, and sentenced by an eloquent Judge. Remember always, that the friendships of the world are enmits with God; and that those Societies which are combined by relations of drink, and wantonness, and impertinency, and crimes, are either inconsiderable incivility, or reason, or reputation; no wife man is moved by their testimony or discourses; and they are so impotent, rude and undiscerning a theatre, that most commonly he is the best man who from thence is the worst reported and represented.

18. But in all the inflances of this great evil, the very flating the question right is above half the victory. For it is a question between mistaken Civility and certain Duty; Piety on one fide, and the difguifes of humanity on the other. God and Man are the parties interested; and to counterpoise the influence of the fight and face of Man, (which being in a visible communication, it is not in some natures to neglect or contradict. Ithere are all the excellencies of God, the effects of his Power, his certain Prefence and Omniscience, the severities of his Judgment, and the sweetness and invitation of his Mercies; befides the prudence, wildom, and fatisfaction to the fpirit when we wifely neglect fuch fortish and low abuses and temptations, to conform to the rules of Reason and Duty, in compliance with the purposes of God and our own Felicities.

19. These ill-managed Principles are dangers as universal as an infected air; yet there are some diseases more proper to the particular state of Religion. First, To young beginners in Religion he represents the Difficulties of Religion, and propounds the greater Examples of holypersons, and affrights them with those mountains of Piety, observing where and upon what instance of Severity his fancy will be most apprehensive and afflicted: and this he fails not often to represent with a purpose, that by believing no Piety less than the greatest can be good he maydesizair of those heights and retire into the securities and indifferencies of a careless life. But this is to be cured hy all those instruments of Piety which in special are incentives of the love of God and endearments of spiritual and religious affections; and particularly by consideration of the Divine goodness, who knows whereof we are made, and remembers that we are but diast, and will require no more of us than according to our powers and present capacities. But the subject matter of this Temptation is considered and refuted in the Discourse Part 2 in Francisco of the Love of God.

the Love of God.

22. But most commonly young beginners are zealous and high, and not so easily because, tempted to recession, till after a long time by a revolution of affections they are abated by a defervescency in holy actions. The Devil uses to prompt them on ; not that he loves the Piety and the progress, but that he would engage the person in imprudenres, and fuch forwardness of expresses, which either are in their own nature indiscretions or from which, by reason of the incapacity of the person, it is necessary for him to retire. A new Convert is like a Bird newly entred into a Net through which possibly the might pass without danger, if her fears and unreasonable strivings did not intangle her; but when by bufie and diffurbed flutterings she discomposes the order of it she is intangled and unpenned, and made a prey to her treacherous enemy. Such are the undiscreet strivings and too forward enterprises of new Penitents, whom weshall observe too often undertaking great Austerities, making Vows and casting bands upon their liberty, and fnares upon their persons, thinking nothing great enough to expiate their fin, or to present to God, or to endear their services, or secure their perseverance : and therefore they lav a load of fetters upon themselves, or rather cut off their legs that they may never go back; therefore laying an obligation of Vows and intolerable burthens on themselves, that by these they may by a compendium of Piety redeem the time, and by those make it impossible to prevaricate. But the observation of the sad events and final accidents of these men hathgiven probation of the indiscretion of such furious addresses and beginnings. And it was prudently done of Meletius of Antioch, when he Theods, c. c. vilited the Dioceles of Syria, and the feveral Religious persons famous for severe undertakings; efficing that Simeon Stylites dwelt upon a Pillar, and had bound his leg with a ftrong chain of iron, he fent for a Smith, caufing it to be knocked off, and faid, To a man that loves God, his Mind is a sufficient chain. For the loads of voluntary Austerities tally undertaken make Religion a burthen when their first heats expire; and their Yows, which are intended to fecure the practice and perpetuate the Biery, are but the occasions of an aggravate crime; and the Yow does not fecure, the Biery, but the wearinels and fatiety of the Duty tempts to the breaking of the Vow. or at least makes the man imparient, when he cannot persist with content, nor retire with fafety.

lety.
21. It therefore concerns all Spiritual Guides, to manage their new converts with fober counfels and moderate permissions, knowing that sublitue speculations in the Metaphylicks are not fit entertainment for an infant-understanding. There is milk for babes; and frong meat for men of riper Piety: and it will imploy all the regular strength of young beginners to contest against the reliques of those mischless which remain since the expulsion of the Old man, and to master those difficulties which by the nature of the flate are certainly confequent to fo late mutation. And if we by the furies of Zeal and the impatience of mistaken Piety are violent and indiscreet in the destroying of our Enemies, we probably may tread the thiftle down, and trample upon all its appearances, and yet leave the root in the ground with hafte and imprudent frowardness: Gentle and loft counfels are the furest Enemies to your Vice, and the best conservatours and promoters of a vertuous flate: but a hafty charge and the conduct of a young Leader may engage an early pirit in dangers and dishonours. And this Temptation is of so much greater danger, because it hath a face, of Real, and meets with all encourage ments from without severy man being apten cheriffi a Convert, and to enflame his new fifts; but few confider the inconveniences that are confequent to indifferent beginnings, and the worle events usually appendent to fuch inconveniences.

22. Indeed it is not usual that Paudence and a new kindled Zeal meet in the same person but it will therefore concern the fafeny of new Converts, who cannot guide themselves, to give themselves up to the conduct, of an experienced Spiritual person, who being difiniered in those heats of the first apprehensions, and being long taught, by the observation of the accidents of a fpiritual life, upon what Rocks Rallinels and Zeal usually do engage us can be heell what degrees and what instances of Religion they, may with most falety undertake but for the general juis best in the addresses of Grace.

to follow the course of Nature : let there be an Infancy, and a Childhood, and a vion rous Youth; and by the divers and diffant degrees of increment let the persons be offer. blished in Wisdom and Grace. But above all things let them be careful that they do not lay upon themselves Necessities of any lasting course, no Vows of perpetuity in any infrance of uncommanded action or degree of Religion: for he may alter in his capacia ty and exteriour condition: he may fee by experience, that the particular engagement is imprudent; he may by the virtue of Obedience be engaged on a duty inconfiftent with the conveniences and advantages of the other; and his very loss of liberty in an uncommanded instance may tempt him to inconvenience. But then, for the single and transient actions of Piety, although in them the danger is less even though the im. prudence be great, vet it were well if new beginners in Religion would attempt a mo. derate and an even Piety, rather than actions of eminency, lest they retire with shame and be afflicted with scruple, when their first heats are spent, and expire in weariness and temptation. It is good to keep within the circuits of a mans affections, not fires. ching out all the degrees of fancy and defire, but leaving the appetites of Religion rather unfatisfied and still desiring more, than by stretching out the whole faculty leave no defires but what are fulfilled and wearied.

23. Thirdly, I shall not need here to observe such Temptations which are direct in. vitations to fin, upon occasion of the Piety of holy persons; such as are security. much Confidence. Pride and Vanity: these are part of every man's danger, and are to be confidered upon their feveral arguments. Here I was only to note the general instruments of mischief. It remains now that I speak of such Remedies and general Antidotes, not which are proportioned to Sins in special, but such as are preventions of

remedies and good advices in general.

24. First let every man abstain from all Occasions of fin as much as his condition will permit. And it were better to do some violence to our secular affairs, than to procure apparent or probable danger to our Souls. For if we fee not a way open and readi prepared to our iniquity, our defires oftentimes are not willing to be troubled : but Opportunity gives life and activeness to our appetites. If David had not from his towers beheld the private beauties of Bathlheba, Uriah had lived, and his Wife been unattempted but fin was brought to him by that chance, and entering at the cafement of his eyes let his heart on fire, and dispoiled him of his robes of honour and innocence. The riches of the wedge of gold and the beauty of the Babylonifh garment made Achan fa crilegious upon the place, who was innocent enough in his preceding purposes. And therefore that Soul that makes it self an object to fin, and invites an Enemy to view its possessions and live in the vicinage, loves the sin it self and he that is pleased with the danger, would willingly be berrayed into the necessity and the pleasure of the sin. For he can have no other end to entertain the hazards, but that he hath a farther purpose to ferve upon them: he loves the pleafure of the fin, and therefore he would make the condition of finning certain and unavoidable. And therefore Holy Scripture, which is admirable and curious in the cautions and fecurities of Vertue, does not determine its Precepts in the precise commands of Vertuous actions, but also binds up our senses. obstructs the passage of Temptation, blocks up all the ways and avenues of Vice, commanding us to make a covenant with our eyes, not to look upon a maid, not to lit with a woman that is a finger, not to consider the wine when it (parkles, and closes its colour rightly in the tup But to fet a watch before our mouths, to keep the door of our lips; and many more infrances to this purpole, that fin may nor come fo near as to be repulled as knowing, fin hath then prevailed too far, when we give the denial to its folicitations.

28. We read a Story of a vertuous Bady, that defired of S. Athanafins to procure for lier, our of the number of the Widows fed from the Ecclefiaftical Corban, an old wo man morofe, peeviln and impatient, that the might by the fociety of the ungentlea person have often occasion to exercise her Patience, her Forgiveness, and Charity. 1 know not how well the councel succeeded with her ! Fam fure it was not very fafe; and to invite the trouble to triumphover it, is to waged war of an uncertain iffue for no end but to get the pleasures of the victory, which oftentimes do not hay for the trouble, never for the danger. An Egyptian, who acknowledged Fire for his God, one day doing his devotions killed his God after the manner of Worfhippers, and burnt his he had done to his devoutest worthipper! Just fuch a fool is he that killer a danger, though with a defign of vertue, and hugs an opportunity of fin for an advantage of Piety! he burns himself in the neighbourhood of the flattle, and twenty to one but he may perish in its imbraces. And he that looks out a danger that he may overcome it,

does as did the Persian, who worshipping the Sun, looked upon him when he praved him to cure his fore eyes. The fun may as well cure a weak eye, or a great burthen hit a broken arm, as a danger can do him advantage that feeks fuch a combate which may ruine him, and after which he rarely may have this reward, that it may be faid of him, he had the good fortune not to perish in his folly. It is easier to prevent a mischief than to cure it: and besides the pain of the wound, it is infinitely more full of dif-Sculty to cure a broken leg, which a little care and oblervation would have preferred whole. To recover from a fin is none of the easiest labours that concern the sons of men; and therefore it concerns them rather not to enter into fuch a narrow streight. from which they can never draw back their head, without leaving their hair and skin and their ears behind. If God please to try us, he means us no hurt, and he does it with great reason and great mercy: but if we go to try our selves, we may mean well. but not wifely. For as it is simply unlawful for weak persons to seek a Temptation so for the more perfect it is dangerous. We have enemies enough without, and one of our own within: sed quid ego omne malum nundique, bominumque malient

but we become our own tempter, when we run out to meet the World or invite the Devil home, that we may throw boly water upon his flames, and call the

Sea quia ego unic mation monarque, so de Hostis, ad invidiam detorqueo ? quum mal a nostra. Ex nostris concreta animis, genus, & caput, & vim, Quid sint, quid valeant, sumunt de corde parente.

danger nearer, that we may run from it. And certainly men are more guilty of many of their temptations than the Devil, through their Ecclus 21, 27 incuiriousness or rashness doing as much mischief to themselves as he can: For he can Quan experabut offer; and so much we do when we run into danger. Such were those Stories of tanam, suam in-S. Antony provoking the Devil to battel. If the Stories had been as true as the actions flux animan exwere rash & ridiculous, the Storyhad fastned a note of indifferention upon that good man: feraur

though now I think there is nothing but a mark of fiction and fallhood on the Writer. 26. Secondly, Possibly without fault we may be engaged in a Temptation; but then we must be diligent to resist the first beginnings. For when our strength is vet intire and unabated, if we fuffer our felves to be overcome, and confent to its first and weakest attempts, how shall we be able to resist when it hath tried our contestation, and wearied our patience, when we are weaker and prevailed upon, and the Temptation is stronger and triumphant in many degrees of Victory? By how much a Hectick Fever is harder to be cured than a Tertian, or a Consumption of the Lungs than a little Distillation of Rheum upon the throat; by so much is it harder to prevail upon a triumphing Lust than upon its first infinuations. But the ways of resisting are

of a different confideration, proportionably to the nature of the crimes.

17. First, If the Temptation be to crimes of Pleasure and sensuality, let the resi-Time videre un-17. First, little Temptation be to crimes of I death arguments against it is half de fossion fence be by flight: For in case of Lust, even to consider the arguments against it is half de fossion for the formation of the formati as great Temptation as to press the arguments for it: for all considerations of such al. at simplicitate lurements make the Soul perceive something of its relish, and entertain the fancy, faurur, S. Aug XEven the pulling pitch from our cloaths defiles the fingers; and some adherences of pleasant and carnal sins will be remanent even from those considerations which slay within the circuit of the flames, though but with purpose to quench the fire and preferve the lioule. Chaftity cannot fuffer the least thought of the reproaches of the spirity of impurity : and it is necessary to all that will keep their purity and innocence against sensual Temptations, to avoid every thing that may prejudice decorum. Libanius the Sophister reports that a Painter being one day desirous to paint Apollo upon a Laurelboard, the colours would not flick, but were rejected out of which his fancy found out this extraction; That the chaft Daphne (concerning whom the Poets feign that, Kal dera?) flying from Apollo, who attempted to ravish her, she was turned into a Laurel tree) of the day and flying from Apollo, who attempted to ravish her, she was turned into a Laurel tree) of the day and the sheet. could not endure him even the painting, and rejected him after the loss of her fensitive powers. And indeed chaft Souls do even to death refent the least image and offer of impurity. Whatfoever is like a fin of uncleannels, he that means to preferve himself chast must avoid, as he would avoid the sin : in this case there being no difference but of degrees between the inward Temptation and the Crime.

28. Secondly, If the Temptation be to Crimes of troublesome and preternatural desires or intellectual nature, let the resistence be made conferta manu, by a perfect fight. by the amasling of such arguments in general and remedies in particular which are apt to become deleteries to the Sin, and to abate the Temptation. But in both these instances the relistence must at least be as soon as the attempt is, lest the violence of the Temptation out-run our powers: for if against our full strength it hath prevailed to the first degrees, its progress to a complete victory is not so improbable as were its successes at the first beginnings. But to serve this and all other ends in the refisting and sub-

Ad Sucr. IX.

20. First Consideration of the Presence of God, who is witness of all our actions. and a revenger of all Impiety. This is so great an instrument of fear and Religion, that whoever does actually confider God to be present, and considers what the first consider ration fignifies, either must be restrained from the present Temptation, or must have thrown off all the possibilities and aptnesses of Vertue; such as are Modesty, and Reverence, and holy Fear. For if the face of a Man scatters all base machinations, and we dare not act our crimes in the Theatre-unless we be impudent as well as criminal. much more does the sense of a present Deity fill the places of our heart with veneration and the awe of Religion, when it is throughly apprehended and actually confidered. We see not God, he is not in our thoughts, when we run into darkness to act our imm. rities. For we dare not commit Adultery if a Boy be present; behold, the Boy is sent off with an excuse, and God abides there, but yet we commit the crime; it is because. as Facob faid at Bethel, God was in that place, and we knew not of it; and yet we neither (a) Act. 17.28 breathe nor move an artery but in him and by his affiftence. (a) In him we live, and (b) Heb.4.13.
(c) Exek. 9. 9. move, and have our being. And, (b) All things are naked and open in his light. (c) The ler. 33. 24. iniquity of my people is very great; for they fay, The Lord feeth not. (d) Shall not be that (d) Plal. 39. made the eye fee? (e) To him the night and day are both alike. These and many more to the same design are the voices of Scripture, that our Spirits may retire into the behold. ing of God, to the purposes of fear and holiness, with whom we do cohabit by the necessities of nature, and the condition of our essence wholly in dependence; and then only we may fin fecurely, when we can contrive to do it fo that God may nor

E phes. 6. 6.

prosî ult.

112

30. There are many men who are fervants of the eyes, as the Apostle's phrase is who when they are looked on act vertue with much pompousness and theatrical bravery:

but these men, when the Theatre is empty, put off their upper Non n. virtute ac fludiis ut haberentur Philosophi laborabant ; sed vultum & tristitiam, & dissengarment, and retire into their primitive baseness. Diogenes endured the extremity of winter's cold, that the people might tientem à cateris habitum, pessionis moribus prawonder at his Aufterity and philosophical patience; but Plate rentem a ceteris novium, pejimis mortous pre-tendebani. Quintil. l. 1. proem, Ambitio & luxuria & impotentia (cenani defide-rani ; farabis ifta, fi abfconderis. Senec. ep. 15. Magna vobis, fi diffimulare non vultis, injecta feeing the people admiring the man, and pitying the fufferance, told them, that the way to make him warm himself necessitas probitatis, cimomnia agitis ante oculos Fudicis cunsta cernentis. Boeth. 1. 5. Consol. was for them to be gone, and to take no notice of him. For they that walk as in the fight of men, serve that design well enough when they fill the publick voice with noises and opi-

nions, and are not by their purposes engaged to act in private: but they who are servants of the eyes of God, and walk as in the Divine presence, perceive the same restraints in darkness, in closets, and grots, as in the light and midst of theatres. And that confideration imposes upon us a happy necessity of doing vertuously, which prefents us placed in the eyes of our Judge. And therefore it was not unhandsomely faid of a Tewish Doctour, If every man would consider God to be the great Eye of the World watching perpetually over all our actions, and that his Hand is indefatigable, and his Ear ever open, possibly sin might be extirpated from off the face of the earth. And this is the condition of Beatitude; and the bleffed Souls within their regions of light and felicity cannot fin, because of the Vision beatifical, they always behold the face of God. And those who partake of this state by way of consideration, which is essential to the condition of the Bleffed, and derive it into practice and discourse, in proportion to this shall retain an innocence and a part of glory.

11. For it is a great declension of humane Reason, and a disreputation to our Spirits, that we are so wholly led by Sense, that we will not walk in the regions of the Spirit, and behold God by our eyes of Faith and Discourse, suffering our course of life to be guided by fuch principles which diffinguish our natures from Beasts, and our conditions from vicious, and our fpirits from the World, and our hopes from the common fatisfactions of Sense and corruption. The better half of our Nature is of the same constitution with that of Angels: and therefore, although we are drenched in Matter and the communications of Earth, yet our better part was deligned to converse with God. And we had, besides the eye of Reason, another eye of Faith put into our Souls, and both clarified with Revelations & demonstrations of the Spirit, expressing to us so visible and clear characters of God's presence, that the expression of the same Spirit is, We may feel

him, for he is within us, and about us, and we are in him, and in the comprehensions of his embracings, as Birds in the Air, or as Infants in the wombs of their pregnant Mothers.

And that God is pleased not to communicate himself to the eyes of our Body, but still to remain invilible, belides that it is his own glory and perfection, it is also no more to nebut like a retreat behind a curtain, where when we know our Judge stands as an Espial, and a watch over our actions, we shall be sotiss if we dare to provoke his iealoufie, because we see him not, when we know that he is close by, though behind the

Of Temptation.

32. There are some general impressions upon our spirits, which by way of presumption and cultom possess our persuasions, and make restraint upon us to excellent purpoles: fuch as are the Religion of Holy places, reverence of our Parents, presence of an austere, an honourable, or a vervijous person. For many sins are prevented by the company of a witness, especially if, besides the ties of modesty, we have alfo towards him an indearment of * reverence and fair opinion: and if he were with us in our privacies, he would rause our retirements to be more holy. S. Ambrose reports of the Virgin Mary, that the had fo much Piety and Religion in her countenance and deportment, that divers perfons, moved by the veneration and regard of her Perfon, in her prefence

Aliquem habeat animus quem revereatur, cujus authoritate etiam secretum tunm sanctius fiat. Quid tradel inclulum elle confeientiam? parenus Dea. *Tiberius inter bona matáque mixtus incoluni matre; inteffabilis fævitiå, [ed obtectis libidini;

bus, dum Scianum dilexit timuitve: poliremo

in feelera fimul ac delecora prorupit, toftquam, re-

moto pullore & metu, fuo tantum ingenio utebatur.

have first commenced their resolutions of Chastity and sober living. However the flory be, her Person certainly was of so express and great Devotion and Sanctity, that hemust needs have been of a very impudent disposition and firm immodesty, who durst have spoken unhandsome language in the presence of so rare a person. And why then any rudeness in the presence of God, if that were as certainly believed and considered? X For what loever among it men can be a restraint of Vice, or an indearment of Vertue. all this is highly verified in the presence of God, to whom our Conscience in its very concealments is a fair Table written in capital letters by his own finger: and then if we fail of the advantage of this exercise, it must proceed either from our dishonourable

opinion of God, or our own fearless inadvertency, or from a "Oea เป็ ต้นสัง นิงิร์จ จังโกร สังผล ขมพิง direct spirit of Reprobation. For it is certain, that this consi-Lidan broto p Comin il Kkeny sudy. deration is in its own nature apt to correct our manners, to Total Ta Tohur elooyav, Jakeolkov produce the fear of God and Humility, and spiritual and holy Mnd iv wol' elans aurds ele Jees ia . thoughts, and the knowledge of God and of our felves, and the confequents of all thefe, holy walking, and holy com-

forts. And by this only argument S. Paphnutius and S. Ephrem are reported in Churchi-Aftery to have converted two Harlots from a course of Dissolution to great Sanctity and

33. But then this Presence of God must not be a meer speculation of the Understanding; though to only it is of very great benefit and immediate efficacy, yet it must reflect as well from the Will as from discourse; and then only we walk in the presence of God, when by Faith we behold him prefent, when we speak to him in frequent and holy Prayers, when we beg aid from him in all our needs, and ask counfel of him in all our doubts, and before him bewait our fins, and tremble at his prefence. This is an entire exercise of Religion. And beside that the Presence of God serves to all this, it hath alfo effecial influence in the diffiniprovement of Temptations, because it hath in it many things contrariant to the nature and efficacy of Temptations; fuch as are Confideration. Reverence, Spiritual thoughts, and the Fear of God: for where ever this confideration is actual, there either God is highly despised, or certainly seared. In this case we are made to declarer for our purpoles are conceased only in an incurioutness and inconfideration; but whoever confiders God as prefent, will in all reafon be as Religious as in a Temple, the Reverence of which place Cultom or Religion hath imprinted in the spirits of most men. So that as Abaquerus faid of Haman, Will he ravisto the Queen in mine own house? aggravating the crime by the incivility of the circumflance; God may well fay to us, whole Religion compels us to believe God everywhere prefent. Since the Divine Prefence hath made all places holy, and every place hath a Numen in it; even the Eternal God, we unhallow the place, and defecrate the ground whereon we stand, supported by the arm of God, placed in his heart, and enlightned by his eye, whom we fin in to facred a Prefence.

34. The fecond great inftrument against Temptation is Medication of Death. Rade Tota phillipping rus reports, Thar a contin Virgin, to refrain the inordination of intemperate defires, mini of min which were like thornwin her flefty and diffurbed her spiritual peace, thut her felt up tis. Plato in a) Sepulchre, and for ewelve years dwelt in that Scene of death. It were good we did loito, making Tombs and Coffins preferrial to us by frequent meditation.

Πεπεισμένοι όπ οί θεοί "Η έρα εωάμθροι πάθη φοίλανν έπ' υίαν, "Ανδρώπων έδρεις τε 3) ευνομίας έρος δηθες.

O 3

2016

114

rd Terliku rakusila inara kupishim. Menan. Vita buman popi ni ferum eli i fercença, conteriur ; fi non exerces, tamen rubigo interficit. Cato and A. Gell. I. I. 1. 2.

I Tele toki ra inku rasila dogdanska bit de rigida, "Gelle y Sundra adilis abboars de rigida", "Lete y Sundra adilis abboars trikytor abkus eistliku. Metrodor. Phil.

Linquenda tellus, & donnis, & placens

Hx or; neque barum, quas colis, arborum

Te, præter invifas cupreffor,

For God hath given us all a definitive arrest in Adam and from it there lies no appeal; * but it is infallibly and unalterably appointed for all men once to die, or to be changed; to pass from hence to a condition of Eternity, good, or bad. Now because this law is certain, and the time and the manner of its execution is uncertain, and from this moment Eternity depends and that after this life the final fentence is irrevocable that all the pleasures here are sudden, transient, and unsatisfying, and vain : he must needs be a fool that knows not to distinguish moments from Eternity, And fince it is a condition of necessity, established by Divine

decrees, and fixt by the indispensable Laws of Nature, that we shall after a very limb duration pass on to a condition strange, not understood, then unalterable, and vet of great mutation from this, even of greater distance from that in which we are here then this is from the flate of Beaffs.

Dier iste quem tanquam extremum reformidas, eterni Natalis est. Per hoc spatium quod ab inthis, when it is confidered, must in all reason make the same fanija patet in fenetlintem, in aliam natura fumiimpression upon our understandings and affections, which namur partem. Senec. ep. 102. turally all strange things and all great considerations are aut to

do, that is, create resolutions and results passing through the heart of man, such as are reasonable and prudent, in order to our own felicities; that we neglect the vanities of the present Temptation, and secure our future condition, which will, till Eternity it felf expires, remain such as we make it to be by our deportment in this short transition and passage through the World. 35. And that this Discourse is reasonable I am therefore confirmed, because I find it

to be to the same purpose used by the Spirit of God, and the wisest personages in the Plat. iig. 109. world. My fout is always in my hand, therefore do I keep thy Commandments, faid David, He looked upon himself as a dying person, and that restrained all his inordinations: Pal. 90. 12. and so he prayed. Lord, teach me to number my days, that I may apply my heart unto wisdom, and to the prayer, Lora, team me to number my way, that I may apply my near i third only lown $O_d u d | O_d u d |$ 100110 petramported far with any thing fow or victous, that looked long and often in-control office of the hollow eye-pits of a Death's head, or dwelt in a Charnel-house. And such consi-tation, see 2 to the hollow eye-pits of a Death's head, or dwelt in a Charnel-house. And such consi-tation, see 2 to the hollow eye-pits of a Death's head, or dwelt in a Charnel-house. μηση, το ε α στο διαθυμή- derations make all the importunity and violence of fenfual defires to disband. For when out This. E- a man stands perpetually at the door of Eternity, and, as did John the Almoner, every day is building of his Sepulchre, and every night one day of our life is gone and paffed into the possession of death; it will concern us to take care that the door leading to Hell do not open upon us, that we be not crusht to ruine by the stones of our grave,

and that our death become not a confignation to us to a fad Eternity. For all the pleasures of the whole world, and in all its duration, cannot make recompence for one hour's torment in Hell: and yet if wicked persons were to sit in Hell for ever, Hills brevem dominum sequetur. Hor, I, 2, od. 14. without any change of posture or variety of torment beyond that fession, it were unsufferable beyond the endurance of na-

ture. And therefore where little less than infinite misery in an infinite duration shall punish the pleasures of sudden and transient crimes, the gain of pleasure and the exchange of banks here for a condition of eternal and milerable death is a permutation fit to be made by none but fools and desperate persons, who made no use of a reasonable Soul, but that they in their periffing might be convinced of unreasonableness, and die by their own fault.

36. The use that wife men have made when they reduced this consideration to pra-Ctice, is, to believe every day to be the last of their life; for so it may be, and for ought we know it will. And then think what you would avoid, or what you would do, if you were dying, or were to day to fuffer death by fentence and conviction; and that in all reason, and in proportion to the strength of your consideration, you will do every day. For that is the sublimity of Wisdom, to do those things living, which are to be desired and chosen by dying persons. An alarm of death every day renewed, and pressed carnestly, will watch a man fo tame and foft, that the precepts of Religion will dwell deep morienti effent in his spirit. But they that make a covenant with the grave, and put the evil day far from them, they are the men that eat spiders and toads for meat greedily, and a Temptation to them is as welcome as joy, and they feldom dispute the point in behalf of Piery or Mortification. For they that look upon death at distance, apprehend it not, but in such general lines and great representments that describe it only as future and possible: but

nothing of its terrors, or affrightments, or circumstances of advantage are differnible by fuch an eye, that diffurbs its fight and discomposes the posture that the object may feem another thing than what it is truly and really. S. Austin with his Mother Monica was led one day by a Roman Protor to fee the tomb of Cafar. Himfelf thus deferibes the Corps, "It looked of a blue mould, the bone of the note laid bare, the flesh of Kal 38 674 the Corps. "It looked of a blue mound, the botte of the flote land bare, the field of worms, and in his eye-pits two hun his mouth full of worms, and in his eye-pits two hun his meaning. " ory toads feating upon the remanent portion of flesh and moisture; and so he dwelt Band as In "in his house of darkness. And if every person tempted by an opportunity of Lust or musik. Surdiintentperance would chuse such a room for his privacy, that company for his withels. that object to allay his appetite, he would foon find his spirit more sober, and his de fires obedient. I end this with the counsel of S. Bernard: "Let every man in the first double refer "address to his actions consider, whether if he were now to die he might lasely and as these always " address to his actions confider, whether it he were now to die he might lately and "confo Ar" prudently do fuch an act, and whether he would not be infinitely troubled that dies and whether he would not be infinitely troubled that dies and whether he would not be infinitely troubled that dies and whether he would not be infinitely troubled that dies and whether he were now to die he might lately and "confider". "death should furprise him in the present dispositions; and then let him proceed ac. 3ards yala "cordingly. For since our treasure is in earther wessels, which may be broken in pieces that " gooby the collision of ten thousand accidents, it were not fale to treasure up wrath in Theor. In frethem: for if we do, we shall certainly drink it in the day of recompence of 37. Thirdly, Before, and in, and after all this, the Bleffed Felius propounds Prayer as a remedy against Temptations; Watch and pray, that ye enter not into temptation. For Matth. 26.41,

helides that Prayer is the great inftrument of obtaining victory by the grace of God. as a fruit of our defires and of God's natural and effential goodness; the very praying against a Temptation, if it be hearty, fervent and devout, is a denying of it, and part of the victory: for it is a disclaiming the entertainment of it, it is a positive rejection of the crime; and every consent to it is a ceasing to pray, and to delire remedy. And we shall observe, that whensoever we begin to listen to the whispers of a tempting spirit, our Prayers against it lessen, as the consent increases: there being nothing a more direct enemy to the Temptation than Prayer, which as it is of it fell a professed hostility against the crime, so it is a calling in auxiliaries from above to make the victory more certain. If Temptation sets upon thee, do thou set upon God: for he is as soon overcome as thou art, as foon moved to good as thou art to - Hie lovare function evil; * he is as quickly invited to pity thee, as thou to ask · Pauperem laboribus him: provided thou doft not finally reft in the petition, but recause aque and recause and it.

pass into action, and endeavour by all means humane and mo-Hor. l. z. od. 18 ral to quench the flame newly kindled in thy bowels, before it come to devour the marrow of the bones. For a strong Prayer, and a lazy, incurious, unobservant walking, are contradictions in the discourses of Religion. * Ruffinus tells * Lib. 3, 123 us a flory of a young man folicited by the spirit of Uncleanness, who came to an old Religious person, and begged his Prayers. It was in that Age when God used to anfiver Prayers of very holy persons by more clear and familiar fignifications of his plea-

fure than he knows now to be necessary. But after many earnest prayers sent up to the Throne of Grace, and the young man not at all bettered, upon confideration and enquity of particulars, he found the cause to be, because the young man relied so upon the Prayers of the old Eremite, that he did nothing at all to discountenance his Luft or contradict the Temptation. But then he took another course, enjoyned him Austerities and exercises of Devotion, gave him rules of prudence and caution, tied him to work and to stand upon his guard; and then the Prayers returned in triumph, and the young man trampled upon his Luft. And fo (ball I and you, by God's grace, if we pray earnestly and frequently, if we watch carefully that we be not surprised, if we be not idle in secret, nor talkative in publicle, if we read Scriptures, and confult with a spiritual Guide and make Religion to be our work, that serving of God be the bulinels of our life, and our deligns be to purchase Eternity: then we shall wallt safely, or recover speedily, and, by doing advantages to Piery, secure a greatness of Religion and spirituality, to our spirits and understanding. Bub remember that when Ifrael fought against Amalek, Mofes's prayer and Mofes's hand secured the victory : his Prayer grew ineffectual when his hands were flack to remonstrate to us, that we must co-operate with the grace of God; praying devouely, and warehing carefully, and observing prudently, and labouring with diligence and affidules.

Lite, went dere a into the vene es of Baptine and vene

of the of life is thoing I to a of which on to dishing .

s. a faille in thin a Welley's no fivery.

S. Beeben is every thin in refolved hard in active parties of the work.

116.

The PRAYER.

E Ternal God and most merciful Father, I adore thy Wisdom, Providence, and admira-ble Dispensation of assairs in the Spiritual Kingdom of our Lord Jesus: that thou. who art infinitely good, dost permit so many sadnesses and dangers to discompose that order of things and spirits which thou didst create innocent and harmless, and dost design to great and spiritual perfections; that the emanation of good from evil by thy over-ruling power and and personal perfections, that the emanation of good from cost of the over-ruing power and excellencies may force Glory to thee from our shame, and Honour to thy Wistom by these contradictory accidents and events. Lord, have pity upon me in these sad disorders, and with mercy know my infirmities. Let me, by suffering what thou pleafest, co operate to the clorification of thy Grace, and magnifying thy Mercy : but never let me confent to fin ; but with the power of thy Majefly, and mightine fof thy prevailing Mercy, rescue me from those thrones of dangers and enemies which daily feek to deflour that Innocence with which thou didfi cloath my Soul in the New birth. Behold, O God, how all the Spirits of Darkness endeavour the extinition of our hopes, and the dispersion of all those Graces, and the prevention of all those Glories, which the Holy Tesus hath purchased for every loving and obedient Soul. Our very meat and drink are full of porson, our Senses are snares, our business is various Temptation. our Sinsare inlets to more, and our actions made occasions of Sins. Lord, deliver me from the Malice of the Devil, from the Fallacies of the World, from my own Folly; that I be not devoured by the first, nor cheated by the second, nay betrayed by my self. But let thy Grace which is sufficient for me, be always present with me; let thy Spirit instruct me in the spiritual warfare, arming my Understanding, and securing my Will, and fortifying my Spirit with resolution, of Piety, and incentives of Religion, and deleteries of Sin: that the danvers I amencompassed withal may become unto me an occasion of victory and triumph, through the aids of the Holy Ghost, and by the Cross of the Lord Jelus, who hath for himself and all his servants triumphed over Sin and Hell and the Grave, even all the powers of Darkneß; from which, by the mercies of Jesus and the merits of his Passion, now and ever deliver me and all thy faithful People. Amen.

English of the control of the contro the decrease of the description of the set VI.

A significant Looking of Tarker of the set VI.

A significant constraint of the set of the set VI.

A significant constraint of the set of

Hen, the Holy Jeffs, was so begin his Prophetical Office, and to lay the foundation of his Church on the Corner from, he first, temper'd the Cement with Karen, and also with Blood, and afterwards built it up by the hands of the Spirit, Himself enger 4 at that door by which his Dilciples for ever, after were to follow him i for therefore he ment in at the door of Baptilm, that he might hallow the entrapeqowlych himfelt made to the House he was now building.

21 A SIEWAS IN the old, to it is in the new Creating Out of the waters God produced every skying or eature; and when at first the Spirit moved upon the Waters, and gave lifeun was the types of what was deligned in the Renovation. Every thing that lives new honnof Matananna the Spiritt and Christ, who is pur Creator and Redeemer in the New birth, opened the Fountains and hallowed the Stream. Christ, who is out Life, went down into the waters of Baptism: and we, who descend thither, find the effects of life. It is living Water, of which wholo drinks needs not to drink of it again; for it shall be in him a Well of water springing up to life eternal.

3. But because every thing is resolved into the same principles from whence it was takent the old World, which by the power of God came from the Waters, by their

own fin fell into the Waters again, and were all drowned, and only eight perfons were Gwed by an Ark. And the World renewed upon the flock and referves of that mercy configned the Sacrament of Baptism in another figure; for then God gave his figure from Heaven, that by water the World should never again perish; but he meant that they should be saved by water: for Baptism which is a figure like to this, doth also now i Pet. 2: 21. Cane us by the Resurrection of Jesus Christ.

A. After this the Jews report that the World took up the Doctrine of Baptisms. in temembrance that the iniquity of the Old world was purged by water : and they wathed all that came to the fervice of the true God, and by that Baptism bound them to

the observation of the Precepts which God gave to Noah.

5. But when God separated a Family for his own special service, he gave them a Sacrament of Initiation, but it was a Sacrament of Blood, the Covenant of Circumcifion. And this was the fore-runner of Baptilin, but not a Type: when that was abrogated, this came into the place of it; and that configued the same Faith which this professes. But it could not properly be a Type, whose nature is by a likeness of matter or ceremony to represent the same Mystery. Neither is a Ceremony, as Baptism truly is properly capable of having a Type; it self is but a Type of a greater mysteriousness. And the nature of Types is in shadow to describe by dark lines a future substance. So that umbra in lege, although Circumcision might be a Type of the effects and graces bestowed in Baptism; image in Evanver of the Baptism or Ablution it felf it cannot be properly, because of the unlikeness cale, s. Ambt. of the fymbols and configurations, and because they are both equally distant from subflances, which Types are to confign and represent. The first Bishops of fernsalem, and all the Christian Tens for many years, recained Circumcifion together with Bap tilm; and Christ himself, who was circumcifed, was also baptized; and therefore it is not fo proper to call Circumcifion a Type of Baptism. It was rather a Seal and Sign of the same Covenant to Abraham and the Fathers and to all Ifrael, as Baptism is to all Ages of the Christian Church.

6. And because this Rite could not be administred to all persons, and was not at all times after its institution; God was pleased by a proper and specifick Type to confign this Rite of Baptilm, which he intended to all, and that for ever : and God when the family of his Church grew separate notorious, numerous and distinct, sent them into their own Countrey by a Baptism through which the whole Nation pass'd; for all the 1 Cor. 10.1,2; Fathers were under the Cloud, and all passed through the Sea, and were all Baptized unto Moses in the Cloud and in the Sea. So by a double figure foretelling, that as they were initiated to Moses's Law by the Cloud above and the Sea beneath; so should all the persons of the Church, men, women and children, be initiated unto Christ by the Spirit from above and the Water below. For it was the delign of the Apostle in that discourse, to represent that the Fathers and we were equal as to the privileges of the Covenant : he proved that we do not exceed them, and it ought therefore to be certain that they

do not exceed us, nor their children ours. 7. But after this, fomething was to remain which might not only confign the Covenant which God made with Abraham, but be as a paffage from the Fathers through the Synagogue to the Church, from Abraham by Moses to Christ: and that was Gircumcifion, which was a Rite which God chose to be a mark to the posterity of Abraham, to diffinguish them from the Nations which were not within the Covenant of Grace; and to be a Seal of the Righteonfness of Faith, which God made to be the Spirit and life of the Covenant.

8. But because circumcision, although it was ministred to all the males, yet it was not to the females although they and all the Nation were baptized and initiated into Moses in the Cloud and in the Sea; therefore the Children of Israel by imitation of the Patriarchs, the posterity of Noah, used also Ceremonial Baptisms to their Women and to their Profelytes, and to all that were circumcifed. And the Jewes deliver, That Sarah and Rebecca, when they were adopted into the family of the Church, that is, of Abraham and Isaac, were Baptised: and so were all strangers that were married to the lons of Ifrael. And that we may think this to be typical of Christian Baptism, the Doctours of the Yens had a Tradition, that when the Messas would come, there should be so many Proselytes, that they could not be circumcised, but should be Baptized. The Tradition proved true, but not for their reason.

But that this Rite of admitting into Mysteries, and Institutions, and Offices of Religion, by Baptilms, was used by the posterity of Noah, or at least very early among the Jews, besides the testimonies of their own Doctours, I am the rather induced to believe, because the heathens had the same Rite in many places and in several Religions.

tohn 4. 2.

(a) Tertul. de So they initiated disciples into the secrets of (a) Mithra: and the Priests of Cotrito were Preference of Copyrio were Preference and the Preference of Copyrio were Preference of Copyrio were Preference of Copyrio Were Preference of Copyrio Were admitted into the Religion. And they (b) Stability in Called (b) Bapta, because by Baptism they were admitted into the Religion. And they (b) Stability in Called (b) Bapta, because by Baptism they were admitted into the Religion. And they (b) Stability in Called (b) Bapta, because by Baptism they were admitted into the Religion. And they (b) Stability in Called (c) Stability in Called (c) Stability in Called (c) Stability in Called (c) Stability in Called (d) Bapta, because by Baptism they were admitted into the Religion. And they (c) Stability in Called (d) Bapta, because by Baptism they were admitted into the Religion. And they (c) Stability in Called (d) Bapta, because by Baptism they were admitted into the Religion. And they (c) Stability in Called (d) Bapta, because by Baptism they were admitted into the Religion. (b) Scholigham (c) thought Murther, Incest, Rapes, and the worst of crimes, were purged by dina unstable. 1. (c) thought Murther, Incest, Rapes, and the worst of crimes, were purged by dina unstable. (c) O nimihm ping in the Sea or fresh Springs. And a Proselyte is called in Arrianus Becaunti @. Intinctus, a Baptized person.

codis Tolli flu-

o. But this Ceremony of Baptizing was so certain and usual among the Yenrs in their mini 196 he admitting Profelytes and adopting into Institutions, that to Baptize and to make Difciples are all one. And when John the Baptist by an order from Heaven went to prepare the way to the coming of our Blessed Lord, he preached repentance, and han. tized all that professed they did repent. He taught the Fews to live good lives, and ban. tized with the Baptism of a Prophet; such as was not usually done by extraordinary and holy persons in the change or renewing of Discipline or Religion. Whether John's Baptism was from Heaven, or of men, Christ asked the Pharisees. That it was from Heaven, the people therefore believed, because he was a Prophet and a holy person: but it implies also, that such Baptisms are sometimes from men, that is, used by persons of an eminent Religion or extraordinary fame, for the gathering of Disciples and admitting Proselytes. And the Disciples of Christ did so too : even before Christ had inflituted the Sacrament for the Christian Church, the Disciples that came to Christ were baptized by his Apostles.

10. And now we are come to the gates of Baptism. All these till John were but Types and preparatory Baptisms and John's Baptism was but the prologue to the Bantism of Christ. The Jewish Baptisms admitted Proselytes to Moses and to the Law of Ceremonies: John's Baptism called them to believe in the Messias now appearing, and to repent of their fins, to enter into the Kingdom which was now at hand, and preached that Repentance which should be for the remission of sins. His Baptism remitted no sins. but preached and configned Repentance which in the belief

Audi quid Scripura docean: Foamie bapi-foa non sam receasa dimifit, quam bapifoa pe-nitentia fuit in receatoma reniffonem, idque in futuram reniffonem que effe pélea per facilifi-cationem Christi fabiquanima. Hieronym advo

because he was taken from his Office before the work was compleated, the Disciples of Christ finished it: They went forth preaching the same Sermon of Repentance, and the approach of the Kingdom, and baptized, or made Profelytes or disciples, as John did; only they (as it is probable) baptized in the name of Jesus; which it is not fo likely John did. And this very thing might be the cause of the

of the Messias, whom he pointed to, should pardon sins. But

(4) Vide furit (a) different forms of Baptisin recorded in the Ast; of (b) baptizing in the Name of section in 1. Jesus, and at other times (c) in the Name of the Father, Son, and Holy Ghost: the for (b) Asts. 16 mer being the manner of doing it in pursuance of the design of John's Baptism, and Acts 138. the latter the form of Institution by Christ for the whole Christian Church appointed after his Resurrection : the Disciples at first using promiscuously what was used by the same Authority, though with some difference of Mystery.

11. The Holy Jesius having found his way ready prepared by the Preaching of John and by his Baptilm, and the Jewish manner of adopting Profelytes and Disciples into the Religion a way chalked out for him to initiate Disciples into his Religion, took what was so prepared, and changed it into a perpetual Sacrament. He kept the Ceremony, that they who were led only by outward things might be the better called in and easier enticed into the Religion, when they entred by a Ceremony which their Nation always used in the like cases: and therefore without change of the outward act, he put into it a new spirit, and gave it a new grace and a proper efficacy; he sublimed it to higher ends, and adorned it with Stars of Heaven; he made it to fignifie greater Mysteries, to convey greater Blessings, to consign the bigger Promises, to cleanse deeper than the skin, and to carry Proselytes farther than the gates of the Institution. For so he was pleased to do in the other Sacrament : he took the Ceremony which he found ready in the Custom of the Jews, where the Major-domo after the Paschal Supper agave Bread and Wine to every person of his family; he changed nothing of it without, but transferred the Rite to greater Mysteries, and put his own Spirit to their Sign, and it became a Sacrament Evangelical. It was so also in the matter of Excommunication, where the Jewifb practice was made to pass into Christian discipline. Without violence and noise old things became new, while he fulfilled the Law, making it up in full measures

12. By these steps Baptism passed on to a Divine Evangelical institution, which we Matth. 28. 19. find to be configured by three Evangelists. Go ye therefore, and teach all Nations, bap. tizing them in the Name of the Father, and of the Son, and of the Holy Ghost. It was one of the last Commandments the Holy Jefus gave upon the Earth when he taught his Apostles

Apostles the things which concerned his Kingdom. For, He that believeth and is baptized Mark 16 16 Apollies faved: but, Unless a man be born of Water and the Holy Spirit, he cannot enter John 3.5. into the Kingdom of Heaven; agreeable to the decretory words of God by Abraham in the Circumcifion, to which Baptism does succeed in the configuration of the same Covenant and the same Spiritual Promises, The uncircumcifed child whose sless is not circumci-Gen. 17 tal fed, that foul shall be cut off from his people; he hath broken my Covenant. The Manichees, Selencus, Hermias, and their followers, people of a day's abode and finall inte-S. Aug. Hard. reft, but of malicious doctrine, taught Baptism not to be necessary, not to be used. 46, 59, non this ground, because they supposed that it was proper to John to baptize with was ter, and referved for Chrift, as his peculiar, to baptize with the Holy Ghost and with fire. Indeed Christ baptized none otherwise; he sent his spirit upon the Church in Pente. coft, and baptized them with fire, the Spirit appearing like a flame but he appointed his Apostles to baptize with water, and they did so, and their successours after them. every-where and for ever, not expounding, but obeying the preceptive words of their Lord, which were almost the last that he spake upon Earth. And I cannot think it needfull to prove this to be necessary by any more Arguments; for the words are fo plain, that they need no exposition : and yet if they had been obscure, the universal practice of the Apostles and the Church for ever is a sufficient declaration of the Commandment. No tradition is more universal, no not of Scripture it self; no words are plainer, no not the Ten Commandments : and if any suspicion can be superinduced by any jealous or less descerning person, it will need no other refutation, but to turn hiseves to those lights by which himself fees Scripture to be the Word of God, and the Commandments to be the declaration of his Will.

13. But that which will be of greatest concernment in this affair is, to consider the great benefits are conveyed to us in this Sacrament: for this will highly conclude, that the Precept was for ever, which God fo feconds with his grace and mighty bleffings: and the susception of it necessary, because we cannot be without those excellent things which are the Graces of the Sacrament.

14. First The first fruit is, That in baptifm we are admitted to the Kinedom of Chill. orelented unto him, configned with his Sacrament, enter into his Militia, give up our Understandings and our choice to the obedience of Chrift, and it all lenses that we can become his Disciples, witnessing a good confession, and undertaking a holy life. And therefore in Scripture was level and Burli diare conjoined in the lignifications as they are in the mystery. It is a giving up our names to Christ, and it is part of the foundation or the first Principles of the Religion, as appears in S. Paul's Catechifin : it is lo Heb. 6. 1, 2, the first thing, that it is for babes and Neophyres, in which they are matriculated and adopted into the house of their Father, and taken into the hands of their Mother, Upon this account Baptilin' is called in antiquity. Ecclesis jamia, porta Gratic, & primus S. August 1. si introitus Sandbrum ad aternam Dei & Ecclesia conjuctualmen. The gate of the Church the c. v. de ca. madoor of Grace, the first entrance of the Saints to an eternal combersion with God and the Church, Sacramentum initiationis, & intrantium Christianifinium investituram. S. Bernard calls it; the Sacrament of initiation, and the investible of them that enter into the Religion: And the person so entring is called mentions and outsalates entry on, one of Just. Martyr, the Religion, or a Profelyte and convert, and one added to the number of the Church : Apol. 24 in imitation of that of S. Linke, O Kielo. newelibe out outes in cannota, God added to Acts 2: 47. the Church thofe that foold be faved : just asthe Church does to this day and for ever. baptizing Infants and Catectiumens! "out oblive mens leverat, they are added to the Church, that they may be added to the Lord, and the number of the Inhabitants of Heaven.

15. Secondly, The next step beyond this is Adoption into the Covenant, which is an 23 Blastonia immediate consequent of the first Presentation; this being the first act of man, that the & dollar last of man, the way of man, first act of God. And this is called by S. Panta being * baptized in one spirit into one Cyr. I. Herod body; that is, we are made capable of the Communion of Saints, the Blessings of the fol. Careth. 2.

body; that is, we'are made capable of the Communion of Saints, the Bleflings of the 61. careb.

faithful, the priviledges of the Church. By this we'are as S. Lake calls it, | \(\text{viole action} \), \(\text{Act } \) as \(\text{Act } \), varion: For now we begin to be reckoned in a now compa of account, Social become sellogist. our Rather, Christ our elder Brother, the Spirit the earnest of our Inheritance, the Church Danaid. 1. 4.

our Mother: our food is the Body and Blood of our Lord, Faith is our learning, Religion our imployment, and our whole life is spiritual, and Heaven the object of one Hopes, and the mighty price of our high Calling. And from this time forward wa have a new principle put into us, the Spirit of Grace, which, besides our Soul and Bo. dy, is a principle of action, of one nature, and shall with them enter into the portion of our Inheritance. And therefore the Primitive Christians, who configured all their affairs and goods and writings with some marks of their Lord, usually writing 'Logge Xest is, Off vios, Zwing, Tefus Chrift, the Son of God, our Saviour, made it an abbreviature by writing only the Capitals thus, I.X. O.T. D. which the Heathens in mockery and derifion made Indus, which fignifies a Fift, and they used it for Christ as a name of reproach. But the Christians owned the name, and turned it into a pious Metaphor. and were content that they should enjoy their pleasure in the Acrostich. But upon Tib. de Battifut that occasion Tertullian speaks pertinently to this Article, Nospisciculi, secundum in the nostrum Fesum Christum, in aqua nascimur: Christ, whom you call a Fish, we know. ledge to be our Lord and Savionr; and we, if you please, are the little fishes, for we are born in water, thence we derive our spiritual life. And because from henceforward we are a new Creation, the Church uses to assign new relations to the Catechu. mens. Spiritual Fathers and Susceptours; and, at their entrance into Baptism, the Christians and fewilb Proselytes did use to cancel all secular affections to their temporal relatives. Nec nuicanam prius imbuuntur anam contemnere Deos, exuere patriam parentes liberos, fratres vilia habere, faid Tacitus of the Christians. Which was true in the sense only that Christ said, He that doth not bate Father or mother for my sake, is not worthrof me; that is, He that doth not hate them pra me, rather than for fake me, for fake them. is unworthy of me. 17. Fourthly, In Baptism all our sins are pardoned, according to the words of a Pro-

Of Baptism.

phet. I will Brinkle clean water upon you, and ye (hall be clean from all your filthiness. "The "Catechumen descends into the Font a Sinner, he arises purified; he goes down "the fon of Death, he comes up the fon of the Refurrection; he enters in the fon " of folly and prevarication, he returns the fon of Reconciliation; he floops down " the child of Wrath, and ascends the heir of Mercy; he was the child of the Devil. "and now he is the fervant and the fon of God. They are the words of Venerable Lib. 1. c. 3. in Bede concerning this Mystery. And this was ingeniously signified by that Greek inscription upon a Font, which is so prettily contrived, that the words may be read after the

Greek or after the Hebrem manner, and be exactly the same; NIYON ANOMHMA. MH MONAN OYIN, Lord, wash my sin, and not my face only. And so it is in *Ass. 22. 16, tended and promised. * Arise and be baptized, and wash away thy sins, and call on the | Eph. 5. 25, Name of the Lord, faid Ananias to Saul. For | Christ loved the Church, and gave himself for it, that he might fanctifie and cleanfe it, τῷ λῦΙρῷ Ψ ὑδαί Go co ρήμα li, with the wathing of water in the word, that is, Baptism in the Christian Re-

* Lib. 5. Av. Marc. 6. 9. O Lacon xxú (w rávie rii àvogárav ygyd. Gr. prov. Amba ità credimusquia omne genus peccati cina ad la-tuare lavocamo voimus adjeturi. O vigenbom. 15 in Jul. Ecce quicquid iniquitatum impopitemus gigni excquere o'è expiar vix pejet, fubitolacro fonte fubmerfum gi, go' de aternis debitis brevisfiligion. And therefore * Tertullian calls Baptism lavacrum compendiatum, a compendious Laver, that is, an intire cleanling the Soul in that one action justly and rightly performed. In the rehearfal of which Doctrine it was not an unpleafant Etymology that Anastasius Sinaita gave of Baptism, Barliona αμη[βάπ αισμα, ον ω βάλλείαι, ήγυν πίπ α, το πίαισμα, in mo lavacri compendio cum indulgentissimo credito-re transactum est. Ambros. lib. 1. cap. 7. de Pæwhich our fins are thrown off: and they fall like leeches when nit. Qui dicit peccata in Baptifino non funditus they are full of blood and water, or like the chains from S. Pedimitti, dicat in mari rubro & Egyptios non veraeiter mortuos. S. Greg. M. I. 9. ep. 39. ter's hands at the prefence of the Angel. Baptism is avendous

- Θ. αφεσις αμαρίων, an intire full forgiveness of sins, so that they shall never be called again to ferutiny.

Arator, 1. 2.

Rev. 7. 14.

Omnia Damonis arma His merguntur aquis, quibus ille renascitur Infans Qui captivus erat-

The captivity of the Soul is taken away, by the blood of Redemption, and the fiery darts of the Devil are quenched by these falutary waters; and what the flames of Hell are explaining or punishing to eternal Ages, that is washed off quickly in the Holy Font, and an eternal debt paid in an inflant. For so sure as the Egyptians were drowned in the Red Sea, to fure are our Sins washed in this Holy flood. For this is a Red Sea too; these waters signifie the Blood of Christ; These are they that have washed their Robes, and made them white in the blood of the Lamb. To aina nadaei (4, 70 of we nadaei (4,

મો To જામ્લ્ઉમાલ લેજારો (લ' To લોમાલ કેલ્લે જામ્લ્ડામાલી ઉ., To જામ્લ્ડામાલ કાલ ઈક્લે છિ., The Blood of Christ of another us, the Water cleanfeth us, the Spirit purifieth us; the Blood by the Spirit, the Spirit by the Water; all in Baptilin, and in pursuance of that Baptilinal state. * These three lie. 2. 6. ore they that bear record in Earth, the Spirit, the Water, and the Blood; 2 of Toss cis to feet Is they and thefe three agree in one, or are to one purpose; they agree in Baptisin, and in the whole pursuance of the affishances which a Christian needs all the days of his life. And therefore S. Cyrill calls Baptism of to Xest & na Inuatwo affictoror the Antitybe of the pallions of Christ. It does preconfigurate Death of Christ, and does the infancy of the work of Grace, but not weakly; it brings from death to life; and though it brings us but to the birth in the New life, yet this is a greater change than is in all the periods of our growth to manhood, to a perfett man in Christ fesus. 18. Fifthly, Baptism does not only pardon our fins, but puts us into a state of Pardon

for the time to come. For Baptism is the beginning of the New life, and an admission of ns into the Evangelical Covenant: which on our parts confifts in a fincere and timely endeavour to glorifie God by Faith and Obedience; and on God's part, he will pardon what is past, assist us for the future, and not measure us by grains and scruples, or exact our duties by the measure of an Angel, but by the span of a man's hand. So that by Raptism we are configued to the mercies of God and the Graces of the Gospel; that is, that our Pardon be continued, and our Piety be a state of Repentance. And therefore that Baptism which in the Nicene Creed we profess to be for the remission of sins is called in the Jerusalem Creed the Baptism of Repentance; that is, it is the entrance of a new life, the gate to a perpetual change and reformation, all the way continuing our title to and hopes of forgiveness of fins. And this excellency is clearly recorded by S. Paul: The kindness and love of God our Saviour towards man hath appeared, Not by Tit. 3. 4, 4 works of righteoufness which we have done; that's the formality of the Golpel Covenant. not to be exacted by the strict measures of the Law; but according to his mercy he saned us, that is, by gentleness and remissions; by pitying and pardoning us, by relieving and supporting us, because he remembers that we are but dust: and all this mercy we are admitted to, and is conveyed to us, old relog narry leverius; by the laver of Regeneration; and the renewing of the Holy Ghost. And this plain evident Doctrine was observed explicated and urged against the Messalians, who said that Baptism was like a razor, that cuts away all the fins that were past, or presently adhering, but not the fins of our futurc life. Ουδέρδ τέτο μοιον επαρξέλλε αιτό μυζ-ήρχοι, άλλα τα τέτων μειζω κ τελει Theodor. (ότερα " ἀβραβούν γκιρ όξι την μελλόντων άγαθων છે τ ἐσομβίνις άνας άσεως τύπ , છે κοινωνία de Div. der. τη δεστοίικων παθημάτων, κ μείνοια τ δεστοίκη άνας άσεως κ ίματιον σώλης καλ χίων (sp. 4). Βίρ: εύφροσύιης, η σολή φωτοαθής, μάλλον ή αυτό φως. This Sacrament promifes more and greater things; It is the earnest of future good things, the type of the Resurrection, the communication of the Lord's Passion, the partaking of his Resurrection, the robe of Righteoulnels, the garment of Gladnels, the vestment of Light, or rather Light it felf. And for this reason it is that Baptism is not to be repeated, because it does at once all that it can do at an hundred times: for it admits us to the condition of Repentance and Evangelical mercy, to a state of Pardon for our infirmities and fins, which we timely and effectually leave; and this is a thing that can be done but once, as a man can begin but once. He that liath once entered in at this gate of Life is always in possibility of Pardon, if he be in a possibility of working and doing after the manner of a man that which he hath promifed to the Son of God. And this was expresly delivered and that which he hatti promited to the son or God. And this was expressy delivered and observed by S. Austin: "That which the Apostle says, Cleansing him with the washing of c. 2369 Trast. "water in the word, is to be understood, that in the same Laver of Regeneration and 124 in Jam. "word of Sanctification all the evils of the Regenerate are cleanfed and healed; not "only the fins that are past, which are all now remitted in Baptism, but also those "that are contracted afterwards by humane ignorance and infirmity: not that Bap-"tilm be repeated as often as we lin, but because by this which is once administred is tom. 13. p. 487. "brought to pals, that pardon of all fins, not only of those that are palt, but also those "which will be committed afterwards, is obtained. The Messalians denied this, and

Hermin, whither I refer the Reader. 19. In proportion to this Doctrine it is that the Holy Scripture calls upon us to live a holy life, in pursuance of this grace of Baptism. And S. Paul recalls the lapsed Galatians to their Covenant, and the grace of God flipulated in Baptism. Te dre all Gal. 3. 26. children of God by faith in Jesus Christ, that is, heirs of the promise, and Abraham's Verle 29. feed; that promise which cannot be disannulled, encreased or diminished, but is

it waspart of their Herefic in the undervaluing of Baptism; and for it they are most excellently confuted by Isidore Pelusiot, in his third Book, 195. Epistle to the Count Gal 2. 27.

the fame to us as it was to Abraham, the fame before the Law and after. Therefore do not you hope to be justified by the Law, for you are entered into the Covenant of Faith and are to be institled thereby. This is all your hope, by this you must stand for ever or you cannot fland at all; but by this you may : for you are God's children by Fairl. that is, not by the Law, or the Covenant of Works. And that you may remember whence you are going, and return again, he proves that they are the children of God by faith in Telus Christ, because they have been baptized into Christ, and so put on Christ This makes you Children, and fuch as are to be laved by Faith, that is, a Covenant not of Works, but of Pardon in Jesus Christ, the Authour and Establisher of this Cove.

nant. For this is the Covenant made in Baptism, that being justified by his grace, me shall be beirs of life eternal; for by grace, that is, by favour, remission and forgivenest in Tefus Chrift, ye are faved. This is the only way that we have of being justified, and this must remain as long as we are in hopes of Heaven; for besides this we have no hopes; and all this is stipulated and configned in Baptism, and is of force after our fal. lings into fin and rifings again. In pursuance of this the same Apostle declares, that the feveral states of fin are fo many recessions from the state of Baptismal grace; and if we arrive to the direct Apostasie, and renouncing of or a contradiction to the state of Bap. tifm, we are then unpardonable, because we are fallen from our state of Pardon. This Heb. 10.16 &c. S. Paul conditions most strictly in his Epistle to the Hebrews, This is the Covenant I will

make in those dayes: I will put my Laws in their hearts; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more effering for sin. That is, our fins are so pardoned that we need no more oblation, we are then made partakers of the death of Christ; which we afterwards renew in memory and Eucharist Verle 19, &c. and representment. But the great work is done in Baptism; for soit follows. Havino boldness to enteninto the Holiest by the blood of Jesus by a new and living way, that is by the veil of his flesh, his Incarnation. But how do we enter into this? Baptism is the door. Final O, and the ground of this confidence for ever : for fo he adds, Let us draw near with a foilad futurum true heart in full assurance of faith, having our hearts sprinkled from an evil conscience,

and our bodies walked with pure water. This is the confignation of this bleffed state, and

the gate to all this mercy. Let us hold fast the profession of our faith, that is, the Religion of a Christian, the Faith into which we were baptized; for that is the Faith that is Stifies and faves us: Let us therefore hold fast this profession of this Faith, and do all the

Emergrancy), intermedial works in order to the conservation of it, such as are assembling in the Com: magdening, munion of Saints, (the use of the Word and Sacrament is included in the Precept,) muvalavonois. tual Exhortation, good example, and the like. For if we fin wilfully after we have received the knowledg of the truth, that is, if we fin against the profession of this Faith, and hold it not fast, but let the Faith and the profession go wilfully, (which afterwards he calls a treading under foot the Son of God, accounting the blood of the Covenant wherewith he was fantified an unholy thing, and a doing despite to the spirit of Grace, viz. which moved upon those waters, and did illuminate him in Baptism,) if we do this, there is no more facilfice for fins, no more deaths of Christ into which you may be Baptized; that is, you are fallen from the state of Pardon and Repentance into which you were admitted in Bantifm, and in which you continue to long as you have not quitted your Baptifmal Rites and the whole Covenant. Contrary to this is that which S. Peter calls making our calling and Election fure, that is a doing all that which may continue us in our state of Bantism and the grace of the Covenant. And between these two states, of Absolute Apostalie from and intirely adhering to and securing, this state of Calling and Election, are all the

intermedial fins, and being overtaken in fingle faults, or declining towards vicious habits, which in their feveral proportions are degrees of danger and fecurity; which S. Peter calls λήθην καθαρισμέ ? πάλαι ώπε άμαρτιών, a forgetting our Baptism or purisication Dife 9, of Re-from our fins. And in this lense are those words, The just shall live by Faith, that is, by that pentalics, num. profession which they made in Baptism; from which if they swerve not, they shall be Supported in their spiritual life. It is a Grace which, by vertue of the Covenant configned in Baptifm, does like a centre transmit effluxes to all the periods and portions of our life; our whole life, all the periods of our fucceeding hopes are kept alive by this: This confideration is of great use, besides many other things, to reprove the folly of those who in the Primitive Church deferred their Baptism till their death-bed: because Baptifing is a Laver of Sanctification, and drowns all our fins, and buries them in the grave of our Lord, they thought they might fin securely upon the stock of an after-Baptism; for unless they were strangely prevented by a sudden accident, a death bed Baptism they thought would secure their condition. But early some of them durst not take it much less in the beginning of their years, that they might at least gain impunity

for their follies and heats of their youth. Baptism hath influence into the pardon of all our fins committed in all the days of our folly and infirmity: and to long as we have not been baptized, so long we are out of the state of Pardon; and therefore an early Baptism is not to be avoided upon this mistaken fancy and plot upon Heaven: it is the greater security towards the pardon of our sins, if we have taken it in the heginning of our days.

20. Filthly, The next benefit of Baptisin, which is also a verification of this, is a

Sanctification of the baptized person by the Spirit of Grace.

Ad SECT. IX.

Sanctus in hunc calo descendit Spiritus amnem, Calestique facras fonte maritat aquas: Concidit unda Deum. Sanctamque liquoribus almis. Edit ab aterno semine progeniem.

Paul Et. 12 ad

The Holy Ghost descends upon the waters of Baptism, and makes them prolifical, ant to produce children unto God. And therefore S. Leo compares the Font of Baptism to the Womb of the Blessed Virgin when it was replenished with the Holy Spirit. And this is the Baptism of our dearest Lord: his Ministers baptize with Water, our Lord ar the same time verifies their Ministery with giving the Holy Spirit. They are joyned together by S. Paul, We are by one Spirit baptized into one body; that is, admitted into 1 Cor. 12. 12. the Church by baptism of Water and the Spirit. This is that which our Blessed Lord the Church by Daptinin of Water and of the Spirit: by water we are facramentally dead and John 3.5. buried, by the Spirit we are made alive. But because these are mysterious expressions, 8, 8, 15,

and according to the style of Scripture, high and secret in spiritual significations, therefore, that we may understand what these things signifie, we must consider it by its real effects, and what it produces upon the Soul of a man. 21. First, It is the Suppletory of original Righteousness, by which Adam was at first

gracious with God, and which he loft by his prevarication. It was in him a principle of Wildom and Obedience, a relation between God and himself, a title to the extraordinary mercies of God, and a state of Friendship. When he fell, he was discomposed in all, the links of the golden chain and bleffed relation were broken: and it fo continued in the whole life of Man, which was stained with the evils of this folly and the confequent mischiefs. And therefore when we began the world again, entring into the Articles of a new life, God gave us his Spirit to be an instrument of our becoming gracious persons, and of being in a condition of obtaining that supernatural End which God at first designed to us. And therefore as our Baptism is a separation of us from unbelieving people; fo the descent of the Holy Spirit upon us in our Baptism is a configning or marking us for God, as the Sheep of his Pasture, as the Soldiers of his Army. as the Servants of his houshold: we are so separated from the world, that we are appropriated to God, to that God expects of us duty and obedience; and all Sins are acts of rebellion and undutifulness. Of this nature was the fanctification of Fereny and John the Baptist from their mothers womb; that is, God took them to his own service by anearly delignation, and his Spirit marked them to a holy Ministery. To this also relates that of S. Paul, whom God by a decree separated from his mother's womb to the Ministery of the Gospel: the Decreedid antedate the act of the Spirit, which did not descend upon him until the day of his Baptism. What these persons were in order to exteriour Ministeries, that all the faithful are in order to Faith and Obedience, configned in Baptism by the Spirit of God to a perpetual relation to God, in a continual fervice and title to his promises. And in this sense the Spirit of God is called * openyis, * 2 Coi. 1. 22. a Seal; || In whom also, after that ye believed, ye were sealed with that holy Spirit of Pro. Eph. 4. 30.
mise. Το με ωδωρκαθαίρα, το η πτευμα σφεωρίζει η ψυχήν The Water walkes the body, and || Eph. 1. 13.

and to which we receive a title by our Baptism. 22. Secondly, The second effect of the Spirit is Light or Illumination; that is, the holy Spirit becomes unto us the Author of holy thoughts and firm perfuafions, and fets to his Seal that the Word of God is true, into the belief of which we are then baptized, and makes Faith to be a Grace, and the Understanding resigned, and the Will consident, and the Assent stronger than the premisses, and the Propositions to be believed, because they are beloved; and we are taught the ways of Godliness after a new manner, that is, we are made to perceive the Secrets of the Kingdom, and to love Religion, and to long for Heaven and heavenly things, and to delpife the World, and to have new resolutions, and new perceptions, and new delicacies, in order to the esta-

the Spirit seals the Soul, viz. to a participation of those Promises which he hath made, s. Cyril. Hieros.

blishment

124

Ad SECT. IX.

S. Bafil. in Pful. blifthment of Faith. and its increments and perfeverance. Tที กลุน พย่อง ปุ๋ยชูที่ ล่าง หล่ไล. nhugus avid pubels o Geos. clovel Seovor authr saula nalegrales. God lits in the Soul when it is illuminated in Baptism, as if he sate in his Throne; that is, he rules by a firm persuasi. on and intire principles of Obedience. And therefore Baptism is called in Scripture φωίισμος, and the baptized φωίιωθενίες illuminated; Call to mind the former days in which you were illuminated: and the same phrase is in the * 6. to the Hebrews, where the pa-* Verfe 4. rallel places expound each other. For that which S. Paul calls απαξ σωτιδέν[ες, once illuminated, he calls after, haboves & bonovour fandeas, a receiving the knowledge of the truth. And that you may perceive this to be wholly meant of Baptism, the Apostle expresses it still by Synonyma's, Tasting of the heavenly gift, and made partakers of the Holy Ghost, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure mater; all which also are a syllabus or collection of the several effects of the graces bestowed in Baptism. But we are now instancing in that which relates most properly to the Understanding; in which respect the Holy Spirit also is called Anointing or I John 2, 20, Unition : and the mystery is explicated by S. John, The Anointing which we have received of him abideth in you; and ve need not that any man teach you, but as the same Anointing teacheth you of all things.

23. Thirdly, The Holy Spirit descends upon us in Baptism, to become the principle of a new life, to become a holy feed, springing up to Holiness; and is called by S. John σπέρμα Θεϋ, the feed of God: and the purpose of it we are taught by him, Whofoever is born of God (that is, he that is regenerated and entred into this new birth) doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. The Spirit of God is the Spirit of life; and now that he by the Spirit is born anew, he hath in him that principle which, if it be cherished, will grow up to life, to life eternal. And this is the Spirit of Sanctification, the victory over the World, the deletery of Concupifcence, the life of the Soul, and the perpetual principle of Grace fown in our spirits in the day of our Adoption to be the sons of God, and members of Chris's body. But take this Mystery in the words of S. Basil. "There are two Ends pro-" posed in Baptism: to wit, to abolish the body of Sin, that we may no more bring " forth fruit unto death; and to live in the Spirit, and to have our fruit to Sanctifi-"cation. The Water represents the image of death, receiving the body in its bosom, " as in a Sepulchre: but the quickning spirit sends upon us a vigorous d'uramir, power

" or efficacy, even from the beginning renewing our fouls from the death of fin unto life, "For as our Mortification is perfected in the water, fo the spirit works Life in us, To this purpose is the discourse of S. Paul; having largely discoursed of our being (a) Rom. 6.7. baptized into the death of Christ, he adds this as the Corollary of all, (a) He that is Agness baptized into the death of Christ, he adds this as the Corollary of all, (a) The main a New of which we have a new life of Righteoushiels put into us; we are quitted from the dominion vas, Pharach, of Sin, and are (c) planted together in the likeness of Christ's Resurrection, (d) that hence (b) h. verf., of Sin, and are (c) planted together in the likeness of Christ's Resurrection, (d) that hence forth we (bould not ferve lin. 24. Fourthly, But all these intermedial Bleffings tend to a glorious Conclusion, for

of Repentance. Baptism does also consign us to a holy Resurrection. It takes the sting of death from us, by burying us together with Christ; and takes off Sin, which is the sting of death, and then we shall be partakers of a blessed Resurrection. This we are taught by S. Paul, Know ye not that fo many of us as were baptized into Jesus Christ, were baptized into his Rom. 6. 3, 5. Death? For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection. That declares the real event in its due season. But because Baptism configns it, and admits us to a title to it, we are faid with

S. Paul, to be risen with Christ in Baptism; Buried with him in Baptism, wherein also you are risen with him through the faith of the operation of God, which hath raised him from the dead. Which expression I desire to be remembred, that by it we may better understand those other fayings of the Apostle, of putting on Christ in Baptism, putting on the new man, &c. for these only fignishe Engelonua, or the design on God's part, and the endeavour and duty on Man's: we are then configned to our Duty, and to our Reward; we undertake one, and have a title to the other. And though men of ripeness and Reason enter instantly into their portion of work, and have present use of the affistances, and something of their Reward in hand: yet we cannot conclude, that those that cannot do it presently are not baptized rightly, because they are not in capacity to put on the New man in Righteousness, that is, in an actual holy life. For they may put on the New man in Baptism, just as they are risen with Christ. Which because it may be done by Faith before it is done in real event, and it may be done by Saerament and delign before it be done by a proper Faith; fo also may our putting

on the new man ber it is done facramentally grand that part which is wholly the work of God does only antedate the work of man, which is to fucceed in its due time. and is after the manner of preventing grace. But this is by the bye. In order to the present Article, Baptism is by Theodoret called pessonia & Desmolusies drac document de la description ion of the Lord's Resurrection.
25. Fischly and lastly, By Baptism we are saved that is we, are brought from death nation of the Lord's Refurrection.

tolife here, and that is the first Resurrection; and we are brought from death'to life hereafter, by vertue of the Covenant of the flate of Grace into which in Baptism we enter, and are preserved from the second Death, and receive a glorious and an eternal enter, and are protected and is baptized shall be saved, said our Blessed Saviour; and, Ac. Mark 16. 16. and not his mercy he faved us, by the washing of Regeneration and renewing of the Holy Tit. 3.5.

26. After these great Bleflings so plainly testified in Scripture and the Doctrine of the Primitive Church, which are Regularly configned and bestowed in baptilin. I shall less need to descend to temporal Blessings, or rare contingencies, or miraculous events. or probable notices of things less certain. Of this nature are those Stories recorded in the Writings of the Church, that Constantine was cured of a Leprosie in Baptilm; Niceola 1.7.6. Theodolius recovered of his dilease, being baptized by the Bishop of Thessalonica; and a 25. paralytick Jew was cured as foon as he became a Christian, and was baptized by Atti. Seer. 1. 5. 6. 6 est of CP. and Bishop Anulph baptizing a Leper also cured him, said Vincentius Bello. nacenlis. It is more considerable which is generally and piously believed by very many eminent persons in the Church, that at our Baptism God assigns an Angel-Guardian for then the Catechumen, being made a Servant and a Brother to the Lord of Angels. is fure not to want the aids of them who pitch their tents round about them that fear the Pfal. 34. 7. Lord; and that this guard and ministery is then appointed when themselves are admitted into the inheritance of the Promifes: and their title to Salvation is hugely gorecable to the words of S. Paul, Are they not all ministring spirits, fent forth to minister Heb. 1. 14 to them who shall be beirs of Salvation? where it appears, that the title to the inheritance is the title to this ministery, and therefore must begin and end together. But Linsist not on this, though it feems to me hugely probable. All these Bleffings put into one Syllabus have given to Baptism many honourable appellatives in Scripture and other Divine Writers, calling it αναγέννησιν, παλιγίενεσίαν, οχημα πορ: Θεον, οχημα πορ: εσωνον, Βαπιλείας περξενον, ταλείδα τ βασιλείας τη βεσινών, μεγάλην περιτομίω άχειροποίη ον Pafil Theod. ανακα Ινωσιν, αγαθής συνειδήσεως επερώτημα, αρραβώνα, ενέχυρον, αποδείξιν, ανακτισιν, ενδυμα Ερίρλαη. Naανακαινωσιν, αγασικ συνειο ποτως επτερωτημα, μεραγωνα, στεχ χουν, απου εξιν, μετακτιστικός στα ταπο. Col. 2.2, Collerov, Sacramentum vita & aterna falutis; a New birth, a Regeneration, a Renovation, Cyril. Hierof. a Chariot carrying us to God, the great Circumcision, a Circumcisson made without hands, the Dionys. Areop. a Chariot carrying us to God, the great circumston, a circumston for the Kingdom, the Paranymph of the Kingdom, the Earnest of our inheritance, the An contra Crescon. fiver of a good Conscience, the Robe of light, the Sacrament of a new life and of eternal Salva-Gram. tion, "Aergor My way. This is celeftial water, springing from the sides of the Rock upon which the Church was built, when the Rock was smitten with the Rod of God.

27. It remains now that we enquire what concerns our Duty, and in what persons or in what dispositions Baptism produces all these glorious effects: for the Sacraments of the Church work in the vertue of Christ, but yet only upon fuch as are servants of Christ. and hinder not the work of the Spirit of Grace. For the water of the font and the Spirit of the Sacrament are indeed to wash away our Sins, and to purifie our Souls; but not unless we have a mind to be purified. The Sacrament works pardon for them that hate their sin, and procures Grace for them that love it. They that are guilty of sins must repent of them, and renounce them, and they must make a profession of the Faith of Christ, and give or be given up to the obedience of Christ; and then they are rightly. disposed, He that believeth and is baptized shall be faved, faith Christ ; and S. Peter call'd Mark 16. 16: out to the whole affembly, Repent and be baptized every one of you. Concerning this Ads 2. 38. Justin Martyr gives the same account of the Faith and practice of the Church; Ocol Atol. ad Amon. αν παιδιώσι κή πις ευωσιν, &c. "Wholoever are perfuaded and believe those things to be cafe "true which are delivered and spoken by us, and undertake to live accordingly, they "are commanded to fast and pray, and to ask of God remission for their former sins, "we also praying together with them, and fasting. Then they are brought to us "where water is, and are regenerated in the same manner of Regeneration by which " we our selves are regenerated. For in Baptism S. Peter observes there are two parts, the Body and the Spirit. That is oapnos and Deous pund, the putting away the filth 1 Pet 2. 21. of the flesh, that is the material washing; and this is Baptism no otherwise than a dead corps is a man: the other is overdinews ana Ins emephornua, the answer of a good conscience towards God, that is, the conversion of the Soul to God; that's the

effective disposition in which Baptism does fave us. And in the same sense are those favings of the Primitive Doctours to be understood; Anima non lavatione, fed reform Ad SECT. IX.

trace may be on the

126

Tert, de Rel.

Gione, Cancitar; The Soul is not healed by washing, viz alone, but by the Answer the in S. Peter, the correspondent of our part of the Covenant: for that's the perfect fense of this unusal expression. And the effect is attributed to this, and denied to the other, when they are diffinguished. So Juliu Martyr affirms; The only Ban. tilm that can heal us is Repentance, and the knowledge of God, For what need is there of that Baptism that can only cleanse the fielb and the body? Be washed in your fielb from wrath and coverousness. from envy and harred and behold the body is pure. And Clemens Alex. andrinus upon that Proverbial faving, "Lot un Allow, and row radaeos, Be not our in the laver, but in the mind, adds, I suppose that an exact and a firm Repentance is a suf. ficient purification to a man; if judging and confidering our felves for the facts we have done before we proceed to that which is before us, considering that which follows, and cleansing or walking our mind from fenfual affections and from former fins. Tult as we use to den't the effect to the inftrumental cause, and attribute it to the principal, in the manner of fpeaking, when our purpose is to affirm this to be the principal, and of chief influence. So we fay, It is not the good Lute, but the skilful hand, that makes the Musick: It is not the Body, but the Soul, that is the Man: and yet he is not the Man without both, For Bactism is but the material part in the Sacrament, it is the Spirit that giveth life; whose work is Faith and Repentance begun by himself without the Sacrament, and configned in the Sacrament, and actuated and increased in the co-operation of our whole life. And therefore Baptism'is called in the Jernsalem Creed & βάπδισμα με-Distantinh, Tarolas els ageour off apaption, one Baptism of Repentance for the remission of sins: and hu Tulin Martyr, Auleor of melavolas of f proofens To Des, o onep of avonias of hawre Θεῦ τόγονει, the Baptism of Repentance and the knowledge of God, which was made for the sins of the People of God. He explains himself a little after, το βάπλισμα το μόνον καθα-

For the waters pierce no farther than the skin, till the person puts off his affection to mammeam, The waters are entered even unto my Soul, to purifie and cleanse it, by the washing of water, and the renewing by the Holy Spirit. The summ is this; Ba-Clem. Alex.

are made immortal.

Quisquis in hos fontes vir venerit, exeat indè Semideus, tactis citò nobilitetur in undis.

ploat 185 uslavonouvlas Suraphyor, Baptism that can only cleanse them that are penitent. In

Sacramentis Trinitati occurrit Fides credentium & Professio, que apud Acta conficitur An-

gelorum ubi miscentur caelestia & spiritualia semina; ut sancto germine nova possit rendicen

tium indoles procreari; ut dum Trinitas cum Fide concordat, qui natus fuerit seculo renasca-

tur spiritualiter Deo. Sie fit hominum Pater Deus, Santta fit Mater Ecclesia, faid Optatus.

The Faith and Profession of the Believers meets with the ever-Blessed Trinity, and is

recorded in the Register of Angels, where heavenly and spiritual seeds are mingled;

that from fo holy a Spring may be produced a new nature of the Regeneration; that

while the Trinity (viz. that is invocated upon the baptized) meets with the Faith of

the Catechumen, he that was born to the world may be born spiritually to God. So God is made a Father to the man, and the holy Church a Mother. Faith and Repea-

tance strip the Old man naked and make him sit for Baptism; and then the Holy Spi-

rit moving upon the waters cleanfes the Soul, and makes it to put on the New man, who grows up to perfection and a spiritual life, to a life of glory, by our verification

of our undertaking in baptism on our part, and the Graces of the Spirit on the other.

the fin that he hath contracted; and then he may fay, Aque intraverunt ufque ad ani-

πίζομλιοι φωτίζομεθα, φωτίζομλιοι ύιοποιέμεθα, ύιοποιέμλιοι τελειέμεθα, τελειέμλιοι άθα-

roll Comesa. Being baptized we are illuminated, being illuminated we are adopted to the in-

beritance of sons, being adopted we are promoted towards perfection, and being perfected we

28. This is the whole Doctrine of Baptilim, as it is in it felf confidered, without relation to rare Circumstances or accidental cases: And it will also serve to the right understanding of the reasons why the Church of God hath in all Ages baptized all persons that were within her power, for whom the Church could stipulate that they were or might be relatives of Christ, sons of God, heirs of the Promises, and partners of the Covenant, and fuch as did not hinder the work of Baptism upon their Souls. And fuch were not only persons of age and choice, but the Infants of Christian Parents. For the understanding and verifying of which truth, I shall only need to apply the parts of the former Discourse to their particular case, premising first these Propositions.

tori de la completa de la financia de la completa del completa de la completa del completa de la completa del compl

PARTITE Stopparton and the form

1. DAPTISM is the Key in Christ's hand, and therefore opens as he opens. and Thurs by his rule and as Chrift himfelt did not do all his Bleffings and effects untrolevery one, but gave to every one as they had need; fo does Baptism: Christ did noticine all mens eyes, but them only that were blind; Christ came not to call the rightedus but sinners to Repentance: that is, They that lived in the feat of God, according to the Covenant in which they were debtours, were indeed improved and promoted higher by Christ; but not called to that Repentance to which he called the vicious Gentiles, and the Adulterous persons among the Jewes, and the hypocritical Pharises. There are some so innocent that they need no repentance, (saith the Scripture:) meaning, that though they do need Contrition for their fingle acts of fin, yet they are within the state of Grace, and need not Repentance as it is a Conversion of the whole man. And so it is in Baprism, which does all its effects upon them that need them all. and some upon them that need but some : and therefore as it pardons sins to them that have committed them, and do repent and believe to to the others, who have not committed them, it does all the work which is done to the others above or besides that Pardon.

2. Secondly, When the ordinary effect of a Sacrament is done already by some other efficiency or instrument, yet the Sacrament is still as obligatory as before, not for so many reasons or necessities, but for the same Commandment. Baptism is the first ordinary Current in which the spirit moves and descends upon us; and where God's foirit is, they are the Sons of God, for Christ's spirit descends upon none but them that are his : and yet Cornelius, who had received the Holy Spirit, and was heard by Acts 10. 47. God and vifited by an Angel, and accepted in his Alms and Faffings and Prayers. was tied to the susception of Baptism. To which may be added. That the receiying the effects of Baptilin before-hand was used as an argument the rather to adminifter Baptism. The effect of which Consideration is this, That Baptism and its effects may be separated, and do not alwayes go in conjunction: the effect may be before, and therefore much rather may it be after its susception; the Sacrament operating in the vertue of Christ, even as the Spirit shall move: according to that faying of S. Au- Augde moribus stin, Sacrofancto lavacro inchoata innovatio novi hominis perficiendo perficitur in aliis citiùs, Ecclés, Cath. I. in aliis tardiùs; and S. Bernard, Lavari quidem citò possumus, sed ad sanandum multa cura- Bern. Serm. de tione opus eff. The work of Regeneration, that is begun in the ministery of Baptism, Cana Dom. is perfected in some sooner, in some later : We may soon be washed, but to be healed is a work of a long cure.

3. Thirdly, The Dispositions which are required to the ordinary susception of Baptism are not necessary to the efficacy, or required to the nature of the Sacrament, but accidentally, and because of the superinduced necessities of some men; and therefore the Conditions are not regularly to be required. But in those accidents it was necessary for a Gentile Profelyte to repent of his fin, and to believe in Mofes's Law, before he could be circumcifed. But Abraham was not tied to the fame Conditions, but only to Faith in God; but Ifanc was not tied to so much; and Circumcision was not of Moses, but of the Fathers: and yet after the fanction of Mofes's Law, men were tied to Conditions, which were then made necessary to them that entred into the Covenant, but not necessary to the nature of the Covenant it self. And so it is in the susception of Baptism. If a sinner enters into the Font, it is necessary he be stripped of those appendages which himself sewed upon his Nature and then Repentance is a necessary disposition: if his Understanding hath been a stranger to Religion, polluted with evil Principles and a false Religion, it is necessary he have an actual Faith, that he be given in his Understanding up to the obedience of Christ. And the reason of this is plain, Because in these persons there is a disposition contrary to the state and effects of Baptism; and therefore they must be taken off by their contraries, Faith and Repentance, that they may be reduced to the state of pure Receptives. And this is the fehre of those words of our Bleffed Saviour. Unlefs ve become like one of thefe little ones, ye shall not enter into the

Kingdom

Kingdom of Heaven; that is, Ye cannot be admitted into the Gospel-Covenant. unless all your contrarieties and impediments be taken from you, and you be as and as chil. dren to receive the new immissions from Heaven. And this Proposition relies upon a great Example, and a certain Reafon. The Example is our Bleffed Saviour, who was Nullius panitentia debitor, he had committed no fin, and needed no Repentance he needed not to be faved by Faith, for of Faith he was the Authour and Finisher, and the great object; and its perfection and reward: and yet he was baptized by the Bantism of John, the Baptilm of Repentance. And therefore it is certain that Repentance and Faith are not necessary to the susception of Baptism but necessary to some persons that are baptized. For it is necessary we should much consider the difference. If the So. crament by any person may be justly received in whom such Dispositions are not to be found then the Dispositions are not necessary or intrinsecal to the susception of the Sacrament: and yet fome persons coming to this Sacrament may have such necessities of their own as will make the Sacrament ineffectual without fuch Dispositions. Thee I call necessary to the person, but not to the Sacrament; that is, necessary to all such; but not necessary to all absolutely. And Faith is necessary sometimes where Repentanceis not, fometimes Repentance and Faith together, and fometimes otherwise. When Philip baptized the Eunuch, he only required of him to believe, not to repent. But S. Peter, when he preached to the Jens and converted them, only required Repentance; which although it in their case implied Faith, vet there was no explicit stipulation for it : they had crucified the Lord of life, and if they would come to God by Bap. rifm, they must renounce their fin; that was all was then stood upon. It is as the case is, or as the persons have superinduced necessities upon themselves. In Children the case is evident as to the one part which is equally required, I mean Repentance; the not doing of which cannot prejudice them as to the susception of Baptism, because they have done no evil, are not bound to repent: and to repent is as necessary to the fulception of Baptism as Faith, is. But this shews that they are accidentally necessary, that is, not absolutely, not to all, not to Infants. And if they may be excused from one duty which is indiffenfably necessary to Baptism, why they may not from the other is a fecret which will not be found out by these whom it concerns to believe it.

4. And therefore when our Bleffed Lord made a stipulation and express Commandment for Faith, with the greatest annexed penalty to them that had it not, he that believeth not (ball be damned, the proposition is not to be verified or understood as relative to every period of time; for then no man could be converted from infidelity to the Christan Faith, and from the power of the Devil to the Kingdom of Christ, but his present Infidelity shall be his final ruine. It is not therefore γιώμη, but χρέα, not a Sentence, but a Ufe, a Prediction and Intermination. It is not like that faving, God it true, and every man a lar, and, Every good and every perfect gift is from above; for thele are true in every inflant, without reference to circumftances : but, He that believeth not (hall be damned, is a Prediction, or that which in Rhetorick is called xpeia, or a Ufe, because this is the affirmation of that which ufually or frequently comes to pas; fuch as this, He that firikes with the fword fall perifb by the fword; He that robs a Church (ball be like a wheel, of a vertiginous and unstable estate; He that loves wine and orl shall not be rich: and therefore it is a declaration of that which is univerfally or commonly true; but not fo, that in what instant soever a man is not a believer, in that instantit is true to fay he is damned; for some are called the third, some the fixth, some the ninth hour, and they that come in, being first called, at the eleventh hour, shall have their reward. So that this fentence stands true at the day and the judgment of the Lord, not at the judgment or day of man. And in the same necessity as Faith stands to Salvation, in the same it stands to Baptism, that is, to be measured by the whole latitude of its extent. Our Baptism shall no more do all its intentions, unless Faith supervene, than a man is in possibility of being faved without Faith : it must come in its due time, but is not indispensably necessary in all instances and periods. Baptism is the seal of our Election and adoption; and as Election is brought to effect by Faith and its confequents, so is Baptism: but to neither is Faith necessary as to its beginning and first entrance. To which also I add this Consideration, That actual Faith is necessary, not to the susception, but to the consequent effects of Baptisin, appears, because the Church, and particularly the Apostles, did baptize some persons who had not Faith, but were Hypocrites; fuch as were Simon Magus, Alexander the Copper-smith, Demas and Diotrephes; and fuch was Judas when he was baptized, and fuch were the Gnoftick Teachers. For the effect depends upon God, who knows the heart, but the outward fusception depends upon them who do not know it. Which is a certain argument, That

That the fame Faith which is necessary to the effect of the Sacrament is not necessarb th its susception; and if it can be administred to Hypocrites, much more to Infants: ifto those who really hinder the effect, much rather to them that hinder not. And if it be objected, That the Church does not know but the Pretenders have Faith. but the knows Infants have not: I reply, that the Church does not know but the Prerenders hinder the effect, and are contrary to the grace of the Sacrament, but she knows that Infants do not: The first possibly may receive the Grace, the other cannot hinder it.

c. But besides these things it is considerable, that, when it is required, persons have Faith. It is true, they that require Baptilm should give a reason why they do: so it was in the case of the Eunuch baptized by Philip: but this is not to be required of others that do not ask it, and yet they may be of the Church, and of the Faith. For by Faith is also understood the Christian Religion, and the Christian Faith is the Christian an Religion, and of this a man may be though he make no confession of his Faith: as a man may be of the Church, and yet not be of the number of God's fecret ones; and to this more is required than to that. To the first it is sufficient, that he be admitted by a Sacrament or a Ceremony: which is infallibly certain, because Hypocrites and wicked people are in the visible Communion of the Church, and are reckoned as Members of it, and yet to them there was nothing done but the Ceremony administred. And therefore when that is done to Infants, they also are to be reckoned in the Church-Communion. And indeed, in the examples of Scripture, we find more inferted into the number of God's family by outward Ceremony than by the inward Grace. Of this number were all those who were circumcifed the eight day, who were admitted this ther, as the woman's daughter was cured in the Gospel, by the Faith of their Mother. their natural parents, or their spiritual; to whose Faith it is as certain God will take heed, as to their Faith who brought one to Christ who could not come himself. the poor Paralytick : for when Christ (an their faith, he cured their friend. And vet it is to be observed, that Christ did use to exact faith, actual faith, of them that came to him to be cured. [According to your faith be it unto you.] The case is equal in its whole kind. Matth. 9. 29, And it is confiderable what Christ faith to the poor man that came in behalf of his fon, All things are possible to him that believeth: it is possible for a fon to receive the blessing Mark 9, 23, and henefit of his father's faith; and it was fo in his case, and is possible to any; for to Faith all things are possible. And as to the event of things, it is evident in the story of the Golpel, that the faith of their relatives was equally effective to children and friends or fervants, absent or fick, as the faith of the interested person was to himself: as anpears beyond all exception in the case of the friends of the Paralytick, let down with cords through the tiles; of the Centurion, in behalf of his fervant; of the Nobleman, Matth. 8, 12. for his son sick at Capernaum; of the Syrophanician, for her daughter. And Christ required faith of no sick man, but of * him that presented himself to him, and desired * Matth. 9.28 for himself that he might be cured; as it was in the case of the blind man. Though they could not believe, yet Christ required belief of them that came to him on their behalf. And why then it may not be so, or is not so, in the case of Infants Baptism, I confels it is past my skill to conjecture. The reason on which this farther relies is contained in the next Proposition.

6. Fourthly, No disposition or act of man can deserve the first Grace, or the grace of Pardon: for fo long as a man is unpardoned, he is an enemy to God, and as a dead person, and, unless he be prevented by the grace of God, cannot do a single act in order to his pardon and restitution: so that the first work which God does upon a man is fo wholly his own, that the man hath nothing in it, but to entertain it, that is, not to hinder the work of God upon him. And this is done in them that have in them nothing that can hinder the work of Grace, or in them who remove the hinderances. Of the latter fort are all Sinners, who have lived in a state contrary to God: of the first are they who are prevented by the grace of God before they can chuse, that is, little Children, and those that become like unto little Children. So that Faith and Repentance are not necessary at first to the reception of the first grace, but by accident. If Sin have drawn curtains, and put bars and coverings to the windows, these must be taken away; and that is done by Faith and Repentance: but if the windows be not flur, so that the light can pass through them, the eye of Heaven will pass in and dwell there. No man can come unto me, unless my Father draw him; that is, The first access to Christ is nothing of our own, but wholly of God; and it is as in our creation, in which we have an obediential capacity, but co operate not: only if we be contrary to the work of Grace, that contrariety must be taken off, else there is no necessity. And

Herity

if all men, according to Christ's faying, must receive the Kingdom of God as little chil. dren, it is certain, little children do receive it; they receive it as all men ought, that is, without any impediment or obstruction, without any thing within that is contrary

to that state. 7. Fifthly, Baptism is not to be estimated as one act, transient, and effective to finale purposes; but it is an entrance to a conjugation and a state of Bleslings. All our life is to be transacted by the measures of the Gospel Covenant, and that Covenant is confign'd by Baptism. there we have our title and adoption to it: and the Grace that is then given to us is like a piece of Leven put into a lump of dough, and Faith and Repentance do in all the periods of our life put it into fermentation and activity. Then the feed of God is put into the ground of our hearts, and Repentance waters it, and Faith makes it (ubattum folum, the ground and furrows apt to produce fruits and therefore Faith and Repentance are necessary to the essect of Baptism, not to its suscention; that is, necessary to all those parts of life in which Baptism does operate. notion the first fanction or entring into the Covenant. The feed may lie long in the ground, and produce fruits in its due season, if it be refreshed with the former and the latter rain. that is, the Repentance that first changes the state, and converts the man, and afterwards returns him to his title, and re-calls him from his wandrings, and keeps him in the state of Grace, and within the limits of the Covenant: and all the way Faith gives efficacy and acceptation to this Repentance, that is, continues our title to the Promife of not having Righteousness exacted by the measures of the Law, but by the Covenant and promise of Grace, into which we entred in Baptism, and walk in the same all the days of our life.

8. Sixthly, The Holy Spirit which descends upon the waters of Baptism does not instantly produce its effects in the Soul of the baptized; and when he does, it is irregularly, and as he pleases. The Spirit bloweth where it liseth, and no man knoweth whence it cometh, nor whither it goeth. And the Catechumen is admitted into the Kingdom, yet the Kingdom of God cometh not with observation. And this saying of our Blessed Saviour was spoken of * the Kingdom of God that is within us, that is, the Spirit of Grace, the power of the Gospel put into our hearts, concerning which he affirmed, that it onerates fo fecretly, that it comes not with outward shew; neither shall they fay, Loe here, courfe, which our Bleffed Saviour continued to that affembly, he affirms this Kingdom

or loe there. Which thing I desire the rather to be observed, because in the same disof God to belong unto little Children, this Kingdom that cometh not with outward significations or present expresses, this Kingdom that is within us. For the present the usel make of it is this, That no man can conclude that this Kingdom of Power, that is, the Spirit of Sanctification, is not come upon Infants, because there is no fign or expression of it. It is within us, therefore it hath no fignification. It is the feed of God; and it is no good Argument to say, Here is no feed in the bowels of the earth, because there is nothing green upon the face of it. For the Church gives the Sacrament, God gives the Grace of the Sacrament. But because he does not always give it at the instant in which the Church gives the Sacrament, (as if there be a fecret impediment in the fulcipient,) and yet afterwards does give it when the impediment is removed, (as to them that repent of that impediment;) it follows, that the Church may administer rightly even before God gives the real Grace of the Sacrament. And if God gives this Grace afterwards by parts, and yet all of it is the effect of that Covenant which was configned in Baptism; he that defers some may defer all, and verific every part as well as any part. For it is certain, that in the instance now made all the Grace is deferred; in Infants it is not certain but that some is collated or insused: however, be it so or no, yet upon this account the administration of the Sacrament is not hindred.

9. Seventhly, When the Scripture speaks of the effects of, or dispositions to Baptism, it speaks in general expressions, as being most apt to signific a common duty, or a general effect, or a more universal event, or the proper order of things: but those general expressions do not supponere universaliter, that is, are not to be understood exclufively to all that are not fo qualified, or univerfally of all fuscipients, or of all the subjects of the Proposition. When the Prophets complain of the Jews, that they are fallen from God, and turned to Idols, and walk not in the way of their Fathers; and at other times the Scripture speaks the same thing of their Fathers, that they walked perverily toward God, starting aside like a broken bow; in these and the like expressions the Holy Scripture uses a Synecdoche, or fignifies many only, under the notion of a more large and indefinite expression: for neither were all the Fathers good, neither did all the Sons prevaricate; but among the Fathers there were enough to recommend to poflerity by way of example, and among the Children there were enough to Hain the repuration of the Age; but neither the one part nor the other was true of every fingle person. S. John the Baptist spake to the whole audience, saving, O generation of Vipers! and yet he did not mean that all Jerusalem and Juden that went out to be bastized of him were fuch; but he, under an undeterminate reproof, intended those that were fuch, that is especially the Priests and the Pharifees. And it is more considerable vet in the story of the event of Chriss Sermon in the Synagogue, upon his Text taken out of Isaiah, All wondered at his gracious words, and bare him witness; and a little after, All Luke 4.22, 28. they in the Synagogue were filled with wrath: that is, it was generally fo, but hardly to be Supposed true of every fingle person, in both the contrary humours and usages. Thus Christ faid to the Apostles, Te have abidden with me in my Temptations : and vet Madas was all the way a follower of interest and the Bag, rather than Christ; and afterwards none of them all did abide with Christ in his greatest Temptations. Thus allo, to come nearer the present Question, the secret effects of Election and of the Spirit are in Scripture attributed to all that are of the outward Communion. So S. Peter calls all the Christian strangers of the Eastern dispersion, Elect according to the fore-knowledg of God 1 Pet. 1. 2. the Father; and S. Paul faith of all the Roman Christians, and the fame of the Thelfalonians, that their Faith was spoken of in all the world: and yet among them it is not to be supposed that all the Professours had an unreprovable Faith, or that every one of the Church of The stationica was an excellent and a charitable person; and yet the Apostle useth this expression, Your Faith groweth exceedingly, and the charity of every one of vow all 1 Thest 1. 3. towards each other aboundeth. These are usually fignificant of a general custom, or order of things, or duty of men, or delign, and natural or proper expectation of events. Such are these also in this very Question, as many of you as are baptized into Christ have put on Christ; that is, so it is regularly, and so it will be in its due time, and that is the order of things, and the deligned event. But from hence we cannot conclude of every person, and in every period of time, This man hath been haptized, therefore now he is cloathed with Christ, he hath put on Christ; nor thus, This person cannot in a spiritual fense as yet put on Christ, therefore he hath not been baptized, that is, he hath not put him on in a facramental fense. Such is the faying of S. Paul, Whom he hath predestinated, them he Rom. 8, 30. also called; and whom he called, them he also justified; and whom he justified, them he also glorified: this also declares the regular event, or at least the order of things, and the design of God, but not the actual verification of it to all persons. These sayings concerning Baptilm in the like manner are to be fo understood, that they cannot exclude all perions from the Sacrament that have not all those real effects of the Sacrament at all times which some men have at some times, and all men must have at sometime or other, viz, when the Sacrament obtains its last intention. But he that shall argue from hence, That Children are not rightly baptized, because they cannot in a spiritual sense put on Christ, concludes nothing, unless these Propositions did fignific universally, and at all times, and in every person, and in every manner: which can no more pretend to truth, than that all Christians are God's Elect, and all that are baptized are Saints, and all that are called are justified, and all that are once justified shall be faved finally. These things declare only the event of things, and their order, and the usual effect, and the proper delign in their proper feafon, in their limited proportions.

10. Eightly, A Negative Argument for matters of fact in Scripture cannot conclude a Law, or a necessary or a regular event. And therefore supposing that it be not intimated that the Apostles did baptize Infants, it follows not that they did not; and if they did not, it does not follow that they might not, or that the Church may not. For it is unreasonable to argue, The Scripture speaks nothing of the Baptism of the Holy Virgin-Mother, therefore the was not baptized. The words and deeds of Christ are infinite which are not recorded, and of the acts of the Apostles we may suppose the fame in their proportion: and therefore what they did not is no rule to us, unless they did it not because they were forbidden. So that it can be no good Argument to say, The Apostles are not read to have baptized Infants, therefore Infants are not to be baptized: but thus, We do not find that Infants are excluded from the common Sacraments and Ceremonics of Christian institution, therefore we may not presume to exclude them. For although the Negative of a fact is no good Argument, yet the Negative of a Law is a very good one. We may not fay; The Apolitics did not, therefore we may not : but thus, They were not forbidden to do it, there is no Law against it, therefore it may be done. No man's deeds can prejudicate a Divine Law expressed in general terms, much less can it be prejudiced by those things that were not done. That Eccles 1. 155 which is wanting cannot be numbred, cannot be effectival; therefore, Biptize all Nations,

must fignifie all that it can fignifie, all that are reckoned in the Capitations and accounts of a Nation. Now fince all contradiction to this Question depends wholly un. on these two Grounds, the Negative Argument in matter of Fact, and the Pretences that Faith and Repentance are required to Baptism: fince the first is wholly nothing and infirm upon an infinite account and the second may conclude that Infants cauno more be faved than be baptized, because Faith is more necessary to Salvation than to Baptism ; it being said, He that believeth not shall be damned, and it is not said, He that believeth not (hall be excluded from Baptism: it follows that the Doctrine of those that refuse to baptize their Infants is upon both its legs weak and broken and infuffi-

11. Upon the supposition of these Grounds, the Baptism of Infants, according to the perpetual practice of the Church of God, will fland firm and unshaken upon its own Base. For, as the Eunuch said to Philip, What hinders them to be baptized? If they can receive benefit by it, it is infallibly certain, that it belongs to them also to receive it. and to their Parents to procure it : for nothing can deprive us of so great a Grace but an Unworthiness, or a Disability. They are not disabled to receive it, if they need it. and if it does them good; and they have neither done good nor evil, and therefore they have not forfeited their right to it. This therefore shall be the first great Argument or Combination of inducements, Infants receive many Benefits by the susception of Baptism, and therefore in charity and in duty we are to bring them to Baptism.

12. First, The first effects of Baptism is, That in it we are admitted to the Kingdom of Christ, offered and presented unto him. In which certainly there is the same act of Worship to God, and the same bleffing to the Children of Christians, as there was in presenting the first-born amongst the Fews. For our Children can be God's own portion as well as theirs. And as they presented the first-born to God, and so acknowledged that God might have taken his life in Sacrifice, as well as the Sacrifice of the Lambor the Oblation of a bealt; yet when the right was confessed, God gave him back again, and took a Lamb in exchange, or a pair of Doves: fo are our Children presented to God as forfeit, and God might take the forfeiture, and not admit the Babe to the Promises of Grace; but when the Presentation of the Child and our acknowledgment is made to God, God takes the Lamb of the World in exchange, and he hath paid our forfeiture, and the Children are holy unto the Lord. And what hinders here? Cannot a Cripple receive an alms at the Beautiful Gate of the Temple, unless he go thither himfelf? or cannot a Gift be presented to God by the hands of the owners, and the Gift become holy and pleafing to God, without its own confent? The Parents have a portion of the possession: Children are bleffings, and God's gifts, and the Father's greatest wealth, and therefore are to be given again to him. In other things we give something to God of all that he gives us; all we do not because our needs force us to retain the greater part, and the less fanctifies the whole : but our Children must all bereturned to God; for we may love them, and so may God too, and they are the better our own by being made holy in their Presentation. Whatsoever is given to God is holy, every thing in its proportion and capacity; a Lamb is holy when it becomes a Sacrifice, and a Table is holy when it becomes an Altar, and an House is holy when it becomes a Church, and a Man is holy when he is confecrated to be a Priest, and so is every one that is dedicated to Religion: these are holy Persons, the others are holy Things. And Infanes are between both : they have the Sanctification that belongs to them, the Holiness that can be of a reasonable nature offer'd and destin'd to God's service; but not in that degree that is in an understanding, chusing person. Certain it is that Infants may be given to God; and if they may be, they must be. For it is not here as in Goods, where we are permitted to use all or some, and give what portion we please out of them : but we cannot do our duty towards our Children, unless we give them wholly to God, and offer them to his service and to his grace. The first does honour to God, the second does charity to the Children. The effects and real advantages will appear in the fequel. In the mean time this Argument extends thus far, That Children may be presented to God acceptably in order to his service. And it was high ly preceptive, when our Blessed Saviour commanded that we should suffer little children to come to him: and when they came, they carried away a Bleffing along with them. He was defirous they should partake of his Merits : he is not willing, neither is it his Father's will, that any of these little ones should perisb. And therefore he died for them, and loved and bleffed them : and fo he will now, if they be brought to him, and presented as Candidates of the Religion and of the refurrection. Christ hath a Bleffing for our Children; but let them come to him, that is, be presented at the doors of the Church Church to the Sacrament of Adoption and Initiation: for I know no other way for

13. Secondly, Children may be adopted into the Covenant of the Goinel. that is: made partakers of the Communion of Saints, (which is the second Effect of Baptilm.) parts of the Church, members of Christ's Mystical body, and put into the order of eterpal life. Now concerning this, it is certain the Church clearly hath power to do her offices in order to it. The faithful can pray for all men, they can do their piety to fome persons with more regard and greater earnestness, they can admit whom they pleafe in their proper dispositions to a participation of all their holy Prayers, and Communions, and Preachings, and Exhortations: and if all this be a bleffing, and all this he rheactions of our own Charity, who can hinder the Church of God from admitting Infants to the communion of all their pious offices, which can do them benefit in their present capacity? How this does necessarily infer Baptism, I shall * afterwards * Sect. 25, &cc. discourse. But for the present I enumerate, That the blessings of Baptism are communicable to them: they may be admitted into a fellowship of all the Prayers and Privileges of the Church, and the Communion of Saints, in bleffings, and prayers, and holv offices. But that which is of greatest persuasion and convincing efficacy in this particular is, That the Children of the Church are as capable of the same Covenant as the Children of the Jews: But it was the same Covenant that Circumcision did consign; a soiritual Covenant under a veil, and now it is the same spiritual Covenant without the veil; which is evident to him that confiders it, thus:

14. The words of the Covenant are these, [I am the Almighty God; walk before me, Gen. 17.1, &c. and he thou perfect : I will multiply thee exceedingly: Thou shalt be a Father of many Nations: Thy name (ball not be Abram, but Abraham: Nations and Kings (ball be out of thee: I will be a God unto thee, and unto thy feed after thee: and, I will give all the Land of Canaan to thy feed: and, All the Males shall be circumcifed; and it shall be a toben of the Covenant between me and thee: and, He that is not circumcifed shall be cut off from his people.] The Covenant which was on Abraham's part was, Towalk before God, and to be perfect; on God's part, To bless him with a numerous iffue, and them with the Land of Canaan: and the fign was Circumcifion, the token of the Covenant. Now in all this here was no duty to which the posterity was obliged, nor any blessing which Abraham could perceive or feel, because neither he nor his posterity did enjoy the Promife for many hundred years after the Covenant; and therefore as there was a Duty for the posterity which is not here expressed; so there was a Blessing for Abraham, which was concealed under the leaves of a temporal Promife, and which we shall better understand from them whom the Spirit of God hath taught the mysteriousness of this transaction. The argument indeed and the observation is wholly S. Paul's, Abraham and the Patriarchs died in faith, not having received the Promifes, viz. of a Heb. 11. 13, possession in Canaan. They saw the Promises afar off, they embraced them, and looked through the Cloud, and the temporal veil: this was not it. They might have returned to Canaan, if that had been the object of their desires, and the design of the Promise: but they defired and did feek a Countrey, but it was a better, and that a heavenly. This was the object of their defire, and the end of their fearch, and the reward of their Faith, and the secret of their Promise. And therefore Circumcision was a seal of the Rom. 4. 11, righteousness of Faith which he had before his Circumcisson, before the making this Covenant; and therefore it must principally relate to an effect and a blessing greater than was afterwards expressed in the temporal Promise: which effect was forgiveness of sins, anot imputing to us our infirmities, Justification by faith, accounting that for righteoufmes. And these effects or graces were promised to Abraham, not only for his posterity after the flest, but his children after the spirit, even to all that shall believe and walk in the fleps of that Faith of our Father Abraham which he walked in being yet uncircum-

15. This was no other but the Covenant of the Gospel, though afterwards otherwife configned. For so the Apostle expresly affirms, that Abraham was the father of Cir. Rom.4, 11, 12, cumcifion, (viz. by virtue of this Covenant) not only to them that are circumcifed, but to all that believe: for this promife was not through the Law of Works, or of Circumcision, but of Faith. And therefore, as S. Paul observes, God promised that Abraham should be a father (not of that Nation only, but) of many Nations, and the heir of the world; that the bleffing of Abraham might come on the Gentiles through Jefus Christ; that Gal 3, 14, we might receive the promise of the Spirit through Faith. And if ye be Christ's, then ye are Abraham's feed, and heirs according to the Promife. Since then the Covenant of the Gospel is the Covenant of Faith, and not of Works; and the Promises are spiritual,

8, 3, 5,

which may intricate the question, I shall make use only of that which is confessed on

Ad SECT. IX.

Oi nord et rop veux siere, if a chique co rop corpletio. Eust 32 is reflexis organis-confliction as exper, box of trachin articlosis, conflict ris service and recommended in the confliction of articlosis of the con-commended of the confliction of the con-commended of the confliction of the con-commended of the confliction of the con-track of the con-track of the confliction of the con-track of the confliction of the con-track of the con

134

people are not impal'd in Palestine, and the vail is taken away, and the Temporal is passed into Spiritual; and the refult will be this, That to as many perfons, and in as many ca pacities, and in the same dispositions as the Promises were applied and did relate in Circumcifion to the fame they do belong andmy he applied in Baptism. And let it be remembred. That the Covenant which Circumcifion did fign, was a Covenant

of Grace and Faith; the Promises were of the Spirit, or spiritual; it was made before the Law, and could not be rescinded by the Legal Covenant; nothing could be added to it, or taken from it; and we that are partakers of this Grace are therefore partakers of it by being Christ's servants, united to Christ, and so are become Abraham's feed. (as the Apostle at large and professedly proves in divers places, but especially in the fourth to the Romans, and the third to the Galatians.) And therefore if Infants were then admitted to it, and configned to it by a Sacrament which they understood not any more than ours do, there is not any reason why ours should not enter in at the ordinary gate and door of grace as well as they. Their Children were circumcifed the eighth day, but were instructed afterwards, when they could enquire what these things meant. Indeed their Proselvtes were first taught, then circumcifed; fo are ours baptized: but their Infants were configned first; and so must

16. Thirdly, In Baptism we are born again: and this Infants need in the present circumstances, and for the same great reason that men of age and reason do. For our natural birth is either of it self insufficient, or is made so by the Fall of Adam and the confequent evils, that Nature alone, or our first birth, cannot bring us to Heaven, which is a supernatural end, that is, an end above all the power of our Nature as now it is. So that if Nature cannot bring us to Heaven, Grace must, or we can never get thither; if the first birth cannot, a second must: but the second birth spoken of in Scripture is Baptism. A man must be born of Water and the Spirit. And therefore Baptism is Aulow Takin Severias, the layer of a new birth. Either then Infants cannot go to Heaven any way that we know of, or they must be baptized. To say they are to be left to God, is an excuse, and no answer: for when God hath opened the door, and calls that the entrance into Heaven, we do not leave them to God, when we will not carry them to Him in the way which he hath described, and at the door which himself hath opened. We leave them indeed but it is but helple's and destitute: and though God is better than Man, yet that is no warrant to us; what it will be to the children, that we cannot warrant or conjecture. And if it be objected, that to the New birth are required difpolitions of our own, which are to be wrought by and in them that have the use of Reason: Besides that this is wholly against the Analogy of a New birth in which the person to be born is wholly a passive, and hath put into him the principle that in time will produce its proper actions; it is certain that they that can receive the New birth are capable of it. The effect of it is a possibility of being saved, and arriving to a supernatural felicity. If Infants can receive this effect, then also the New birth, without which they cannot receive the effect. And if they can receive Salvation, the effect of the New birth, what hinders them but they may receive that that is in order to that effect, and ordained only for it, and which is nothing of it felf, but in its inflitution and relation, and which may be received by the same capacity in which one may be created, that is, a passivity, or a capacity obediential?

17. Fourthly, Concerning Pardon of fins, which is one great effect of Baptisin, it is certain that Infants have not that benefit which men of fin and age may receive. He that hath a fickly stomach drinks wine, and it not only refreshes his spirits, but cures his stomach: He that drinks wine and hath not that disease, receives good by his wine, though it does not minister to so many needs; it refreshes, though it does not cure him. And when oil is poured upon a man's head, it does not always heal a wound, but sometimes makes him a chearful countenance, fometimes it configns him to be a King or a Priest. So it is in Baptism: it does not heal the wounds of Actual sins, because they have not committed them; but it takes off the evil of Original fin. Whatfoever is impu-Rong, 5, 17,18, ted to us by Adam's prevarication, is washed off by the death of the Second Adam, into which we are baptized. But concerning Original fin, because there are so many disputes

both fides, and material to our purpole. Death came upon all men by Adam's fin. and the necessity of it remains upon us as an evil consequent of the Disobedience. For though death is natural, yet it was kept of from man by God's favour: which when be loft, the banks were broken, and the water reverted to its natural course, and our nature became a curse, and death a punishment. Now that this also relates to Infants fo far is certain, because they are fick, and die. This the Pelagians denied not. But Fide Aug. 1. 4. notate is certain, because they are they are the malfo a remedy is provided by the Second count data Epi-towhomfoever this evil defeended, for them also a remedy is provided by the Second count data Epi-ddam; That as in Adam all die, even so in Christ shall all be made alive; that is, at the 4.1.6. count Day of Judgment; then Death shall be destroyed. In the mean time, Death hath a Sting Fur. cap. 4. and a bitterness, a curse it is, and an express of the divine anger: and if this sting be not taken away here, we shall have no participation of the final victory over death. Either therefore Infants must be for ever without remedy in this evil confequent of their Bathers fin; or they must be adopted into the participation of Christ's death, which is the remedy. Now how can they partake of Christ's death, but by Baptism into his death? For if there be any spiritual way fansied, it will by a stronger argument admit them to Baptism: for if they can receive spiritual effects, they can also receive the outward Sacrament; this being denied only upon pretence they cannot have the other. If there be no spiritual way extraordinary, then the ordinary way is only left for them. If there be an extraordinary, let it be fhewn, and Christians will be at rest concerning their Children. One thing only I desire to be observed. That Pelagins denied Original Sin, but yet denied not the necessity of Infants Baptism : and being accused of it in an Epiffle to Pope Innocent the first, he purged himself of the suspicion, and allowed the practice, but denied the inducement of it. Which shews, that their arts are weak that think Baptism to be useless to Infants, if they be not formally guilty of the prevarication of Adam. By which I also gather, that it was so universal, so primitive a practice, to baptize Infants, that it was greater than all pretences to the contrary : for it would much have conduced to the introducing his opinion against Grace and Original Sin, if he had destroyed that practice which seemed so very much to have its greatest necessity from the doctrine he denied. But against Pelagins, and against all that follow the parts of his opinion, it is of good afe which S. Auftin, Profeer and Fulgentius argue; If Infants are punished for Adam's fin, then they are also guilty of it in some sense. Nimis enim impium est hot de Dei sentire justitia, quod à pravarientione liberos cum reis volu Prosper contra erit esse damnatos: So Prosper. Dispendia que flentes nascendo testantur dicito quo merito sub Collacem, 20. justissimo & omnipotentissimo Judice eis, si nullum peccatum attrahant, arrogentur, said S. Autin. For the guilt of it fignifies nothing but the obligation to the punishment; and he that feels the evil confequent, to him the fin is impured! not as to all the same difhonour, or moral accounts, but to the more material, to the natural account. And in Holy Scripture the taking off the punishment is the pardon of the sin; and in the same degree the punishment is abolished, in the same God is appealed; and then the person flands upright, being reconciled to God by his Grace. Since therefore Infants have the punishment of fin, it is certain the fin is imputed to them; and therefore they need being reconciled to God by Christ: and if so, then when they are baptized into Christ's Death and into his Refurrection, their fins are pardoned, because the punishment is taken off; the sting of natural death is taken away, because God's anger is removed, and they shall partake of Christ's Resurrection: which because Baptilin does signific and confign, they also are to be baptized. To which also add this appendent Confideration, That what loever the Sacraments do confign, that also they do convey and minister:

reason and choice; and therefore the grace and remedy ought not to stay the leisure of dull Nature, and the formalities of the Civil Law. 18. Fifthly, The Baptism of Infants does to them the greatest part of that benefit which belongs to the remission of sins: For Baptisian is a state of Repentance and Pardon for ever. This I suppose to be already proved; to which I only add this

they do it, that is, God by them does it; left we should think the Sacraments to be

mere illusions, and abusing us by deceitful ineffective signs. And therefore to Infants

the grace of a title to a Refurrection and Reconciliation to God by the death of Christ

is conveyed, because it signifies and consigns this to them more to the life and analogy

of resemblance than Circumcisson to the Infant-sons of Israel. I end this Consideration

appendage of our natural birth, and tends to to a relestral life. And this in Children is

therefore more necessary, because the evil came upon them without their own act of

with the words of Nazianzen, 'Η γέννησις ολ βαπίσμαί . παν από γειέσεως κάλυμμα Orat. 40, de

wepiliuves, κο wpos την ανω ζωήν εσναγάγει · Our birth by Baptism does cut off every unclean Baptism.

136

Caution. That the Pelagians, to undervalue the necessity of Supervening Grace of firmed, that Baptism did minister to us Grace sufficient to live perfectly, and without Lib. 3. adv. Pe fin for ever. Against this S. Jerome sharply declaims, and affirms, Baptismum prateri leg. It a donare peccata, non futuram servare justitiam; that is, non statim justum facit. O omni that is, non statim justum facit. ta aonare peccasa, non finitum fer vare infirman, tital is, non finitum infirmation plenum fuffitish, as he expounds his meaning in another place. Verera peccasa confeindit, novas virtutes non tribuit; dimitit à carere, & dimisso, si laboraverit, premia politectur. Bantifm does not fo forgive future fins that we may do what we please or so as we need not labour and watch, and fear perpetually, and make use of God's grace to actuate our endeavours: but puts us into a flate of Pardon, that is, in a Covenant of Grace, in which fo long as we labour and repent, and ftrive to do our duty, fo long our infirmities are pitied, and our fins certain to be pardoned upon their certain conditions: that is, by virtue of it we are capable of Pardon, and must work for it, and may hope it. And therefore Infants have a most certain capacity and proper disposition to Baptism. for fin creeps before it can go and little undecencies are foon learned, and malice is hefore their years, and they can do mischief and irregularities betimes. And though we know not when, nor how far they are imputed in every month of their lives; yet it is an admirable art of the Spirit of Grace, to put them into a state of Pardon, that their remedy may at least be as soon as their necessity. And therefore Tertullian and Gregory Nazianzen advised the Baptism of Children to be at three or four years of age: mea. ning, that they then begin to have little inadvertencies and hafty follies, and actions for evil as did need a Lavatory. But if Baptifin hath an influence upon fins in the fucceeding portions of our life, then it is certain, that their being prefently innocent does not hinder and ought not to retard the Sacrament: and therefore Tertullian's Quid fe-Stinat innocens at as ad remissionem peccatorum? What need Innocents hasten to the remission of lins? is foon answered. It is true, they need not in respect of any actual sins, for so they are innocent; but in respect of the evils of their nature derived from their original and in respect of future sins in the whole state of their life, it is necessary they be put into a flate of Pardon before they fin. because some sin early, some sin later; and therefore unless they be baptized so early as to prevent the first fins, they may chance die in a sin. to the pardon of which they have yet derived no title from Christ.

19. Sixthly, The next great effect of Baptism which Children can have is the Spirit of Sanctification: and if they can be baptized with Water and the Spirit, it will be facillege to rob them of fo holy treasures. And concerning this, although it be with them as S. Paul fays of Heirs, The Heir fo long as he is a child differeth nothing from a Servant, though he be Lord of all; and Children, although they receive the Spirit of Promise. and the Spirit of Grace, yet in respect of actual exercise they differ not from them that have them not at all: yet this hinders not but they may have them. For as the reasonable Soul and all its faculties are in Children, Will, and Understanding, Passions, and powers of Attraction and Propulsion vet these Faculties do not operate or come abroad rill time and art, observation and experience have drawn them forth into action: for may the Spirit of Grace, the principle of Christian life, be infused, and yet lie without action till in its own day it is drawn forth. For in every Christian there are three parts concurring to his integral constitution, Body, and Soul, and Spirit; and all these have their proper activities and times; but every one in his own order, first that which is natural, then that which is spiritual. And what Aristotle said, A man first lives the life of a Plant, then of a Beast, and lastly of a Man, is true in this sense. And the more spiritual the principle is, the longer it is before it operates, because more things concur to foiritual actions than to natural; and these are necessary, and therefore first; the other are perfect and therefore laft. And who is he that fo well understands the Philosophy of this third principle of a Christian's life, the Spirit, as to know how or when it is infused, and how it operates in all its periods, and what it is in its being and proper nature; and whether it be like the Soul, or like the faculty, or like a habit; or how or to what purposes God in all varieties does dispense it? These are secrets which none but bold people use to decree, and build propositions upon their own dreams. That which is certain is, * That the Spirit is the principle of a new life, or a new birth. * That Baptism is the Laver of this new birth. * That it is the feed of God, and may lie long in the furrows before it springs up. * That from the faculty to the act the passage is not always sudden and quick. * That the Spirit is the earnest of our Inheritance, that is, of Refurrection to eternal life: which Inheritance because Children we hope shall have, they cannot be denied to have its Seal and earnest; that is, if they shall have all, they are not to be denied a part. * That Children have some effects of the Spirit, and therefore do receive it, and are baptized with the Spirit, and therefore may with Water: which thing is therefore true and evident, because some Children may may fandlified, as Jeremy and the Baptift, and therefore all may. And because all Sanctifeation of persons is an effect of the Holy Ghost, there is no pera dventure but they that can be fanctified by God, can in that capacity receive the Holy Ghoft: and all the ground of differting here is only upon a miffake; because Infants do no act of the ground of different incapable of the grace of Sanctification. Now Sanctifieation of Children is their Adoption to the Inheritance of fons, their Presentation to Chrift, their Confignation to Chrift's fervice and to Refurrection, their being but into a possibility of being faved, their restitution to God's favour, which naturally that is as our Nature is deprayed and punished, they could not have. And in short the case isthis; * Original Righteousness was in Adam after the manner of Nature, but it was an act or effect of Grace, and by it men were not made, but born Righteous; the inferiour Faculties obeyed the Superiour, the Mind was whole and right, and conformable to the Divine Image, the Reason and the Will always concurring, the Will sollowed Reason, and Reason followed the Laws of God : and so, long

life here, and a bleffed hereafter: and yet the Children should have gone in the road

of Nature then as well as now, and the spirit should have operated at Natures leisures

as a man had not lost this, he was pleasing to God, and should Thi deflowreige over desire and is Silav as a man had not loft this, he was pleating to God, and Hould have passed to a more perfect state. Now because this, if A many had stood, should have been born with every child, mean had flood, should have been born with every child, mean born according to the state of the stat there was in Infants a principle which was the feed of holy

God, being the giver of both, would have made them instrumental to and perfective of each other, but not destructive. Now what was lost by Adam is restored by Christ, it and tendithe fame Righteousness; only it is not born, but superinduced, not integral, but in derams in Athe same Righteoutness; only it is not bosh, but impermittees, but that the same or the like prin- dam, i.e. seamerrupted; but such as it is, there is no difference, but that the same or the like prin- dam imaginem ciple may be derived to us from Christ as there should have been from Adam, that is, a & similarlindicipic may be derived to as from the soul, and a state of men elle Dat, principle of Obedience, a regularity of Faculties, a beauty in the Soul, and a state of men elle Dat, acceptation with God. And we see also in men of understanding and reason, the Spi-cbrillo recitenit of God dwells in them; (which Tatianus describing uses these words, ή 5 ψυχλ ωσωερ remus. Iteratis, was one for which Tatianus describing uses these words, ή 5 ψυχλ ωσωερ remus. Iteratis, was one for which for the form of the surface of the first of the form of the first of the form of the first of the form of the first of rials, of the power of the Spirit;) and yet it is sometimes inestective and unactive; fometimes more, fometimes lefs, and does no more do its work at all times than the Souldoes at all times understand. Add to this, that if there be in Infants naturally. anceil principle, a proclivity to fin, an ignorance and pravity of mind, a diforder of assections; (as experience teacheth us there is, and the perpetual Doctrine of the Church, and the universal mischiefs issuing from mankind, and the sin of every man does witness too much;) why cannot Infants have a good principle in them, though it works not till its own feason, as well as an evil principle? If there were not by nature some evil principle, it is not possible that all the world should chuse sin. In free Agents it was never heard that all individuals loved and chofe the fame thing, to which they were not naturally inclined. Neither do all menchife to marry, neither do all chuse to abstain; and in this instance there is a natural inclination to one part. But of all the men and women in the world there is no one that hath never finned. If we fay 1 John i. 8, that we have no sin, we deceive our selves, and the truth is not in us, said an Apostle. If therefore Nature hath in Infants an evil principle, which operates when the child can chuse, but is all the while within the Soul; either Infants have by Grace a principle put into them, or else Sin abounds where Grace does not superabound, expresly against the doctrine of the Apostle. The event of this discourse is, That if Infants be capable of the spirit of Grace. There is no reason but they may and ought to be baptized as well as Men and women; unless God had expresly forbidden them, which cannot be pretended: and that Infants are capable of the spirit of Grace, I think is made very credible. Christus infantibus infans factus, santtificans infantes, faid Ireneus; Christ be Ep. ad Ficen. came an Infant among the Infants, and does fanctifie Infants. And S. Cyprisn affirms, 1.3. eq. 8. Esse apud omnes, sive Infantes sive majores natu, unam Divini muneris aquitatem; There is the same dispensation of the Divine grace to all alike, to Infants as well as to Men. And in this Royal Priefthood, as it is in the fecular, Kings may be anointed in their Cradles. Dat (Deus) sui Spiritus occultissimam gratiam, quam etiam latenter infundit in S. Aug. lib. de parvulis; God gives the most secret Grace of his spirit, which he also secretly in Precons of suffers into Insurts. And if a secret insusion be rejected, because it cannot be proved at the place and at the inftant; many men that hope for Heaven will be very much to feek for a proof of their earnest, and need an earnest of the earnest. For all that have the spirit of God cannot in all instants prove it, or certainly know Q 3

it : neither is it defined by how many indices the spirit's presence can be proved or fig. nified. And they limit the spirit too much, and understand it too little, who take ac counts of his fecret workings, and measure them by the material lines and methods of natural and animal effects. And yet because whatsoever is holy is made so by the Holy foirit, we are certain that the Children of believing, that is, of Christian. Parem. are holy. S. Paul affirmed it, and by it hath diffinguished ours from the Children of unbelievers, and our Marriages from theirs. And because the Children of the Heathen when they come to choice and Reason, may enter into Baptism and the Cove. nant, if they will; our Children have no privilege beyond the Children of Turks or Heathens, unless it be in the present capacity: that is, either by receiving the Holy Ghost immediately, and the Promises; or at least having a title to the Sacrament, and entring by that door. If they have the Spirit, nothing can hinder them from a title to the Water; and if they have only a title to the Water of the Sacrament, then they fhall receive the promife of the Holy Spirit, the benefits of the Sacrament; elfe their privilege is none at all, but a dish of cold water, which every Village-Nurse can provide for her new-born babe.

20. But it is in our case as it was with the Fews Children; our Children are a holi feed : for if it were not fo with Christianity, how could S. Peter move the fews to Christianity by telling them the Promise was to them and their Children? for if our Children be not capable of the spirit of Promise and Holiness, and vet their Children were holy, it had been a better Argument to have kept them in the Synagogue, than to have called them to the Christian Church, Either therefore, I, there is some Holiness in reasonable nature, which is not from the Spirit of Holiness: or else, 2. our Children do receive the Holy Spirit, because they are holy; or if they be not holy, they are in worse condition under Christ than under Moses: or if none of all this be true, then our Children are holy by having received the holy spirit of Promise, and consequently

nothing can hinder them from being baptized.

138

21. And indeed if the Christian Jews, whose Children are Circumcifed, and made partakers of the fame Promises and Title, and Inheritance and Sacraments, which themselves had at their Conversion to the Faith of Christ, had seen their Children now Thut out from these new Sacraments, it is not to be doubted but they would have raised a storm greater than could have easily been suppressed, since about their Circumcisions they had raifed fuch Tragedies and implacable disputations. And there had been great reason to look for a storm; for their Children were circumcised, and if not baptized, then they were left under a burthen which their fathers were quit of: for S. Paul faid, Whosoever is circumcifed is a debtor to keep the whole Law. These Children therefore that were circumcifed flood obliged, for want of Baptism, to perform the Law of Ceremonies, to be prefented into the Temple, to pay their price, to be redeemed with filver and gold, to be bound by the Law of pollutions and carnal Ordinances: and therefore if they had been thus left, it would be no wonder if the Tens had complain ned and made a tumult: they used to do it for less matters.

22. To which let this be added. That the first Book of the New Testament was not written till eight years after Christs's Ascension, and S. Mark's Gospel twelve years. In the mean time, to what Scriptures did they appeal; By the Analogy or proportion of what writings did they end their Questions? Whence did they prove their Articles? They only appealed to the Old Testament, and only added what their Lord superadded. Now either it must be said that our Blessed Lord commanded that Infants should not be baptized, which is no-where pretended; and if it were, cannot at all be proved : or if by the proportion of Scriptures they did ferve God, and preach the Religion, it is plain, that by the Analogy of the Old Testament, that is, of those Scriptures by which they proved Christ to be come and to have fuffered, they also approved the Baptism of Infants, or the admitting them to the society of the faithful fews, of

which also the Church did then principally consist.

23. Seventhly, That Baptism, which consigns men and women to a blessed Resurrettion, doth also equally confign Infants to it, hath nothing, that I know of, pretended against it; there being the same signature and the same Grace, and in this thing all being alike passive, and we no way co-operating to the consignation and promise of Grace. And Infants have an equal necessity, as being liable to sickness and groaning with as fad accents, and dying fooner than men and women, and less able to complain, and more apt to be pitied, and broken with the unhappy confequents of a flort life and a speedy death, & infelicitate priscorum bominum, with the infelicity and folly of their first Parents; and therefore have as great need as any; and that is capacity enough to receive a remedy for the evil which was brought upon them by the fault of another.

24. Eighthly, And after all this, if Baptism be that means which God liath appointed to fave us, it were well if we would do our parts towards Infants final interest. Which whether it depends upon the Sacrament and its proper grace, we have nothing to relie upon but those Texts of Scripture which make Baptilm the ordinary way of entring into the state of Salvation: fave only we are to add this, that because of this law fince Infants are not personally capable, but the Church for them as for all others indefinitely, we have reason to believe that their friends neglect shall by some way be supplied; but Hope hath in it nothing beyond a Probability. This we may be certain of that naturally we cannot be heirs of Salvation, for by nature we are children of wrath: and therefore an eternal separation from God is an infallible consequent to our evil nature. Either therefore Children must be put into the state of Grace, or they shall dwell for ever where God's face does never shine. Now there are but two ways of being put into the state of Grace and Salvation; the inward, by the Spirit, and the outward by Water; which regularly are together. If they be renewed by the foirit, what hinders them to be baptized, who receive the Holy Ghost as well as we? If they are not capable of the Spirit, they are capable of Water: and if of neither, where is their title to Heaven. which is neither internal nor external neither spiritual nor sacramental neither secret nor manifest, neither natural nor gracious, neither original nor derivative? And well may we lament the death of poor babes that are a Barlo, concerning whom if we neglect what is regularly prescribed to all that enter Heaven, without any difference ex. Nift quis renapressed or case reserved, we have no reason to be comforted over our dead children in short, even but may weep as they that have no hope. We may hope when our neglect was not the excipt, no hinderance, because God hath wholly taken the matter into his own hand, and then it infanten, non cannot miscarry; and though we know nothing of the Children, yet we know much them necessitate. of God's goodness: but when God hath permitted it to us, that is, offered and per-Ambr. de As mitted Children to our ministery, what-ever happens to the Innocents, we may well brid. Pair, lib. fear left God will require the Souls at our hands, and we cannot be otherwise fecure. but that it will be faid concerning our Children which S. Ambrofe used in a case like Lib. 2. 6. 11. this, Anima illa potuit salva fieri, si habuisset purgationem. This Soul might have gone to de Abrah. Patripich, God, if it hath been purified and washed. We know God is good, infinitely good; but we know it is not at all good to tempt his goodness: and he tempts him that leaves the usual way, and pretends it is not made for him, and yet hopes to be at his journey's end, or expects to meet his Child in Heaven, when himfelf fluts that door against him, which, for ought he knows, is the only one that stands open. S. Austin was severe in this Question against unbaptized Infants, therefore he is called durus Pater Infantum: though I know not why the original of that Opinion should be attributed to him, fince S. Ambrofe faid the fame before him, as appears in his words before quoted in the margent.

25. And now that I have enumerated the Bleffings which are confequent to Baptifm. and have also made apparent that Infants can receive these Bleffings, I suppose I need not use any other persuasions to bring Children to Baptism. If it be certain they may receive these good things by it, it is certain they are not to be hindred of them without the greatest impiety and sacriledge and uncharitableness in the world. Nay, if it be only probable that they receive these Bleffings, or if it be but possible they may, nay unless it be impossible they should, and so declared by revelation or demonstratively certain; it were intolerable unkindness and injustice to our pretty Innocents, to let their crying be unpitied, and their natural milery eternally irremediable, and their for rows without remedy, and their Souls no more capable of relief than their bodies of Phylick, and their death left with the sting in, and their Souls without Spirits to go to God, and no Angel guardian to be affigned them in the Assemblies of the faithful, and they not to be reckoned in the accounts of God and God's Church. All these are sad

flories.

26. There are in Scripture very many other probabilities to perfivade the Baptism of Infants: but because the places admit of divers interpretations, the Arguments have so many diminutions, and the certainty that is in them is too fine for easie understandings, I have chosen to build the ancient Doctrines upon fuch principles which are more easie and certain, and have not been yet fullied and rifled with the contentions of an adversary. This only I shall observe, That the words of our Blessed Lord, [Unless a man be born of Water and the Spirit, he cannot enter into the Kingdom of Heaven, cannot be expounded to the exclusion of Children, but the same expositions will also make Baptism

PARTL

Baptifm not necessary for Men. For if they be both necessary ingredients, Waterand the Spirit, then let us provide Water, and God will provide the Spirit; if we bring prood to the Sacrifice, he will provide a Lamb. And if they fignifie diffinctly, one is ordinarily as necessary as the other; and then Infants must be baptized, or not ba faved. But if one be exegetical and explicative of the other, and by Water and the Spirit is meant only the purification of the Spirit, then where is the necessity of Baptism for Men? It will be as the other Sacrament, at most but highly convenient; hot fimply necessary; and all the other places will easily be answered, if this be avoid. ed. But however these words being spoken in so decretory a manner are to be used with fear and reverence; and we mult be infallibly fure by some certain infallible arguments, that Infants ought not to be baptized, or we ought to fear concerning the effect of these decretory words. I shall only add two things by way of Corollary to this Discourse.

27. That the Church of God, ever fince her numbers were full, hath for very man ny Ages confilted almost wholly of Assemblies of them who have been baptized in their Infancy. And although in the first callings of the Gentiles the chiefest and most frequent Baptifins were of converted and repenting persons and believers, ver from the beginning alfo the Church hath baptized the Infants of Christian Parents; according to the Prophecy of Isaiah, Behold, I will lift up my hands to the Gentiles, and set wo a Gandard to the people, and they hall bring thy fons in their arms, and thy daughters hall be carried upon their shoulders. Concerning which I shall not only bring the testimonies of the matter of fact, but either a report of an Apostolical Tradition, or some Aroument from the Fathers, which will make their testimony more effectual in all that

shall relate to the Question.

28. The Authour of the Book of Ecclefiastical Hierarchy, attributed to S. Denis the Areopagite, takes notice, that certain unholy persons and enemies to the Christian Religion thinkit a ridiculous thing that Infants, who as yet cannot understand the Divine Mysteries, should be partakers of the Sacraments; and that professions and Abrenunciations should be made by others for them and in their names. He answers, that Holy men, Governours of Churches, have fo taught, having received a Tradition from their Fathers and Elders in Christ. By which answers of his, as it appears that he himself was later than the Areopagite; fo it is fo early by him affirmed, that even then there was an ancient Tradition for the Baptism of Infants, and the use of Godfathers in the ministery in the Sacrament. Concerning which, it having been so ancient a Constitution of the Church, it were well if men would rather humbly and modestly obferve, than like fcorners deride it; in which they shew their own folly as well as immodesty. For what undecency or incongruity is it, that our Parents, natural or spiritual, should stipulate for us, when it is agreeable to the practice of all the laws and transactions of the world, an effect of the Communion of Saints and of Christian Oeconomy? For why may not Infants be stipulated for as well as we? All were included in the stipulation made with Adam; he made a losing bargain for himself, and we finarted for his folly. And if the faults of Parents, and Kings, and relatives do bring evil upon their Children, and subjects and correlatives; it is but equal that our Children may have benefit allo by our Charity and piety. But concerning making an agreement for them, we find that God was confident concerning Abraham, that he would teach his children: and there is no doubt but Parents have great power, by first education and prudent discipline, to efform the minds of their Children to Vertue. Jo-(bua did expressy undertake for his houshold, I and my house will serve the Lord. And For Children we may better do it, because till they are of perfect choice no Government in the world is fo great as that of Parents over their Children, in that which can concern the parts of this Question : for they rule over their Understandings, and Children know nothing but what they are told, and they believe it infinitely. And it is a rare art of the Spirit, to engage Parents to bring them up well in the nurture and admonition of the Lord; and they are perfons obliged by a superinduced band, they are to give them instructions and holy principles as they give them meat. And it is certain that Parents may better stipulate for their Children than the Church can for men and women. For they may be present Impostours and Hypocrites, as the Church flory tells of some, and consequently maeabanlique, not really converted, and ineffectually baptized; and the next day they may change their refolution, and grow weary of their Vow. And that is the most that Children can do when they come to age: and it is very much in the Parents whether the Children shall do any fuch thing or no.

---- purus & infons. (V)t me collaudem) li & vivo charus amicis. Caula fuit Pater bis----Infe mihi cultos incorruptissimus omnes Circum Doctores aderat : quid multa? pudicum (Qui primus virtutis honos) servavit ab omni Non folum facto, verum opprobrio quaque turpi. ----- ob hoc nunc

Laus illi debetur. & à me gratia major.

For education carl introduce a habit and a second nature against which Children carlnot kick, unless they do some violence to themselves and their inclinations. And although it fails too often when ever it fails, yet we pronounce prudently concerning future things when we have a less influence into the event than in the present case; (and therefore are more unapt persons to stipulate,) and less reason in the thing it self, (and therefore have not fo much reason to be confident.) Is not the greatest prudence of Generals instanced in their foreseeing future events, and guessing at the designs of their enemies? concerning which they have less reason to be confident, than Parents of their Childrens belief of the Christian Creed. To which I add this confideration. That Parents or Godfathers may therefore fafely and prudently promife that their Children shall be of the Christian Faith, because we not only see millions of men and women who believe the whole Creed only upon the flock of their education, but there are none that ever do renounce the Faith of their Country and Breeding, unless they be violently tempted by interest or weakness, antecedent or consequent. He that fees all men almost to be Christians because they are bid to be so, needs not question the fittingnels of Godfathers promifing in behalf of the Children for whom they answer.

29. And however the matter be for Godfathers, yet the tradition of baptizing Infants passed through the hands of Irenaus. Omnem atatem santificans per illam qua ad ip- L. 2 c. 39 sam erat similitudinem. Omnes enim venit per semetipsum salvare, omnes, inquam, qui per eun renascuntur in Deum, infantes, & parvulos, & pueros, & juvenes, & seniores. Ideo per omnem venit atatem, & infantibus infans factus, fanctificans infantes; in parvulis parwillie. &c. Christ did sanctifie every age by his own susception of it, and similitude to vide etian conit. For he came to fave all men by himfelf, I fay, all who by him are born again unto fine. Clemen-Od, in fant, and children, and boy, and young men, and old men. He was made an Infant to its. Comifer in Infants, fanchifying Infants; a little one to the little ones, ore. And *Origen is ex. 3 (1968), 8 (1968), 1969. press. Ecclesia traditionem ab Apostolis suscepti etiam parvulis dare Baptismum, The Church or audicia & hath received Tradition from the Apolles to give Baptism to Children. And S. Cy- "belong Oes." prian in his Epissle to Fidus gives account of this Article: for being questioned by Rom. c. 6. day, he gives account of the whole Question. And a whole Council of fixty fix Bi- 11.6. Signs. 14. shops upon very good reason decreed, That their Baptism should at no hand be defer- in Levinic. red; though whether fix or eight or ten days; was no matter; fo there be no danger or present necessity. The whole Epistle is worth the reading.

30. But besides these Authorities of such who writ before the starting of the Palagian Questions, it will not be useless to bring the discourses of them and others, I mean,

the Reason upon which the Church did it both before and after.

30. Ireneus his Argument was this: Christ took upon him our Nature to fanctifie Irenaus and to fave it, and palled through the feveral periods of it, even unto death, which is the symbol and effect of old age; and therefore it is certain he did sanctifie all the periods of it: and why should he be an Infant, but that Infants should receive the crown of their age, the purification of their stained nature, the fanctification of their persons, and the laying of their Souls by their Infant Lord and elder Brother?

32; Omnis enim anima cousque in Adam censeiur, donec in Christo recenseatur; tamdiu Tertulliani immunda, quamdiu recenseatur: Every Soul is accounted in Adam, till it be new accounted in Christ; and so long as it is accounted in Adam, so long it is unclean; and we know no unclean thing can enter into Heaven: and therefore our Lord hath defined it, Unless je be born of Water and the Spirit, ye cannot enter into the Kingdom of Heaven; that is, we cannot be holy. It was the argument of Tertullian; which the rather is to Lib. de Laimfile be received, because he was one less favourable to the Custom of the Church in his time 6.39. 6 42. of baptizing Infants, which Custom he noted and acknowledged, and hath also in the

s. Cyprian op preceding discourse fairly proved. And indeed, (that S. Cyprian may superadd his at Filliam. Graphol) God, who is no executive of constant with the hours of the constant of the fymbol) God, who is no accepter of persons, will also be no accepter of ages. For if to the greatest delinquents siming long before against God remission of sins be given when after wards they believe, and from Baptism and from Grace no man is forbidden; how much more quoht not an Infant be forbidden, who being new born hath finned nothing, fave only that being in the flelb, born of Adam, in his first birth he hath contracted the contagion of an ald death? who therefore comes the easier to obtain remission of sins, because to him are foreiven not his own, but the fins of another man. None ought to be driven from Baptism and the Grace of God, who is merciful, and gentle, and pious unto all: and therefore much leß Infants, who more deserve our aid, and more need the Divine mercy, because in the first begin. ning of their birth, crying and weeping, they can do nothing but call for mercy and relief Origen lib. 5. For this reason it was, (faith Origen) that they to whom the Secrets of the Divine mysteries ad Rom. c. 6. were committed did baptize their Infants, because there were born with them the impurities of sin, which did need material Ablution, as a Sacrament of spiritual purification. For that it may appear that our fins have a proper analogy to this Sacrament, the Body it felf is called the Body of lin: and therefore the washing of the Body is not ineffectual towards the great work of Pardon and abolition. Indeed after this Ablution there remains Concupifcence or the material part of our mifery and fin. For Christ by his death only took away that which, when he did die for us, he bare in his own body upon the tree. Now Christ only bare the punishment of our fin, and therefore we shall not die for it; but the material part of the fin Christ bare not: fin could not come so near him; it might make him fick and die, but not disordered and stained. He was pure from Original and Actual fins: and therefore that remains in the body, though the

fent by our Lord to the same purpose. s. Ambros. de 33. But it is not rationally to be answered what S. Ambrose says, Quia omnis percato Abraham. Pa-obnoxia, ideo omnis atas Sacramento idonea. For it were strange that sin and milery triar. 1. 2.0.11. Should seize upon the innocent and most unconsenting persons; and that they only should be left without a Sacrament, and an instrument of expiation. And although they cannot confent to the present susception, yet neither do they refuse : and yet they consent as much to the grace of the Sacrament as to the prevarication of Adam; and because they suffer under this, it were but reason they should be relieved by that. And *Greg. Naz. * it were better (as Gregory Nazianzen affirms) that they should be consigned and sanctified Gree, Naz. * 11 were better (as Greegry Nazzanzen amms) that they [house be configured and fanctified spikes without their own knowledge, than to die without their being fanctified: for 6 it happened as they have to the circumcifed beso of Ifrael. And if the configerfion and washing the door polls as they have with the blood of a Lamb did facramentally preferve all the first born of Galben; it of the configer before the born of Galben; it of the configer before the born of Galben; it of the configer before the born of Galben; it of the configer before the born of Galben; it of the configer before the born of Galben; it of the configer before before the born of Galben; it of the configer before the configuration of the configuration of

guilt and punishment be taken off, and changed into advantages and grace; and the

Actual are relieved by the Spirit of Grace descending afterwards upon the Church, and

40. in S. Bapt. dren should hinder them from the bleffing of a Sacrament, and from being redeemed and washed with the blood of the Holy Lamb, who was stain for all from the beginning of the world.

34. After all this, it is not inconfiderable, that we fay the Church hath great power and authority about the Sacraments; which is observable in many instances. She appointed what persons she pleased, and in equal power made an unequal dispensation and ministery. The Apostles first dispensed all things, and then they left off exteriour ministeries to attend to the Word of God and Prayer: and S. Paul accounted it no part of his office to Baptize, when he had been separated by imposition of hands at Antioch to the work of Preaching and greater ministeries; and accounted that act of the Church the act of Christ, saying, Christ fent me not to baptize, but to preach the Gospel. They used various forms in the ministration of Baptism: sometimes baptizing in the name of Christ, fometimes expresly invocating the holy and ever-blessed Trinity: one while, [Ibaptize thee,] as in the Latine Church; but in the Greek, [Let the Servant of Christ be baptized.] And in all Ecclefiastical ministeries the Church invented the forms, and in most things hath often changed them, as in Absolution, Excommunication. And sometimes they baptized people under their profession of Repentance, and then taught them: as it happened to the Gaoler and his family; in whose case there was no explicit Faith aforehand in the mysteries of Religion, so far as appears, and yet he, and not only he, but all his house were baptized at that hour of the night when the Earth-* Non at delin-quake was terrible, and the fear was pregnant upon them; and this upon their Ma.

quere definant, iter's account, as it is likely. But others were baptized in the conditions of a previous fed quit defieby dipping, or by sprinkling: for so we find that S. Laurence did as he went to martyrdom,

dom, and fo the Church did fometimes to Clinicks, and fo it is highly convenient to be done in Northern Countries; according to the Prophecy of Maiah. So Iball he Ist. 52. 15. aginble many Nations, according as the typical expiations among the Years were usually by forinkling. And it is fairly relative to the mystery, to the prinkling with the blood, the

of Christ, and the watering of the furrows of our Souls with the dew of Heaven, to make them to bring forth fruit unto the Spirit and unto Holiness. The Church sometimes diot the Catechumen three times, fometimes but once. Some Churches use Fire in their Baptisms: so do the Ethiopians: and the cultom was ancient in some places. And so in the other

Ad SECT. IX.

Aqua refectionis, & Baptifini lavacrum, quo anima sterilis ariditate peccati ad bonos fructus inferendos divinis muneribus irrigatur. Castiompremos atoms mantens magnet dor, m. 23, pl. 2. ένω τα δτα γβ σφεσριταμβών καθεσγυή-ναν]ο, dixir Heraclion apud Clem. Alex.

Sacrament: fometimes they stood, and fometimes kneeled: and fometimes received it in the mouth, and fometimes in the hand; one while in levened, another while in unlevened bread: fometimes the wine and water were mingled, fometimes they were pure; and they admitted some persons to it sometimes, which at other times they rejected: fometimes the Confecration was made by one form, fometimes by another; and, to conclude, fometimes it was given to Infants, fometimes not. And the had power to to do: for in all things where there was not a Commandment of Christ expressed or implied in the nature and in the end of the Institution, the Church had nower to alter the particulars as was most expedient, or conducing to edification on. And although the after Ages of the Church, which refused to communicate Infants, have found some little things against the lawfulness, and those Ages that used it found out some pretences for its necessity; yet both the one and the other had liherry to follow their own necessities, so in all things they followed Christ. Certainly there is infinitely more reason why Infants may be communicated than why they may not be Baptized. And that this discourse may revert to its first intention; although there is no record extant of any Church in the world which, from the Apostles days inclusively to this very day, ever refused to Baptize their Children; ver if they had upon any present reason, they might also change their practice when the reason should bechanged: and therefore if there were nothing elfe in it, yet the universal practice of all Churches in all Ages is abundantly sufficient to determine us, and to legitimate the practice, fince Christ hath not forbidden it. It is sufficient consutation to disagreeing people, to use the words of S. Paul, We have no such custom, nor the Churches of God, to luffer Children to be strangers from the Covenant of Promise, till they shall enter into it as Jews or Turks may enter, that is, by choice and disputation. But although this alone to modest and obedient, that is, to Christian Spirits be sufficient, yet this is more than the question did need: It can stand upon its proper foundation.

Quicunque parvulos recentes ab uteris matrum baptizandos negat, anathema esto. He that refuseth to baptize his Infants, shall be in danger of the Council.

Council, Milevit. Can. 2.

The PRAYER.

Holy and Eternal Jesus, who in thine own person wert pleased to sanstifie the waters of Baptism, and by thy Institution and Commandment didst make them effectual to excellent purpofes of grace and remedy, be pleased to verifie the holy effects of Baptism to me and all thy fervants whose names are dedicated to thee in an early and timely presentation; and enable us with thy grace to verifie all our promifes, by which we were bound then when thou didft first make us thy own portion and relatives in the confummation of a holy Covenant. O be pleased to pardon all those indecencies and unhandsome interruptions of that state of favour in which thou didst plant us by thy grace, and admit us by the gates of Baptism: and let that Spirit which moved upon those holy Waters never be absent from us, but call upon us and invite us by a perpetual argument and daily folicitations and inducements to holinefs; that we may never return to the filthiness of sin, but by the answer of a good Conscience may please thee, and glorifie thy name, and do honour to thy Religion and Institution in this world, and may receive the bleffings and the rewards of it in the world to come, being prefented to thee pure and spotles in the day of thy power, when thou shalt lead thy Church to a Kingdom and endleß glories. Amen.

145

Ad Sect. 1X.

Appendix ad Sect. 9. numb. 3. of FESUS being Bantized &c.

Christ's Prayer at his Baptism.

Him oration 100000 وم المحال بعد ومن المعال بعد المحال بعد المعال بعد المعالمة المع وحرصا حدمها. صحده وحدم وحدا إدعا. ودرا إلى عصده ووتردا والما والماء ودرادا والماء وال orientalium at two looks conjamans or a for the solution in the solution of th ومستعرا أوروج المستعام المراجع والمحدد المعادة المعادة المعادة المعادة المحمومة: المحال الما الما الما المحرك المح me numery and Hiberos, . Anjanano lios kapa M Langa quoi jaso kana cuna cani llady regioningue. . Anjanano lios kapa cuna ciana llady regioningue. ومدهدون ودميهمة وتروز كحديقتها وينور إدى مدين وتنا تبال ولحصر إلناه هنيم ونحي وإسا وبحد وترماا ومحممال وإنها وال المحرب למרבי בינרן וומים שו נמל (ונוס / בימן קייחידי ושכשם / קמרבי בינרן وزرادهد سياا: الحديم والموا إدا حدم ومعدما ممرحدا درمورا وحمار محار إهلان الطحطين ومرحم حملي ومعاحمي عبز زوسا عبدعا الل محصورها روده فدورون وم اصعا حمال حدمارا محداده اده زومها المارا الحماره دهداده دسه مصصلا حاتبدعه الصعدا ووطادعه شهار وصهحمه المام مردعا وإدب وده مادرا ودرا ورا مرطفي

> Father, according to the good pleasure of thy will I am made a Man, and from the time in which I was born of a Virgin unto this day I have finished those things which are agreeing to the nature of Man, and with due observance have perform'd all thy Commandments, the mysteries and types of the Law: and now truly I am baptized, and so have I ordain'd Baptism, that from thence, as from the place of spiritual birth, the Regeneration of men may be accomplished: and as John was the last of the Legal Priests, so am I the first of the Evangelical. Thou therefore, O Father, by the mediation of my Prayer open the Heavens, and from thence fend thy Holy Spirit upon this womb of Baptism; that as he did untie the womb of the Virgin, and thence form me, so also he would loose this Baptismal womb, and so santtifie it unto men, that from thence new men may be begotten, who may become thy Sons, and my Brethren, and Heirs of thy Kingdom. And what the Priests under the Law until John could not do, grant unto the Priests of the New Testament, (whose chief I am in the oblation of this Prayer,) that whenfoever they shall celebrate Baptism, or pour forth Prayers unto thee, as the Holy Spirit is seen with me in open vision, so also it may be made manifest that the same Spirit will adjoin himself in their society a more secret way, and will by them perform the ministeries of the New Testament, for which I am made a Man; and as the High Priest I do offer these Prayers in thy sight.

This Prayer was transcrib'd out of the Syriack Catena upon the third Chapter of S. Luke's Gospel, and is by the Author of that Catena reported to have been made by our Rleffed Saviour immediately before the opening of the Heavens at his Baprifin: and that the Holy Spirit did descend upon him while he was thus praying: and for it he cires the Authority of S. Philoxenus. I cannot but forelee that there is one clause in it which will be us'd as an objection against the Authority of this Prayer: viz. Fate John was the last of the Legal Priests:] For he was no Priest at all, nor ever officiated in the Temple, or at the Mosaick Rites. But this is nothing: because, that the Baptist was of the family of the Priests, his Father Zachary is a demonstration: that he did our officiate, his being imployed in another Ministery is a sufficient answer; that he was the last of the Priests is to be understood in this sense, that he was the period of the Law, the common term between the Law and the Gospel: by him the Gospel was first preached solemnly, and therefore in him the Law first ended. And as he was the laft of the Prophets, so he was the last of the Priests: not but that after him many had the gift of Prophecy, and some did officiate in the Mosaical Priesthood; but that his office put the first period to the folemnity of Moses's Law, that is, at him the Difficenfation Evangelical did first enter.

That the Ministers of the Gospel are here called Priests, ought not to be a prejudice against this Prayer in the persuasions of any men; because it was usual with our Blesfed Savjour to retain the words of the Tems his Country-men before whom he spake: that they might by words to which they were used be instructed in the notice of perfons and things, offices and ministeries Evangelical, which afterwards were to be re-

presented under other, that is, under their proper names. And now all that I shall say of it is this. i. That it is not unlikely but our Blessed Saviour prayed when he was baptized, and when the holy Ghost descended upon him: not only because it was an imployment symbolical to the Grace he was to receive, but also to become to us a precedent by what means we are to receive the Holy Spirit of God. 2. That it is very likely our bleffed Lord would confecrate the Waters of Baptilin to those mysterious ends whither he designed them, as well as the Bread and Chalice of the Holy Supper. 3. That it is most likely the Easterlings did preserve a record of many words and actions of the Holy Jesus which are not transmitted to us. 4. It is certain that our Bleffed Lord did do and fay many more things than are in the Holy Scriptures; and that this was one of them, we have the credit of this ancient Author, and the Authority of S. Philoxenus. However, it is much better to make fuch good use of it as the matter and piety of the Prayer will minister, than to quarrel at it by the imperfection of uncertain conjectures.

The End of the First Part.



ed the Gospell in

S'Mathew the Apostle This MATHEW and that Ingel doth implie, there were of SPauls for severally at the Christes roial ligne in his humanitie for severally at the Christes roial ligne in his humanitie for severally at the control of the Gospell in Tribe from faithfull ABRAHAM Bediet But there was those the side of yt fart.

thaving been the Cog diutor of S! Paul & Peter severally at

S. MARKE & Evangelist. MARKES lion (as his Goppell) doth beginne, assan-A CRIER'S voice the Wildernes within,

Make straight his pathes; this same is onely hee of IVDAH'S offin the who was foretold to bee I

and there by y violence of Pagan multitud fuffered Martyr bome AD64 Baron

HISTORY

OFTHE

Life and Death

OF THE

HOLY JESUS:

BEGINNING

At the time of his first MIRACLE, until the Second Year of his PREACHING:

WITH

Considerations and Discourses upon the several Parts of the Story;

And PRAYERS fitted to the feveral MYSTERIES.

THE SECOND PART.

Chrysoft. ad Demet.

Το απις εν ταις ενίολαις οκ το περε τ οκωλήρωσιν οκλελοδαι των ενίολων γίνείαι.

LONDON,

Printed for Luke Meredith, at the Star in St. Paul's Church-Yard, MDCXCIII.

TO THE

Right Honourable and Excellent LADY,

THE

Lady MARY,

Countels Dowager of NORTHAMP TON.



Am now to present to your Honour part of that Production of which your great love to Sanchity was Parent, and which was partly designed to satisfie those great appetites to Vertue which have made you hugely apprehensive and forward to entertain any Instrument whereby you may grow and increase in the Service of God, and the Communion

and Charities of holy people. Your Honour best knows in what Soil the first Design of these Papers grew; and but that the Excellent Personage who was their first Root is transplanted for a time, that he may not have his righteous Soul vexed with the impurer conversation of ill-minded men, I am confident you would have received the fruits of his abode to more excellent purposes. But because he was pleased to leave the managing of this to me, I hope your Honour will for his sake entertain what that rare Terson conceived, though I was left to the pains and danger of bringing forth; and that it, may dwell with you for its first relation, rather than be rejected for its appendent imperfections, which it contracted not in the fountain, but in the chanels of its progress and emanation. Madam, I shall beg of God that your Honour may receive as great increment of Piety and ghostly strength in the reading this Book, as I receive honour if you shall be pleased to accept and own this as a confession of your great Worthiness, and a testimony of the Service which ought to be payed to your Honour by,

Madam,

Your Honour's most humble and most obliged Servant,

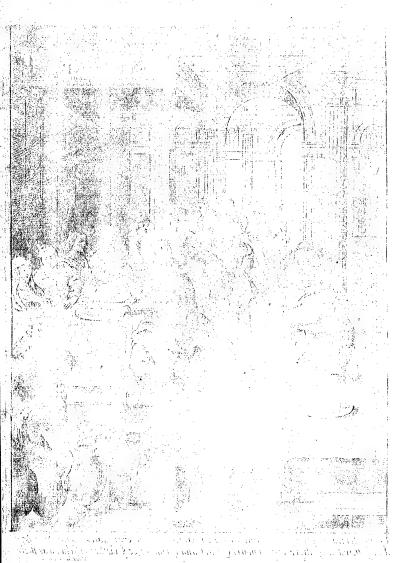
JER. TAYLOR.



Adducunt autem Scribæ et Pharisæi Mulierem in adulterio deprehensum § foam: 8, and the Scribes and Pharisees brought unto him a Woman taken in adultery, and let in v mids finder in the stooped down, and with his finger wrote on the ground, as though he licard hem not.



Et die tertia nuptiæ factæ sunt in Cana Galilæa : et erat mater Jesu ibi . &c... And y third day there was a marriage in Cana of Galilee, & y mother of Jesus was there.



SECT. X.

Of the first Manifestation of JESUS, by the Testimony of S. John, and a Miracle.

John points to Ielus.



The next day Iohn feeth Iejus coming unto him, and faith, Behold the Lamb of God, which taketh away the fin of the world. This is he of juhom I, Jold, after me cometh a man, which is preferred before merfor he was before me.

And I known him not, but that he flowld be made manifift to first 1, 10h. 1, 29, 70, 71.

Christ turns water into wine.



There was a marriage in lama of Galiles. In a there were fet there fix mater pair of flows of first the nanare of the purifying of the lenes, containing two or three firkins a price, left for his that the most of the with batter, and they filled them to the brim. If the moster part with souter, and they filled them to the brim. If the fill sate them draw out now be. This beginning of unracless that left in Canad Galillee, and manifold forth his glowy. 10h. 2.6, 7, 3 — 11.

FTER that the Baptist by a sign from Heaven was confirmed in spirit and understanding that Jesus was the Mession, he immediately published to the Jesus what God had manifested to him: and first to the Priests and Levites sent in legation from the Sanhedrim, he professed indefinitely, in answer to their question, that himself was (a) not the CHRIST, nor Elius, nor that Prophet whom (a) John 1: they by a special Tradition did expect to be revealed they knew not when. And con-20, 21: cerning himself definitely he said nothing, but that he was (b) the voice of one crying in (b) V. 23. the wilderness, Make straight the way of the Lord. "He it was who was then (c) amongs so V. 26. "them, but not known, a person of great dignity, to whom the Baptist was (d) not (d) V. 27. "worthy to do the office of the lowest Ministery; (e) who coming after John was 30. "preferred far before him; who (f) was to increase, and the Baptist was to decrease; who (f) Chap. 3. "did (g) baptize with the Holy Ghost and with Fire.

2. This was the Character of his personal Prerogatives: but as yet no demonstration

"did (g) haptize with the Holy Ghoft and with Fire.

2. This was the Character of his personal Prerogatives: but as yet no demonstration was made of his Person, till after the descent of the Holy Ghost upon Jesus: and then when ever the Baptist saw Jesus, he points sim out with his singer, Behold the Lamb John 1. 29,36. of God, which taketh away the sims of the World: This u he. Then he shews him to Andrew, Simon Peter's brother, with the same designation, and to another Disciple with him; who both followed Jesus, and abode with him all night. Andrew brings his brother \$\vec{v}\$, 37, 39. Simon with him, and then Chriss changes his name from Simon to Peter, or Cephon, which signifies a Stone. Then Jesus himself sinds out Philip of Bethsaida, and bade him sollow him; and Philip sinds out Nathanael, and calls him to see. Thus persons bred

in

in a dark cell, upon their first ascent up to the chambers of light, all run staring upon the beauties of the Sun, and call the partners of their darkness to communicate in their new and stranger revelation.

3. When Nathanael was come to Fefus, Christ faw his heart, and gave him a testimony to be truly honest, and full of holy simplicity, a true Ifraelite without guile And Nathanael, being overjoyed that he had found the Messias, believing out of love. and loving by reason of his joy, and no suspicion, took that for a proof and verification of his person, which was very insufficient to confirm a doubt, or ratifie a probability. But so we believe a story which we love, taking probabilities for demonfrations, and casual accidents for probabilities, and any thing creates vehement prefumptions: in which cases our guides are not our knowing faculties, but our affections, and if they be holy, God guides them into the right perfuasions; as he does little birds to make rare nefts, though they understand not the mystery of operation, nor the defign and purpose of the action.

4. But Felus took his will and forwardness of affections in fo good part, that he promiled him greater things: and this gave occasion to the first Prophecy which was made by Jesus. For Jesus said unto him, Because I said I saw thee under the Fig. tree. believest thou? Thou shalt see greater things than these. And then he prophesied that he should see Heaven open, and the Angels of God ascending and descending upon the Son of s. Aug. 17. Man. But, being a Doctor of the Law, Christ chose him not at all to the College

c. 1. in Foan. of Apostles.

152

5. Much about the fame time there happened to be a Marriage in Cana of Galilee, in the vicinage of his dwelling, where John the Evangelist is by some supposed to have been the Bridegroom: (but of this there is no certainty:) and thither Jesus being with his Mother invited, he went to do civility to the persons espoused, and to do honour to the holy rite of Marriage. The persons then married were but of indifferent fortunes, richer in love of neighbours than in the fulness of rich possessions; they had more company than wine. For the Master of the Feast (whom, according to the order and piety of the Nation, they chose from the order of * Priests to be the presi-* Gaudent.
Brixian, 17th, 9, dent of the Feast, by the reverence of his person to restrain all inordination, by his Hujufmodi fue-discretion to govern and order the Circumstances, by his religious knowledge to dirunt modella ilrect the folemnities of Marriage, and to retain all the persons and actions in the bounds
la Sertorii conrect the folemnities of Marriage, and to retain all the persons and actions in the bounds vivia que de- of prudence and modesty) complained to the Bridegroom that the Guests wanted scripsit Plutar Wine.

monyling έχνοιμα αιθώ κ, κοσμον εθε δεάν τι την αισχρών ετε άκεθη ετανόμου ΙΦο . άνλα κ, τους συνόν με ευμαίοις κ, αννθείτοις παι-Pelats xpilot & pixopgioniais ellovi G. Plut. in Sertor.

> 6. As foon as the Holy Virgin-Mother had notice of the want, out of charity, that uses to be imployed in supplying even the minutes and smallest articles of necessity, as well as the clamorous importunity of extremities and great indigencies, the complained to her Son by an indefinite address; not defiring him to make supply, for she knew not how he should: but either out of an habitual commiseration she complained without hoping for remedy; or elfe she looked on him who was the fountain of holiness and of plenty, as expecting a derivation from him either of discourses or Miracles. But Jefus answered her, Woman, what have I to do with thee? mine hour is not yet come. By this answer intending no denial to the purpose of his Mother's intimation, to whom he always bare a religious and pious reverence; but to fignifie that he was not yet entred into his period and years of Miracles: and when he did, it must be not for respect of kindred or civil relations, but as it is a derivation of power from above, so it must be in pursuit of that service and design which he had received in charge together with his power.

> 7. And so his Mother understood him, giving express charge to the ministers to do what soever he commanded. Jesus therefore bade them fill the water pots which stood there for the use of frequent washings, which the Jews did use in all publick meetings, for fear of touching pollutions, or contracting legal impurities: which they did with a curioulnels next to superstition, washing the very beds and tables used at their Feasts. The ministers filled them to the brim, and, as they were commanded, drew out, and bare unto the Governour of the Feast; who knew not of it, till the Miracle grew publick, and like light shewed it self. For while they wondred at the economy of that Feast, in keeping the best wine till the last, it grew apparent that he who was the Lord of the Creatures, who in their first seeds have an obediential capacity to receive the impresses of what forms he pleases to imprint, could give new na

SECT. X. tures, and produce new qualities in that subject in which he chuses to glorifie his

8. This beginning of Miracles did Jesus in Cana of Galilee. For all those Miracles which are reported to be done by Christ in his Infancy, and interval of his younger years, are Apocryphal and spurious, seigned by trifling understandings, (who think to serve God with a well-meant lie,) and promoted by the credulity of such persons in whose hearts easiness, folly and credulity are bound up and tied fast with silken thread, and easie softnesses of religious affections, not made severe by the rigours of wiscdom and experience. This first Miracle manifested his Glory, and his Disciples believed in him.

Ad

Considerations touching the Vocation of sive Disciples, and of the first Miracle of FESUS, done at Cana in Galilee.



www.geneg Armini galan

Matth.4.18,19,20.5(c) yealthy by the set of (folder say but hethree. Sinnor artied feeter 5. Indeed his trother cafting, a net into the sea, (for they were fifters) and he said into them follow me, and sell make you fishers of men. Ind they straightony left their nets, and followed him.



i. A S foon as ever John the Baptist was taught by the descent of the Holy Spirit the Holy Ghost was his Commission and instruction: and now he was a Minister Evangelical, and taught all those that have the honour to be servants in so sacred imployment, that they must not go till they be sent, nor speak till they be instructed, nor yet hold their peace when their Commission is signed by the consignation of the Spirit in ordinary Ministery. For all power and all wissom is from above, and in spiritual ministrations is a direct emanation from the Holy Spirit: that as no man is sit to speak the Mysteries of Godliness, be his person never so holy, unless he derive wissom in order to such ministrations; so be he never so instructed by the assistance of art or insuscent showledge from the same Spirit, he is not enabled to minister in publick in ordinary ministrations. The Baptist was sent by a prime designation to prepare the way to Jesus; and was instructed by the same Spirit which had fanctisted or consecrated him in his Mother's womb to this holy purpose.

2. When the Baptist had showed Jesus to Andrew and another Disciple, they immediately followed him with the distances and fears of the first approach, and the instraints of new Converts: but Jesus seeing them sollow their first light, invited them to see the Sun. For God loves to cherish Infants in grace; and having sown the immortal seed in their hearts, if it takes root downwards, and springs out into the verdure of a leaf, he still waters it with the gentle rain of the Holy Spirit, in graces and new affistances, till it brings forth the fruits of a holy conversation. And God, who knows that Insants have need of pleasant, and gentle, and frequent nutriment, hath given

to them this comfort, that himself will take care of their first beginnings, and improve them to the strength of men, and give them the strengths of nature, and the wisdom of the Spirit, which ennoble men to excellencies and perfections. By the preaching of the Baptist they were brought to feek for Christ; and when they did, Christ found them. and brought them home, and made them flay all night with him; which was more favour than they look'd for. For fo God usually dispenses his mercies, that they may run & over our thoughts and expectations; and they are given in no proportion to us, but according to God's measures: he considering not what we are worthy of, but what is fit for him to give; he only requiring of us capacities to receive his favour, and fair reception and entertainment of his Graces.

3. When Andrew had found Jesus, he calls his Brother Simon to be partaker of his joys, which, as it happens in accidents of greatest pleasure, cannot be contained within the limits of possessour's thoughts. But this calling of Peter was not to a beholding, but to a participation of his felicities. For he is strangely covetous who would enjoy the Sun, or the Air, or the Sea, alone: here was treafure for him and all the world: and by lighting his Brother Simon's taper, he made his own light the greater and more glorious. And this is the nature of Grace, to be diffusive of its own excellencies; for here no envy can inhabit: the proper and personal ends of holy perfons in the contract and transmissions of Grace are increased by the participation and communion of others. For our Prayers are more effectual, our aids increased, our incouragement and examples more prevalent, God more honoured, and the rewards of glory have accidental advantages, by the superaddition of every new Saint and beatified person; the members of the mystical body, when they have received nutriment from God and his Holy Son, supplying to each other the same which themselves received, and live on, in the communion of Saints. Every new Star gilds the firmament, and increases its first glories: and those who are instruments of the Conversion of others. Shall not only introduce new beauties, but when themselves shine like the stars inglory, they shall have some reflexions from the light of others, to whose fixing in the Orb of Heaven themselves have been instrumental. And this consideration is not only of use in the exaltations of the dignity Apostolical and Clerical, but for the enkindling even of private charities; who may do well to promote others interests of Piety, in which themselves also have some concernment.

4. These Disciples asked of Christ where he dwelt. Jesus answered, Come and see. It was an answer very expressive of our duty in this instance. It is not enough for us to understand where Christ inhabits, or where he is to be found; for our understandings may follow him afar off, and we receive no fatisfaction unless it be to curiofity: but we must go where he is, eat of his meat, wash in his Lavatory, rest on his beds, and dwell with him. For the Holy Jesus hath no kind influence upon those who stand at distance, save only the affections of a Loadstone, apt to draw them nigher, that he may transmit his virtues by union and confederations: but if they perlist in a sullen distance, they shall learn his glories as Dives understood the peace of Lazarus, of which he was never to participate. Although the Son of man hath not where to lay his head, yet he hath many houses where to convey his Graces; he hath nothing to cover his own, but he hath enough to fanctifie ours: and as he dwelt in such houses which the charity of good people then afforded for his entertainment; fo now he loves to abide in places which the Religion of his fervants hath vowed to his honour, and the advantages of Evangelical ministrations. Thither we must come to him, or any where else where we may enjoy him. He is to be found in a Church, in his Ordinances, in the communion of Saints, in every religious duty, in the heart of every holy perion : and if we go to him by the addresses of Religion in Holy places, by the ministery of Holy Rites, by Charity, by the adherences of Faith, and Hope, and other combining Graces, the Graces of union and fociety, or prepare a lodging for him within us, that he may come to us; then shall we see such glories and interiour beauties, which none Secrets meani-know but they that dwell with him. The secrets of spiritual benediction are underbi & fillin de-flood only by them to whom they are conveyed, even by the children of his house. mis mee. Clem. Come and fee.

5. S. Andrew was first called, and that by Christ immediately; his Brother Simon next, and that by Andrew: but yet Jefus changed Simon's name, and not the other's; and by this change defign'd him to an eminency of Office, at least in fignification, principally above his Brother, or else feparately and distinctly from him. To shew, that these Graces and favours which do not immediately co-operate to eternity, but are gifts and offices, or impresses of authority, are given to men irregularly, and without any or-

der of prediffonent causes, or probabilities on our part, but are iffues of absolute predestination; and as they have efficacy from those reasons which God conceals, to they have some purposes as conceal'd as their causes: only if God pleases to make us vessels. of fair imployment and of great capacity, we shall bear a greater burthen, and are bound to glorifie God with special offices. But as these exteriour and ineffective Graces are given upon the same good will of God which made this matter to be a humane Body, when, if God had so pleased, it was capable of being made a Fungus or a Sponge: fo they are given to us with the fame intentions as are our Souls, that we might glorifie God in the diffinct capacity of Grace, as before of a reasonable nature, And besides that it teaches us to magnifie God's free mercy, so it removes every such exalted person from being an object of envy to others, or from pleasing himself in vainer opinions. For God hath made him of fuch an imployment as freely and voluntarily as he hath made him a Man, and he no more co-operated to this Grace than to his own creation; and may as well admire himself for being born in Italy, or from rich parents, or for having two hands or two feet, as for having received fuch a defignation extraordinary. But these things are never instruments of reputation among severe understandings, and never but in the sottish and unmanly apprehensions of the vulgar, Only this, when God hath imprinted an authority upon a person, although the man. hath nothing to please himself withal but God's grace, yet others are to pay the duty which that impression demands: which duty because it rapports to God, and touches not the man, but as it passes through him to the fountain of authority and grace, it extinguishes all pretences of opinion and pride.

6. When Jesus espied Nathanael (who also had been called by the first Disciples) coming towards him, he gave him an excellent character, calling him a true Ifraelite in whom were no guile, and admitted him amongst the first Disciples of the Institution : by this character in one of the first of his Scholars hallowing Simplicity of Spirit, and receiving it into his Discipline, that it might now become a Vertue and Duty Evangelical. For although it concerns us as a Christian duty to be prudent, yet the Prudence of Christianity is a duty of spiritual effect, and in instances of Religion with no other purposes than to avoid giving offence to those that are without and within; that we cause no disreputation to Christianity; that we do nothing that may incourage enemies to the Religion; and that those that are within the communion and obedience of the Church may not fuffer as great inconveniences by the indifferest conduct of religious actions as by direct temptations to a fin. These are the purposes of private Prudence, to which in a greater measure and upon more variety of rules the Governours of Churches are obliged. But that which Christian simplicity prohibits is the mixing arts and unhandsome means for the purchace of our ends; witty counsels that are underminings of our neighbour, destroying his just interest to serve our own, strategems to deceive, infinite and inlignificant answers with fraudulent delign, unjust and unlawful concealment of our purpoles, fallacious promiles and false pretences, flattery and unjust and unreasonable praise, saying one thing and meaning the contrary, pretending Religion to fecular deligns, breaking faith, taking falle oaths and fuch other infruments of humane purposes framed by the Devil, and sent into the world to be perfected by Man. Christian Simplicity speaks nothing but its thoughts; and when it concerns Prudence that a thought or purpose should be concealed, it concerns Simplicity that silence be its cover, and not a falle vizor; it rather suffers inconvenience than a lie: it destroys no man's right, though it be inconsistent with my advantages; it reproves freely, palliates no man's wickedness; it intends what it ought, and does what is bidden, and uses courses regular and just, sneaks not in corners, and walks always in the eye of God and the face of the world.

7. Jefus told Nathanael that he knew him, when he faw him under the Fig. tree: and Nathanael took that to be probation sufficient that he was the Messias, and believed rightly upon an infufficient motive. Which because Jesus did accept, it gives testimony to us, that however Faith be produced, by means regular or by arguments incompetent, whether it be proved or not proved, whether by chance or deliberation, whether wifely or by occasion, so that Faith be produced by the instrument, and love by Faith, God's work is done, and so is ours. For if S. Paul rejoyced that Christ was preached, though by the envy of peevish persons; certainly God will not reject an excellent product because it came from a weak and sickly parent. And he that brings good out of evil, and rejoyces in that good, having first triumphed upon the evil, will certainly take delight in the Faith of the most ignorant persons, which his own grace hath produced out of innocent, though infufficient, beginnings. It was folly in Naaman

to refuse to be cured, because he was to recover only by washing in Jordan. The more incompetent the means is, the greater is the glory of God, who hath produced waters from a rock, and fire from the collision of a sponge and wool: and it is certain. the end, unless it be in products merely natural, does not take its estimate and degrees from the external means. Grace does miracles, and the productions of the Spirit in respect of its instruments are equivocal, extraordinary, and supernatural; and ignorant persons believe as strongly, though they know not why, and love God as heartily, as greater spirits and more excellent understandings: and when God pleases, or if he sees it expedient, he will do to others as to Nathanael, give them greater arguments and better instruments for the confirmation and heightning of their Faith, than they had

for the first production.

8. When Jefus had chosen these few Disciples to be witnesses of succeeding accidents, every one of which was to be a probation of his Mission and Divinity, he entred into the theatre of the world at a Marriage feast, which he now first hallowed to a Sacramental fignification, and made to become mysterious. He now began to chuse his Spoule out from the communities of the world, and did mean to endear her by unions ineffable and glorious, and confign the Sacrament by his blood, which he first gave in a secret representment, and afterwards in letter and apparent effusion. And although the Holy Jesus did in his own person consecrate Coelibate, and Abstinence, and Chastity in his Mother's: yet by his presence he also hallowed Marriage, and made it honourable, not only in civil account and the rites of Heraldry, but in a spiritual sense, he having new sublim'd it by making it a Sacramental representment of the union of Christ and his Spouse the Church. And all married persons should do well to remember what the conjugal fociety does represent, and not break the matrimonial bond, which is a mysterious ligament of Christ and his Church: for whoever disfolves the facredness of the Mystery, and unhallows the Vow by violence and impurity, he dissolves his relation to Christ. To break faith with a Wife or Husband is a divorce from Jesus, and that is a separation from all possibilities of Felicity. In the time of the Mofaical Statutes, to violate Marriage was to do injustice and dishonour and a breach to the fanctions of Nature, or the first constitutions: But two bands more are added in the Gospel, to make Marriage more sacred. For now our Bodies are made Temples of the Holy Ghost, and the Rite of Marriage is made fignificant and Sacramental, and every act of Adultery is Profanation and Irreligion, it defecrates a Temple, and de-

flours a Mystery. 9. The Married pair were holy, but poor, and they wanted wine; and the Bleffed Virgin-Mother, pitying the affront of the young man, complained to Jesus of the want: and Jesus gave her an answer which promised no satisfaction to her purposes. For now that Jefus had lived thirty years, and done in person nothing answerable to his glorious Birth, and the miraculous accidents of his Person, she longed till the time came in which he was to manifest himself by actions as miraculous as the Star of his Birth. She knew by the rejecting of his Trade, and his going abroad, and probably by his own discourse to her, that the time was near; and the forwardness of her love and holy defires possibly might go some minutes before his own precise limit. However Jefus answered to this purpose, to shew, that the work he was to do was done not to fatisfie her importunity, which is not occasion enough for a Miracle, but to prosecure the great work of Divine defignation. For in works spiritual and religious all exteriour relation ceases. The world's order, and the manner of our nature, and the infirmities of our person, have produced Societies, and they have been the parents of Relation; and God hath tied them fast by the knots of duty, and made the duty the occasion and opportunies of reward: But in actions spiritual, in which we relate to God, our relations are founded upon the Spirit; and therefore we must do our duties upon confiderations feparate and spiritual, but never suffer temporal relations to im-* Eugline 58 within the terms of dependence and correlation; and * those endearments which charging in leagues, or nature, or society have made, passing state states. fence of the Sun, appear not when the heights of the Spirit are in place. Where สบาท หากระ สมาชิกในแก่ยะ duty hath prepared special instances, there we must for Religion's sake promote them; but even to our Parents or our Children the charities of Religion ought to be greater, than the affections of Society. And though we are bound in all offices exteriour to prefer our Relatives before others, because that is made a Duty; yet to purposes spiritual, all persons eminently holy put on the efficacy of the same relations, and

pass a duty upon us of religious affections.

10. At the command of Jesus the Water pots were filled with water, and the water was by his Divine power turned into wine. Where the different economy of God and the world is highly observable. Every man fets forth good wine at first, and then the worfe: But God not only turns the water into wine, but into such wine, that the last draught is most pleasant. The world presents us with fair language, promising hopes, convenient fortunes, pompous honours; and these are the outsides of the bole: but when it is swallowed, these dissolve in the instant, and there remains bitterness, and the malignity of Coloquintida. Every fin finiles in the first address, and carries light in the face, and hony in the lip : but when we have well drunk, then comes that which is worfe, a whip with fix strings, fears and terrours of Conscience, and shame and displeasure, and a caitive disposition, and disfidence in the day of death. But when after the manner of the purifying of the Christians we fill our Water-pots withwater, watering our couch with our tears, and moistening our cheeks with the perpetual distillations of Repentance; then Christ turns our water into wine : first Penitents, and then Communicants; first waters of forrow, and then the wine of the Chalice; first the juitifications of Correction, and then the fanctifications of the Sacrament, and the effects of the Divine power, joy, and peace, and ferenity, hopes full of confidence, and confidence without shame, and boldness without presumption. For Jefus keeps the best wine till the last : not only because of the direct reservations of the highest joys till the nearer approaches of glory; but also because our relishes are higher after a long fruition than at the first Essays: such being the nature of Grace, that it increases in relish as it does in fruition, every part of Grace being new Duty and new Reward.

Of Faith.

The PRAYER.

Eternal and ever-Bleffed Jefu, who didst chase Disciples to be witnesses of thy life and Miracles, so adopting Man into a participation of thy great imployment of bringing us to Heaven by the means of a holy Doctrine, be pleased to give me thy grace, that I may love and revere their Persons whom thou hast set over me, and follow their Faith, and imitate their Lives, while they imitate thee; and that I also in my capacity and proportion may do Some of the meaner effices of spiritual building, by Prayers, and by holy Discourses, and fraternal Correption, and friendly Exhortations, doing advantages to fuch Souls with whom 1 shall converse. And since thou were pleased to enter upon the stage of the World with the commencement of Mercy and a Miracle, be pleased to visit my Soul with thy miraculous Grace, turn my water into wine, my natural desires into supernatural perfections, and let my sorrows be turned into joys, my fins into vertuous habits, the weakneffes of humanity into communications of the Divine nature; that fince thou keepest the best unto the last, I may by thy affiftence grow from Grace to Grace, till thy Gifts be turned to Reward, and thy Graces to participation of thy Glory, O Eternal and ever-Bleffed Jefu. Amen.

Discourse VII.

Of Faith.

Mahanael's Faith was produced by an argument not demonstrative, not certainly concluding: Christ knew him when he saw him sirst, and he believed him to be the Mellias. His Faith was excellent, what ever the argument was. And I believe a GOD, because the Sun is a glorious body; or because of the variety of Plants, or the fabrick and rare contexture of a man's Eye: I may as fully affent to the Conclusion, as if my belief dwelt upon the Demonstrations made by the Prince of Philosophers in the 8. of his Physicks and 12. of his Metaphysicks. This I premise as an inlet into the confideration concerning the Faith of ignorant persons. For if we confider upon what easie terms most of us now are Christians, we may possibly suspect that either Faith hath but little excellence in it, or we but little Faith, or that we are mistaken generally

160

PART II.

in its definition. For we are born of Christian Parents, made Christians at ten days old, interrogated concerning the Articles of our Faith by way of anticipation. even then when we understand not the difference between the Sun and a Tallow candle: from thence we are taught to fay our Catechifm, as we are taught to speak, when we have no reason to judge, no discourse to discern, no arguments to contest against a Proposition, in case we be catechizd into Fasse doctrine; and all that is put to us we believe infinitely, and without choice, as children use not to chuse their language. And as our children are made Christians, just so are thousand others made Mahumetans, with the same necessity, the same facility. So that thus far there is little thanks due to us for believing the Christian Creed : it was indifferent to us at first, and at last our Education had so possest us, and our interest, and our no temptation to the contrary, that as we were disposed into this condition by Providence, so we remain in it without praise or excellency. For as our beginnings are inevitable, so our progress is imperfect and infufficient; and what we begun by Education, we retain only by Custom. And if we be instructed in some slighter Arguments to maintain the Sect or Faction of our Country Religion as it disturbs the unity of Christendom; yet if we examine and confider the account upon what flight arguments we have taken up Christianity it felf, (as that it is the Religion of our Country, or that our Fathers before us were of the fame Faith, or because the Priest bids us, and he is a good man, or for something else, but we know not what,) we must needs conclude it the good providence of God, not our choice, that made us Christians.

2. But if the question be, Whether fuch a Faith be in it felf good and acceptable that relies upon infufficient and unconvincing grounds; I suppose this case of Nathanael will determine us and when we confider that Faith is an infused Grace, if God pleafes to behold his own glory in our weakness of understanding, it is but the same thing he does in the inflances of his other Graces. For as God enkindles Charity upon variety of means and instruments, by a thought, by a chance, by a text of Scripture, by a natural tenderness, by the fight of a dying or a tormented beast: so also he may produceFaith by arguments of a differing quality, and by issues of his Providence he may engage us in fuch conditions, in which as our Understanding is not great enough to chuse the best, so neither is it furnished with powers to reject any proposition; and to believe well is an effect of a singular predestination, and is a gift in order to a Grace, as that Grace is in order to Salvation. But the infufficiency of an argument or disability to prove our Religion is so far from disabling the goodness of an ignorant man's Faith, that as it may be as ftrong as the Faith of the greatest Scholar, fo it hath full as much excellency, not of nature, but in order to Divine acceptance. For as he who believes upon the only flock of Education made no Election of his Faith; fo he who believes what is demonstrably proved is forced by the demonstration to his choice. Neither of them did chuse, and both of them may equally love the Article.

3. So that fince a finall Argument in a weak understanding does the same work that a strong Argument in a more sober and learned, that is, it convinces and makes Taith, and yet neither of them is matter of choice; if the thing believed be good, and matter of duty or necessity, the Faith is not rejected by God upon the weakness of the first, nor accepted upon the ftrength of the latter principles. When we are once in, it will not be enquired by what entrance we passed thither: whether God leads us or drives us in, whether we come by Discourse or by Inspiration, by the guide of an Angel or the conduct of Moses, whether we be born or made Christians, it is indifferent, so we be there where we should be; for this is but the gate of Duty, and the entrance to Felicity. For thus far Faith is but an act of the Understanding, which is a natural Faculty, ferving indeed as an instrument to Godliness, but of it self no part of it; and it is just like fire producing its act inevitably, and burning as long as it can, without power to interrupt or suspend its action : and therefore we cannot be more pleasing to God for understanding rightly, than the fire is for burning clearly. Which puts us evidently upon this confideration, that Christian Faith, that glorious Duty which gives to Christians a great degree of approximation to God by Jefus Christ, must have a great proportion of that ingredient which makes actions good or bad, that is, of choice and effect.

4. For the Faith of a Christian hath more in it of the Will than of the Understanding. Faith is that great mark of distinction which separates and gives formality to the Covenant of the Gospel, which is a Law of Faith. The Faith of a Christian is his Religion, that is, it is that whole conformity to the Institution or Discipline of Josus Ebriff which diftinguishes him from the believers of falle Religions. And to be one of the Faithful lignifies the same with being a Disciple; and that contains Obedience as well

as Believing. For to the same sense are all those appellatives in Scripture, I the Faithful, Brethren, Believers, the Saints, Disciples ;] all representing the duty of a Christian. A Believer and a Saint, or a holy person, is the same thing : Brethren signifies Charity. and Believers Faith in the intellectual fense : the Faithful and Disciples fignific both; for besides the consent to the Proposition, the first of them is also used for Perseverance and Sanctity, and the greatest of charity mixt with a consident Faith up to the height of Martyrdom. Be faithful unto the death, (faid the Holy Spirit) and I will give Rev. 2. 10. thee the Crown of life. And when the Apostles by way of abbreviation express all the Body of Christian Religion, they call it Faith working by Love; which also S. Paul in a Gal. 5. 6. parallel place calls a New creature: it is a keeping of the Commandments of God. That is Ch. 6 15. the Faith of a Christian, into whose definition Charity is ingredient, whose sense is the same with keeping of God's Commandments: so that if we define Faith, we must first distinguish it. The faith of a natural person, or the faith of Devils, is a mere believing a certain number of Propositions upon a conviction of the Understanding: But the Faith of a Christian, the Faith that justifies and saves him, is Faith working by Gals, c. Charity, or Faith keeping the Commandments of God. They are diffinet Faiths in order to different ends, and therefore of different constitution; and the instrument of diflinction is Charity or Obedience.

5. And this great Truth is clear in the perpetual testimony of Holy Scripture. For Abraham is called the Father of the Faithful; and yet our Bleffed Saviour told the Jews, that if they had been the fons of Abraham, they would have done the work of Abraham; John 8. 39. and therefore Good works are by the Apostle called the footsteps of the Faith of our Fa Rom. 4 12. ther Abraham. For Faith in every of its stages, at its first beginning, at its increment at its greatest perfection, is a Duty made up of the concurrence of the Will and the Understanding, when it pretends to the Divine acceptance; Faith and Repentance begin the Christian course. Repent and believe the Gospel was the summ of the Apostles Sermons; and all the way after it is, Faith working by Love. Repentance puts the first spirit and life into Faith, and Charity preserves it, and gives it nourishment and increase; it felf also growing by a mutual supply of spirits and nutriment from Faith. Whoever does heartily believe a Refurrection and Life eternal upon certain Conditions, will certainly endeavour to acquire the Promifes by the purchace of Obedience and observation of the Conditions. For it is not in the nature or power of man directly to despite and reject so infinite a good. So that Faith supplies Charity with argument and maintenance, and Charity supplies Faith with life and motion: Faith makes Charity reasonable, and Charity makes Faith living and effectual. And therefore the old Greeks called Faith and Charity amiraculous Chariot or Yoke, they bear the burthen of the Sauvastal Lord with an equal confederation: these are like Hippocrates's twins, they live and die Emmelde. together. Indeed Faith is the first-born of the twins; but they must come both at a birth, or elfethey die, being strangled at the gates of the womb. But if Charity, like Jacob, lays hold upon his elder brother's heel, it makes a timely and a prosperous birth, and gives certain title to the eternal Promifes. For let us give the right of primogeniture to Faith, yet the Bleffing, yea and the Inheritance too, will at last fall to Charity. Northat Faith is difinherited, but that Charity only enters into the possession. The nature of Faith passes into the excellency of Charity before they can be rewarded: and that both may have their estimate, that which justifies and saves us keeps the name of Faith, but doth not do the deed till it hath the nature of Charity. * For to think well, "To dyagos party by make in yes or to have a good opinion, or an excellent or a fortunate understanding, entitles us x3, 1 @ 000 not to the love of God, and the confequent inheritance: but to chuse the ways of the way by pro-Spirit, and to relinquish the paths of darkness, this is the way of the Kingdom, and the promotion purpose of the Gospel, and the proper work of Faith.

6. And if we consider upon what stock Faith it self is instrumental and operative of sea and such as such me. Salvation, we shall find it is in it self acceptable, because it is a Duty and commanded. Resp. di orbod. and therefore it is an act of Obedience, a work of the Gospel, a submitting the Underflanding, a denying the Affections, a laying aside all interests, and a bringing our monthless she thoughts under the obedience of Chrift. This the Apostle calls * the Obedience of Faith. Daudon. And it is of the same condition and constitution with other Graces, all which equally Stated. relate to Christ, and are as firm instruments of union, and are washed by the Blood of *Rom. 16.26 Christ, and are fanctified by his Death, and apprehend him in their capacity and degrees, fonte higher and fome not fo high. But Hope and Charity apprehend Christ in a measure and proportion greater than Faith, when it distinguishes from them. So that if Faith does the work of Justification, as it is a mere relation to Christ, then so also does Hope and Charity: or if these are Duties and good works, so also is Faith.

And they all being alike commanded in order to the same end, and encouraged by the same reward, are also accepted upon the same stock, which is, that they ar eact sof Obedience and relation too: they obey Christ, and lay hold upon Christ's merits, and are but several instances of the great duty of a Christian, but the actions of several faculties of the new Creature. But because Faith is the beginning Grace, and hath influence and causality in the production of the other, therefore all the other, as they are united in Duty, are also united in their Title and appellative: they are all called by the name of Faith, because they are parts of Faith, as Faith is taken in the larger sence: and when it is taken in the strictest and distinguishing sense, they are effects and proper products by way of natural emanation.

*Fides (authore Cicerone) est firma opinio, & est fida mandatorum executio. Ditta est autem Fides (ut ait idem Cicero de Officiis)à fio, quod id fieri debeat quod dietum & promiffum eft.

7. That a good life is the genuin and true born iffue of Faith, no man questions that knows himself the Disciple of the Holy Jesus: but that Obedience is the same thing with * Faith, and that all Christian Graces are parts of its bulk and conflitution, is also the doctrine of the Holy Ghost, and the Grammar of Scripture making Faith and Obedience to be terms coincident and expreffive of each other. For Faith is not a fingle Star, but a Constellation, a chain of

Rom. 16, 17. Graces called by S. Paul the power of God unto falvation to every believer; that is, Faith is all that great instrument by which God intends to bring us to Heaven; and he gives this reason, In the Gospel the righteousness of God is revealed from Faith to Faith, for it is written, The just shall live by Faith. Which discourse makes Faith to be a course of Sanctity and holy habits, a continuation of a Christian's duty, fuch a duty as not only gives the first breach, but by which a man lives the life of Grace. The just shall live by Faith; that is, such a Faith as grows from step to step, till the whole righteousness of Ex fidennum God be fulfilled in it. From Faith to Faith, (faith the Apostle :) which S. Austin exciantium Events pounds, From Faith believing, to Faith obeying; from imperfect Faith, to Faith gelium in fiden pounds, From Faith believing, to Faith obeying; from imperfect Faith, to Faith obsettentium E- made perfect by the animation of Charity; that he who is justified may be justified titll. For as there are several degrees and parts of justification, so there are several degrees of Faith answerable to it; that in all senses it may be true, that by Faith we are justified, and by Faith we live, and by Faith we are faved, For if we proceed from Faith to Faith, from believing to obeying, from Faith in the Understanding to Faith in the Will, from Faith barely allenting to the revelations of God to Faith obeying the Commandments of God, from the body of Faith to the Soul of Faith, that is, to Faith formed and made alive by Charity; then we shall proceed from Justification to Justification, that is, from Remillion of Sins to become the Sons of God, and at last to an actual polleshonof those glories to which we were here configned by the fruits of the Holy Gholf,

8, And in this fence the Holy Jesus is called by the Apostle the Authour and Finisher of our Faith. He is the principle, and he is the promoter; he begins our Faith in Revelations, and perfects it in Commandments; he leads us by the affent of our Underffanding, and finishes the work of his grace by a holy life : which S. Paul there expres-Ibid. verse I. ses by its several constituent parts ; as, taying aside every weight and the sin that so easily befets us, and running with patience the race that is fet before us, relisting unto blood, striving against sin: for in these things Jesus is therefore made our example, because he is the Authour and Finisher of our Faith; without these Faith is imperfect. But the thing is something plainer, yet, for S. James saith that Faith lives not but by Charity; and the life or effence of a thing is certainly the better part of its constitution, as the Soul is to a Man. And if we mark the manner of his probation, it will come home to the main point. For he proves that Abraham's faith was therefore imputed to him for Righteoufness, because he was justified by Works; Was not Abraham our Father justified by Works, when he offered up his fon? And the Scripture was fulfilled, saying, Abraham believed God, and it was imputed to him for righteoufnest, For Faith wrought with his Works, and made his Faith perfect. It was a dead and imperfect Faith, unless obedience gave it being, and all its integral or effectial parts. So that Faith and Charity in the fense of a Chri-flian are but one Dury, as the Understanding and the Will are but one reasonable Soulonly they produce leveral actions in order to one another, which are but diversopera-

tions, and the come first.

9, Thus S. Paul, describing the (a) Fath of the Theffalonians, calls it that whereby (4) 1 Theff. 1. they turned from Idols,, and whereby they ferved the living God: and the (b) Fath of the Patriarchs feligred the world; Creation, received the Promises, did Miracles, wrought 8, 9, (b) Heb. 11. per tottom. Righteon nels, and did and fuffered fo many things as make up the integrity of a holy (e) Col. 3.6. life, And therefore (c) disobedience and unrighteon refs is called want of Faith; and Thes. 3.1. (d) Herefore, which is opposed to Faith, is a work of the flesh, because Faith it solt is a

work of Righteousness. And that I may enumerate no more particulars, the thing is fo known, that the word * απάθαα, which in propriety of language fignifies milper. * Eph. 2. 2.3: funfion or infidelity, is rendered difobedience; and the not providing for our families is an 1 Tim, 5. 8. act of infidelity; by the same reason and analogy that Obedience or Charity and a holy X life are the duties of a Christian, of a justifying baith. And although in the natural or Philosophical sense Faith and Charity are distinct habits; yet in the sense of a Chriflian and the fignification of duty they are the same: for we cannot believe aright, as Believing is in the Commandment, unless we live aright; for our Faith is put upon the account just as it is made precious by Charity; according to that rare laying of S. Bartholomew, recorded by the Supposed S. Denis, Charity is the greatest and the least in and money S. Bartholomen, recorded by the supposed of Downs, Charley at the greatest and the duties of uni sola world of Theologie. All our faith, that is, all our Religion, is completed in the duties of uni sagrand, in verfal Charity : as our Charity or our manner of living is, to is our Faith. If our life to shift theol. be unholy, it may be the faith of Devils, but not the faith of Christians. For this is the difference.

10. The faith of the Devils hath more of the Understanding in it, the faith of Chrithans more of the Will: The Devils in their faith have better Discourse, the Christians better Affections; They in their faith have better Arguments, we more Charity. So the Charity or a good life is so necessary an ingredient into the definition of a Christian's faith, that we have nothing else to distinguish it from the faith of Devils: and we need no trial of our Faith, but the examination of our lives. Fif you keep the Com-Apoc. 14 tz. mandments of God, then have you the Faith of Jesus (they are immediate in Si John's expression :) but if you be importune and ungodly, you are in S. Paul's list amongst 2 Thest 3. 2. them that have no Faith. Every Vice that rules amongft us, and fullies the fair beauty & of our Souls, is a conviction of Infidelity.

11. For it was the Faith of Moses that made him despise the riches of Edvit ; the Faith of Joseph, that made him valiant; the Faith of Joseph, that made him chaft: Abraham's Faith made him obedient; S. Mary Magdalen's Faith made her penitent; and the Faith of S. Paul made him travel fo far, and fuffer fo much, till he became a prodigy both of zeal and patience. Faith is a Catholicon, and cures all the distemperatures of the Soul; it (a) overcomes the World; (laith S. John 3) (b) it works righteon (b) Hobert 33, neft, (laith S. Panl;) it (c) purifies the heaves! (laith S. Peter?) it works Miracles, (1) Acts 15, 9. (faith our Bleffed Saviour!) Miracles in Grace always, as it did Miracles in nature at its first publication. And whatsoever is good; if it be a Grace, it is an act of faith; if itbea Reward, it is the fruit of faith. So that as all the actions of man are but the productions of the Soul, fo are all the actions of the new man the effects of faith. For) faith is the life of Christianity, and a good life is the life of faith.

12 Upon the grounds of this discourse we may understand the sense of that Question of our Bleffed Saviour, When the Son of man comes, fhall be find Faith on earth? Truly Luk. 18.8. just so much as he finds Charity and holy living, and no more. For then only we can be confident that Faith is not failed from among the Children of men, when we feel the heats of the primitive Charity return, and the calentures of the first old Devotion are renewed; when it shall be accounted honourable to be a fervant of Christ, and a shame to commit a fin : then, and then only, our Churches shall be Assemblies of the faithful, and the Kingdoms of the world Christian Countries. But so long as it is notorious that we have made Christian Religion another thing than what the Holy Jesus designed it to be; when it does not make us live good lives, but it felf is made a pretence to all manner of impicty, a strategem to serve ends, the ends of covetousnels, of ambition and revenge; when the Christian Charley ends in killing one another for Conscience fake, so that faith is made to cut the throat of Charity, and our faith kills more than our Charity preserves; when the Humility of a Christian hath indeed a name amongst us, but it is like a muse person, talk'd of only, while Ambition and Rebellion; Pride and Scorn, Self feelling and proud undertakings transact most of the great affairs of Christendom 3 when the custody of our Senses is to no other purposes but that no opportunity of pleafing them pass away; when our Oaths are like the fringes of our difcourses, going round about them, as if they were ornaments and trimmings; when our Blasphemies, Prophanation, Sacriledy and Irreligion are become scandalous to

the very Turks and Jener; while our Lufts are always habitual, sometimes unnatural; Todancii V will any wife man think that we bolieve those Doctrines of Humility and Obedience, Monare on a of Chastity, and Charity, of Temperance and Justice, which the Saviour of the World and Temperance and Justice, which the Saviour of the World or Chantry, and Chantry, or 1 emperance and Junice, which the Saviour of the World San Bases made facred by his Sermon and Example, or indeed anything he either faid or did, pro Sau W inmised or threatned? For is it possible, a than with his wits about him, and believing xor shell, that he should certainly be damned, (that is, be eternally tormented in body and Soul Demon.

PART II.

with torments greater than can be in this world,) if he be a Swearer, or Liar. or Drunkard, or cheats his neighbour, that this man should dare to do these things, to which the temptations are so small, in which the delight is so inconsiderable, and the fatisfaction fo none at all.

13. We see by the experience of the whole world, that the belief of an honest man in a matter of temporal advantage makes us do actions of fuch danger and difficulty. that half fo much industry and fufferance would ascertain us into a possession of all the Promises Evangelical. Now let any man be asked, whether he had rather be rich or be faved, he will tell you, without all doubt, Heaven is the better option by infinite degrees: for it cannot be that Riches, or Revenge, or Lust should be directly prefer. red, that is, be thought more eligible than the glories of Immortality. That therefore men neglect fo great Salvation, and fo greedily run after the fatisfaction of their baser appetites, can be attributed to nothing but want of Faith: they do not heartily believe that Heaven is worth fo much; there is upon them a Rupidity of foirit, and their Faith is dull, and its actions suspended most commonly, and often interrupted. and it never enters into the Will; so that the Propositions are considered nakedly and precifely in themselves, but not as referring to us or our interests: there is nothing of Faith in it, but so much as is the first and direct act of Understanding; there is no con. fideration nor reflection upon the act, or upon the person, or upon the subject. So that even as it is feated in the Understanding, our Faith is commonly lame, mutilous and imperfect; and therefore much more is it culpable, because it is destitute of all co-

operation of the rational appetite.

14. But let us confider the power and efficacy of worldly Belief. If a man believes that there is gold to be had in Peru for fetching, or Pearls and rich Jewels in India for the exchange of trifles, he instantly, if he be in capacity, leaves the wife of his bosom, and the pretty delights of children, and his own fecurity, and ventures into the dangers of waters and unknown feas, and freezings and calentures, thirst and hunger, Pirates and shipwracks, and hath within him a principle strong enough to answer all objections, because he believes that Riches are desirable, and by such means likely to be had. Our Bleffed Saviour, comparing the Gospel to a Merchant-man that founda pearl of great price, and fold all to buy it, hath brought this instance home to the present discourse, For if we did as verily believe that in Heaven those great felicities which transcendall our apprehensions are certainly to be obtained by leaving our Vices and lower defires, what can hinder us but we should at least do as much for obtaining those great Felicities as for the leffer, if the belief were equal? For if any man thinks he may have them without Holiness and Justice and Charity, then he wants Faith; for he believes not the faying of S. Paul, Follow peace with all men, and Holinefs, without which no man shall ever see God. If a man believes Learning to be the only or chiefest ornament and beauty of Souls, that which will ennoble him to a fair imployment in his own time, and an honourable memory to fucceeding Ages; this if he believes heartily, it hath power to make him endure Catarrhs, Gouts, Hypochondriacal passions, to read till his eyes almost fix in their orbs, to despise the pleasures of idleness or tedious sports, and to undervalue whatfoever does not co-operate to the end of his faith the defire of Learning. Why is the Italian fo abstemious in his drinkings, or the Helvetian fo valiant in his fight, or fo true to the Prince that imploys him, but that they believe it to be noble fo to be? If they believed the same, and had the same honourable thoughts of other Vertues, they also would be as national as these. For Faith will do its proper work. And when the Understanding is peremptorily and fully determined upon the perfuation of a Proposition, if the Will should then differ and chuse the contrary, it were unnatural and monstrous, and possibly no man ever does so : for that men do things without reason and against their Conscience, is because they have put out their light, and discourse their Wills into the election of a sensible good, and want faith to believe truely all circumstances which are necessary byway of predisposition for choice

15. But when mens Faith is confident, their resolution and actions are in proportion. For thus the Faith of Mahumetans makes them to abstain from Wine for ever: and therefore, if we had the Christian Faith, we should much rather abstain from Drunkenness for ever; it being an express Rule Apostolical, Be not drunk with wine, wherein is excess. The Faith of the Circumcellians made them to run greedily to violent and horrid deaths as willingly as to a Crown: for they thought it was the King's highway to Martyrdom. And there was never any man zealous for his Religion, and of an imperious bold Faith, but he was also willing to die for it; and therefore also by as much reason to live in it, and to be a strict observer of its prescriptions. And the stories of the strict Sanctity, and prodigious Sufferings, and severe Disciplines, and expensive Religion, and compliant and laborious Charity, of the Primirive Christians, is abundant argument to convince us, that the Faith of Christians is infinitely more fruitful and productive of its univocal and proper iffues than the faith of Hereticks, or the false Religions of Misbelievers, or the perfuations of Secular persons, or the spirit of Antichrift. And therefore when we fee men ferving their Prince with fuch difficult and ambitious services, because they believe him able to reward them, though of his will they are not fo certain, and yet fo supinely negligent and incurious of their services to God, of whose power and will to reward us infinitely there is certainty absolite and irrespective; it is certain probation that we believe it not : for if we believe there is fuch a thing as Heaven, and that every fingle man's portion of Heaven is far better than all the wealth in the world, it is morally impossible we should prefer for

little before fo great profit. 16. I instance but once more. The faith of Abraham was instanced in the matter of confidence or trust in the Divine Promises ; and he being the Father of the faithful. we must imitate his Faith by a clear dereliction of our selves and our own interests and anintire confident relying upon the Divine goodness in all cases of our needs or danger. Now this also is a trial of the verity of our Faith, the excellency of our condition, and what title we have to the glorious names of Christians, and Faithful, and Believers. Ifour Fathers when we were in pupillage and minority, or a true and an able Friend when we were in need, had made promiles to supply our necessities; our confidence was fo great that our care determined. It were also well that we were as confident of God, and as fecure of the event, when we had disposed our selves to reception of the bleffing, as we were of our Friend or Parents. We all profess that God is Almighty, that all his Promises are certain; and yet when it comes to a pinch, we find that man

to be more confident that hath ten thousand pounds in his purse, than he that reads God's Promises over ten thousand times. Men of a common spirit (faith S. Chryfostome) of an ordinary Sanctity, will not steal, or kill, or he, or commit Adultery; but it requires a rare Faith, and a sublimity of pious affections, to believe that God will work a deliverance which to me feems impoffble. And indeed S. Chryfostome hit upon the right. He had

Clare cognosceres non aded esse facile Deo sold re alia non affumpta, credere, propter eam que in nobis est cum mortali compage cognationem. Ab his autem purgari oninibus --- uni autem Deo confidere, magni & colejlis animi eji opus, & ejus qui nullis ampliùs capiatur carum quas videmus rerum illecebris. Phil. Judaus, libr. Quis rerum Div. hares.

need be a good man, and love God well, that puts his trust inhim. For those we are most apt to trust. And although trust and con- *Energy moe inhim. For those we are most apt to trust. And although trust and con- representation in section and increased by with younga, by S. Basil, That the Knowledg which one man learneth of another is made perfect by con. tinual Use and Exercise; but that which through the grace of God is ingrassed in the mind Prometh.

of man is made absolute by Instice, Gentleness, and Charity. So that if you are willing even in death not only to confess the Articles, but in affliction and death to trust the Promiles ; if in the lowest nakedness of Poverty you can cherish your selves with the expediation of God's promifes and dispensation, being as consident of sood and raiment and deliverance or support when all is in God's hand, as you are when it is in your own; if you can be chearful in a ftorm, finile when the world frowns, be content in the midit of (piritual detertions and anguish of spirit, expecting all should work together for the belt, according to the promise; if you can strengthen your selves in God when you are weakest, believe when you see no hope, and entertain no jealousies or fulpicions of God though you fee nothing to make you confident: then, and then only you have Paith, which in conjunction with its other parts is able to fave your Souls. For in this precise duty of trufting God there are the rays of Hope, and great proportions of Charity and Refignation.

17. The fumm is that pious and most Christian sentence of the Authour of the or-

dicary Glots: To believe in God through Jelus Christ is, by believing to love him, to adhere to him, to be united to him by Charity and Obedience, and to be incorporated into Christ's mystical body in the Communion of Saints. I conclude this with a collation of

Credere in Deum est, credendo amare, credendo diligere, credendo in cum ire, & membris ejus incorporari. Gloff. ord. in Rom. 4.

certain excellent words of S. Paul highly to the prefent purpose: Examine your felves, 2 Con. 13.5% brethren, whether ye be in the Faith; prove your own felves. Well but how? Know you not your own felves how that Jefus Christ is in you, except ye be Reprobates? There's the touchstone of Faith. If Jesus Christ dwells in us, then we are true believers; if he does not, we are Reprobates, we have no Faith. But how shall we know whether Christ

PART II.

166

Titus 3.

Stom. 8. 19. / Christ be in us or no? Saint Paul tells us that too: If Christ be in you, the body is dead by reason of sin; but the spirit is life, because of righteous ness. That's the Christian's mark. and the Characteristick of a trueBeliever; a death unto sin, and a living unto righteons, ness; a mortified body, and a quickned spirit. This is plain enough, and by this we see what we must trust to. A man of a wicked life does in vain hope to be saved by his Faith, for indeed his Faith is but equivocal and dead, which as to his purpose is influenced his purpose in the purpose is influenced his purpose is none at all; and therefore let him no more deceive himfelf. For (that I may still use the words of S. Paul) This is a faithful faying, and these things I will that thou affirm con. stantly, that they which have believed in God might be careful to maintain good works. For fuch, and fuch only, in the great fcrutiny for Faith in the day of Doom, shall have their portion in the bosom of faithful Abraham.

The PRAYER.

Eternal GOD, fountain of all Truth and Holiness, in whom to believe is life eternal, let thy Grace descend with a mighty power into my Soul, beating down every strong hold and vainer imagination, and bringing every proud thought and my consident and ignorant understanding into the obedience of Jesus. Take from me all disobedience and refractoriness of spirit, all ambition and private and baser interests i remove from meall prejudice and weakness of persuasion; that I may wholly resign my Understanding to the perfualions of Christianity, deknowledging Thee to be the principle of Truth, and thy Word the measure of Knowledge, and thy Laws the rule of my life, and thy Promises the Satisfastion of my hopes, and an union with Thee to be the consummation of Charity in the fruition of Glory. Amen.

Holy JESUS, make me to acknowledge thee to be my Lord and Master, and my self a Servant and Disciple of thy holy Discipline and Institution: let me love to sit at thy feet, and suck in with my ears and heart the sweetness of thy holy Sermons. Let my Soul be shod with the preparation of the Gospel of Peace, with a peaceable and docile disposition. Give me great boldness in the publick Confession of thy Name and the Truth of thy Gospel, in despite of all hostilities and temptations, And grant I may always remember that thy Name is called upon me, and I may fo behave my felf, that I neither give foundal to others, nor cause disreputation to the honour of Religion; but that thou mayest be glorised in me, and I by thy mercies after a strict observance of all the holy Laws of Christianily.

Holy and ever-Bleffed SPIRIT, let thy gracious influences be the perpetual guide of my rational Faculties. Inspire me with Wisdom and Knowledg, spiritual Understanding and a holy Faith; and fantissie my Faith, that it may arise up to the considence of Hope, and the adherences of Charity, and be fruitful in a holy Conversation. Mortifle in me all peevishness and pride of spirit, all heretical dispositions, and what soever is contrary to found Doctrine. That when the eternal Son of God, the Authour and Finisher of our Faith, Shall come to make scrutiny and an inquest for Faith, I may receive the Promises laid up for them that believe in the Lord Jefus, and wait for his coming in holinefs and purily: to whom with the Father and Thee, O Bleffed Spirit, be all honour and eternal adoration payed with all sanctity and joy and Eucharist now and for ever. Amen.

SECT.

SECT. XI.

Of CHRIST's going to Jerusalem to the Passeover the first time after his Manifestation, and what followed till the expiration of the Office of John the Baptist.

The Visitation of the Temple,

Harke.u.is. And lefus went into & Temple & began to call out them that sold & bought in § Temple, and overthrew the tables of the money changers. Halefus answered and sayd unto him, Art thou a 16. And would not fuffer that any man should carry any vessel through the Temple.



Iohn. 3.9. Nicodemus answered & said unto him, How can these things be? Mafter of Ifraci, and knowest not these things

1. Mmediately after this Miracle Jesus abode a few days in Capernaum, but because of the approach of the great Feast of Passeover he ascended to Jerusalem. And the first publick act of record that he did was an act of holy Zeal and Religion in behalf of the honour of the Temple. For divers Merchants and Exchangers of Money made the Temple to be the Market and the Bank, and brought Beafts thither to be fold for facrifice against the great Paschal Solemnity. At the fight of which, Jesus, being moved with zeal and indignation, made a whip of cords, and drave the Beafts out of the Temple, overthrew the accounting Tables, and commanded them that sold the Doves to take them from thence. For his anger was holy, and he would mingle no injury with it. And therefore the Doves, which if let loofe would be detrimental to the owners, he caused to be fairly removed: and published the Religion of Holy places, establishing their Sacredness for ever by his first Gospel-Sermon that he made at Jerusalem. Take these things hence: Make not my Father's House a house of merchandise; for it shall be called a house of Prayer to all Nations. And being required to give a sign of his Vocation, (for this, being an action like the Religion of the Zelots among the Jens, if it was not atteffed by something extraordinary, might be abused into an excess of liberty,) he only foretold the Resurrection of his Body after three days death, but he expressed it in the meraphor of the Temple: Destroy this Temple, and I will build it again in three days. He spake of the Temple of his Body, and they understood him of the Temple at Jerufalem: and it was never rightly construed till it was accomplished.

2. At this publick Convention of the Jewish Nation Jesus did many Miracles, published himself to be the Messas, and persuaded many Disciples, amongst whom was Nicodemus, a Doctor of the Law, and a Ruler of the Nation. He came by Night to Jefus. and affirmed himself to be convinced by the Miracles which he had seen; for no man could do those miracles, except God be with him. When Jesus perceived his understanding to be so far disposed, he began to instruct him in the great secret and mysteriousness of Regeneration, telling him "That every production is of the same nature and condition " with its parent; from flesh comes flesh and corruption, from the Spirit comes spirit and " life and immortality; and nothing from a principle of nature could arrive to a super-"natural end; and therefore the only door to enter into the Kingdom of God was "Water by the manuduction of the Spirit; and by this Regeneration we are put into a " new capacity, of living a spiritual life in order to a spiritual and supernatural end.

3. This was strange Philosophy to Nicodemus; but Jesus bade him " not to wonder: " for this is not a work of humanity, but a fruit of God's Spirit, and an iffue of Prede-" stination. For the spirit bloweth where it listeth, and is as the wind, certain and no-"torious in the effects, but fecret in the principle and in the manner of production, "And therefore this Doctrine was not to be estimated by any proportions to natural " principles or experiments of fense, but to the secrets of a new Metaphysick, and ab. "ftracted, separate Speculations. Then Christ proceeds in his Sermon, telling him "there are yet higher things for him to apprehend and believe; for this in respect of " fome other mysteriousness of his Gospel, was but as Earth in comparison of Heaven, "Then he tells of his own descent from Heaven, foretells his Death and Ascension, "and the bleffing of Redemption, which he came to work for mankind: he preaches " of the Love of the Father, the Mission of the Son, the rewards of Faith, and the glo-" ries of Eternity: he upbraids the unbelieving and impenitent, and declares the dif-" ferences of a holy and a corrupt Conscience, the shame and fears of the one, the con-" fidence and ferenity of the other. And this is the fumm of his Sermon to Nicodemus, which was the fullest of mystery and speculation and abstracted senses of any that he ever made, except that which he made immediately before his Passion; all his other

Sermons being more practical.

4. From Jerusalem Jesus goeth into the Country of Judaa, attended by divers Difciples, whose understandings were brought into subjection and obedience to Christ up. on confidence of the divinity of his Miracles, There his Disciples did receive all comers, and baptized them, (as John at the same time did,) and by that Ceremonyad. mitted them to the Discipline and Institution; according to the custom of the Doctors and great Prophets among the Jens, whose Baptizing their Scholars was the ceremony of their Admission. As soon as John heard it, he acquitted himself in publick by renewing his former testimony concerning Jesus, assirming him " to be the Messia; "and now the time was come that Christ must increase, and the Baptist suffer diminuti-" on: for Christ came from above, was above all; and the fumm of his Doctrine was "that which be had heard and seen from the Father; whom God fent to that purpose; to "whom God had fet hu feal, that he was true; who spake the words of God; whom the " Father loved, to whom he gave the Spirit without meafure, and into whose hands Godhad " delivered all things: this was he, whose testimony the world received not. And that they might know not only what person they slighted, but how great Salvation also they neglected, he fums up all his Sermons and finishes his Mission with this faying, He that believeth on the Son hath everlasting life; and he that believeth not on the Son still

not fee life, but the wrath of God abideth on him. 5. For now that the Baptist had fulfilled his Office of bearing witness unto Jesus, God was pleased to give him his writ of ease, and bring him to his reward upon this occasion. John, who had so learned to despise the world and all its exteriour vanities and impertinent relations, did his duty justly, and so without respect of persons, that as he reproved the people for their prevarications, so he spared not Herod for his, but abstaining from all expresses of the spirit of scorn and aspority, mingling no discontents, interests nor mutinous intimations with his Sermons, he told Herod it was not lawful

for him to have his * Brother's wife. For which Sermon he felt the furies and malice of Grumbirter a woman's spleen, was cast into prison, and about a year after was facrificed to the tul. adv. Mar-foorn and pride of a luftful woman and her immodest daughter, being at the end of the cion. L. 4. c. 34. fecond year of Christ's Preaching beheaded by Herod's command; who would not redefinition ju- tract his promife, because of his honour, and a rash vow he made in the gayety of his

the fangunt secundas nupilas illicitas esse. Sed hoc tam aperta fraude, út dgens adv. Catholicos Tertullianus abstineat abs tam iniqua recitazune. Mircioni autem Evangelium neganti hoc ohtrudere in facili erat.

Lust and complacencies of his riotous dancings. His head was brought up in a dish. and made a Festival present to the young girl, (who gave it to her mother.) A Cruelty that was not known among the Barbarisms of the worst of people, to mingle banduetings with blood and fights of death. An infolency and inhumanity for which the Roman Orators accused & Flaminius of Treason, because, to satisfie the wanton Senec. cont. 1.5. the Koman Olacentia, he caused a condemned flave to be killed at supper: and which Livius, 1. 39. had no precedent but in the furies of Marius, who caused the head of the Consul Anto be brought up to him in his Feafts, which he handled with much pleasure

6. But God's Judgments, which fleep not * long, found out Herod; and marked him for a Curfe. For the Wife of Herod, who was the Daughter of Aretas a King of Arabia Petrea, heing repudiated by paction with Herodias, provoked her Father to commence a War with Herod; who prevailed against Herod in a great Battel, defeating his whole Army, and forging him to an inglorious flight. Which the Jews generally expounded to be a Judgment on him for the unworthy and

Geor σεκοιη αν του η τημουσιας "Απαθεν τους, τη φυσει χρώνια βοβοί. "Όλαν β φωρράσης, δεθώνις κακοί Τίνι τη ποινάς Επεριον δε χρένοις. Τικοδείζ."

harbarous execution and murcher of John the Baptist: God in his wildom and severity making one fin to be the punishment of another, and neither of them both to pass without the fignature of a Curfe. And Nicephorus reports, that the daucing Daughter of Herodias palling over a frozen lake, the ice brake, and she fell up to the neck in water, and her head was parted from her body, by the violence of the fragments shaked by the water and its own fall, and so perished; God having fitted a Judgment to the Analogy and representment of her fin. Herodias her felf, with her adulterous Paramour Jos. Antilib. 181 Hered were banished to Lions in France by decree of the Roman Senate, where they c.7. lib isight lived ingloriously and died miserably; so paying dearly for her triumphal scorn super-6.20. added to her crime of murther: for when she saw the Head of the Baptist, which her Daughter Salome had presented to her in a charger, she thrust the tongue through with a Needle, as Fulvia had formerly done to Cicero. But her felf paid the charges of her Triumph.

Ad SECT. XI.

Considerations upon the first Journey of the Holy Jesus to Jerusa. lem, when he whipt the Merchants out of the Temple.

1. W Hen the Feast came, and Jesus was ascended up to Jesus alem, the first place.
we find him in is the Temple, where not only was the Area and Court of Religion, but, by occasion of publick Conventions, the most opportune scene for transaction of his Commission and his Father's business. And those Christians who have been religious and affectionate even in the circumstances of Piety have taken this for precedent, and accounted it a good express of the regularity of their Devotion and order of Piety, at their first arrival to a City to pay their first visits to God, the next to his fervant the Prefident of Religious Rites: first they went into the Church and worshipp'd; then to the Angel of the Church, to the Bishop, and begg'd his bleffing. And having thus commenced with the auspiciousness of Religion, they had better hopes their just affairs would succeed prosperously, which after the rites of Christian Countries had thus been begun with Devotion and religious order.

2. When the Holy Jefus entred the Temple, and espied a Mart kept in the holy Sept, a Fair upon holy ground, he, who fuffered no transportations of anger in matters and accidents temporal, was born high with an ecstasie of Zeal, and, according to the custom of the Zelots of the Nation, took upon him the office of a private infliction of punishment in the cause of God, which ought to be dearer to every single person than their own interest and reputation. What the exterminating Angel did to Heliodorus, who came into the Temple upon defign of Sacrilege, that the meekest Jesus did to them who came with acts of Profanation; he whipt them forth. And as usually good Laws fpring from ill Manners, and excellent Sermons are occasioned by mens Iniquities; now also our great Master upon this accident afferted the Sacredness of Holy places in the words of a Prophet, which now he made a Lesson Evangelical, My house shall be talled a house of Prayer to all Nations.

168

2. The

3. The Beafts and Birds there fold were brought for Sacrifice, and the Banks of money were for the advantage of the people that came from far, that their returns might be sase and easse when they came to ferusalem upon the employments of Religion. But they were not yet fit for the Temple. They who brought them thither purposed their own gain, and meant to pass them through an unholy usage, before they could be made Anathemata, Vowsto God: and when Religion is but the purpole at the second hand, it cannot hallow a Lay delign, and make it fit to become a Religious ministerv. much less fanctifie an unlawful action. When Rachel stole her Father's gods, though possibly she might do it in zeal against her Father's superstition, yet it was occasion of a sad accident to her self. For the Jews say that Rachel died in Child-birth of her second Son, because of that imprecation of Jacob, With whom soever thou findest thy gods, let him not live. Saul pretended Sacrifice when he spared the fat cattel of Amalek; and Micah was zealous when he made him an Ephod and a Teraphim, and meant to make himselfan Image for Religion when he stole his mother's money : but these are colours of Religion, in which not only the world but our felves also are deceived by a latent purpole, which we are willing to cover with a remote delign of Religion, left it should appear unhandsome in its own drefling. Thus some believe a Covetousness allowable. if they greedily heap treasure with a purpose to build Hospitals or Colleges; and sinifter acts of acquiring Church livings are not fo foon condemned, if the delign be to prefer an able person; and actions of Revenge come near to Piety, if it be to the ruine of an ungodly man; and indirect proceedings are made facred, if they be for the good of the Holy Caufe. This is profaning the Temple with Beafts brought for Sacrifices, and difhonours God by making himfelf accessary to his own dishonour, as far as lies in them; for it dif-ferves him with a pretence of Religion. And but that our hearts are deceirful, we should easily perceive that the greatest business of the Letter, is written in Postscript: the great pretence is the least purpose; and the latent Covetousness or Revenge, or the fecular appendix, is the main engine to which the end of Religion is made but instrumental and pretended. But men when they sell a Mule, use to speak of the Horse that begat him, not of the Ass that bore him.

4. The Holy Jesus made a whip of cords, to represent and to chastise the implications and enfoldings of fin and the cords of vanity. 1. There are some sins that of themselves are a whip of cords: those are the crying fins, that by their degree and malignity speak loud for vengeance; or such as have great difreputation, and are accounted the basest issues of a caitive disposition; or such which are unnatural and unusual; or which by publick observation are marked with the signature of Divine Judgments. Such are Murther, Oppression of widows and orphans, detaining the Labourer's hire, Lusts against nature, Parricide, Treason, Betraying a just trust in great instances and base manners, Lying to a King, Perjury in a Priest. These carry Cain's mark upon them, or Judas's string, or Manasses forrow, unless they be made impudent by the spirit of Obduration. 2. But there are some sins that bear shame upon them, and are used as correctives of pride and vanity; and if they do their cure, they are converted into instruments of good by the great power of the Divine grace: but if the spirit of the man grows impudent and hardned against the shame, that which commonly follows is the worft string of the whip, a direct confignation to a reprobate spirit. 3. Other fins there are for the chastising of which Christ takes the whip into his own hand; and there is much need; when fins are the Customs of a Nation, and marked with no exteriour disadvantage or have such circumstances of incouragement that they are unapt to disquiet a Conscience, or make our beds uncasse, till the pillows be softned with penitential showrs. In both these cases the condition of a sinner is sad and miserable. For it is a fearful thing to fall into the hands of the living God: his hand is heavy, and his sword is sharp, and pierces to the dividing the marrow and the bones. And he that considers the infinite distance between God and us must tremble, when he remembers that he is to feel the iffues of that anger, which he is not certain whether or no it will destroy him infinitely and eternally. 4. But if the whip be given into our hands, that we become executioners of the Divine wrath, it is sometimes worse, for we seldom strike our selves for emendation, but add fin to fin, till we perish miserably and inevitably. God footrges us often into Repentance: but when a fin is the whip of another fin, the rod is put into our hands, who like blind men strike with a rude and undiferring hand, and, because we love the punishment, do it without intermission or choice, and have no end but ruine.

or enouge, and have no end out thing. ς : When the Holy f = f n had whipt the Merchants in the Temple, they took away all the inftruments of their fin. For a Judgment is usually the commencement of Repentance: Love is the last of Graces, and feldom at the beginning of a new life, but is referved to the perfections and ripeness of a Christian. We begin in Fear; The Pfal, 78, 315 Fear of the Lord is the beginning of Wisedom: When he smete them, then they turned, and enquired early after God. And afterwards the impresses of Fear continue like a hedge of thorns about us, to restrain our dissolutions within the awfulness of the Divine Maiefly, that it may preserve what was from the same principle begun. This principle of their emendation was from God, and therefore innocent and holy and the very ourpose of Divine Threatnings is, that upon them, as upon one of the great hindges; the Piety of the greatest part of men should turn; and the effect was answerable abut fo are not the actions of all those who follow this precedent in the tract of the letter. For indeed there have been some reformations which have been so like this, that the greatest alteration which hath been made was, that they carried all things out of the Temple, the Money, and the Tables, and the Sacrifice; and the Temple it self went at last. But these mens scourge is to follow after; and Christ, the Prince of the Catholick Church, will provide one of his own contexture, more fevere than the firipes which Heliodorus felt from the infliction of the exterminating Angel. But the Holy Spirit of God, by making provision against such a Reformation, hath prophetically declared the aptneffes which are in pretences of religious alterations to degenerate into facrilegious defires : Thou that abborrest Idols, dost thou commit facrilege? In this Rom, 2, 22; case there is no amendment, only one sin religns to another, and the person still remains under its power and the same dominion.

The PRAYER.

Eternal Jelu, thou bright Image of thy Father's glories, whose light did shine to all the world, when thy heart was instanced with zeal and love of God and of Religion, let a coal from thine Altar, fanned with the wings of the Floty Dove, kindle in my Soul such boly lames, that I may be zealous of the honour and glory, forward in religious duties, earness in their pursuit, prudent in their managing ingenuous in my purpose, making my Religion to seven out dut of thy glories, and the obtaining of thy promises: and so sanktisse my Soul and my Body, that I may be a holy Temple, sit and prepared for the inhabitation of the ever Blessed spirit; whom grant that I may never grieve by admitting any impure thing to descrate the place, aid unhallow the Courts of his abode; but give me a pure Soul in a chast and bealthful Body, a spirit full of holy simplicity, and designs of great ingenuity, and perfect Religion, that I may inicind what thou commandes, and may with proper instruments prosecute what I fo intend and by thy aids may obtain the end of my labours, the rewards of obedience and holy living, even the society and inheritance of Jesus in the participation of the joys of thy Temple, where thou dwellest and reignest with the Father and the Holy Ghost, O Eternal Jesu. Atten.

Discourse VIII.

Of the Religion of Holy Places.

i.THE Holy Jesus brought a Divine warrant for his Zeal. The selling Sacrifices, and the exchange of Money, and every Lay employment, did violence and dishonour to the Temple, which was hallowed to Ecclesiastical Ministeries, and set apart for Offices of Religion, for the use of holy things; for it was God's House: and so is every house by publick designation separate for Prayer or other uses of Religion, it is God's House. [My bonse:] God had a propriety init, and had set his mark on it, even his own Name. And therefore it was in the Jews Idiom of speech called the Mountain of the Lord's House, and the House of the Lord by David streamently. God had put his Name into all places appointed for solemn Worship; In all places where I record my Name, I will come unto thee, and bless thee. For God, who was never visible to mortal eye, was pleased to make himself presential by substitution

of his Name; that is, in certain places he hath appointed that his Name shall be called upon, and by promising and imparting such Bleslings which he hath made consequent to the invocation of his Name, hath made fuch places to be a certain determination of some special manner of his Presence. For God's Name is not a distinct thing from himself, not an Idea, and it cannot be put into a place in literal fignification; the expression is to be resolved into some other sense. God's name is that where. by he is known, by which he is invocated, that which is the most immediate publication of his Essence, nearer than which we cannot go unto him: and because God is essentially present in all places, when he makes himself present in one place more than another, it cannot be understood to any other purpose, but that in such places he gives fpecial Bleffings and Graces, or that in those places he appoints his Name, that is. Himfelf, specially to be invocated.

2. So that when God puts his Name in any place by a special manner, it signifies that there himself is in that manner : But in separate and hallowed places God hath expressed that he puts his Name with a purpose it should be called upon: Therefore in plain fignification it is thus; In Confecrate places God himfelf is present to be invok'd. that is, there he is most delighted to hear the Prayers we make unto him. For all the expressions of Scripture, of God's House, the Tabernacle of God, God's Dwelling, puttime his Name there, his Santtuary, are refolved into that faying of God to Solomon, who prayed that he would hear the Prayers of necessitous people in that place: God granting the request expressed it thus, I have fantified the House which thou hast built : that is, The House which thou hast defigned for my Worship, I have designed for your Blesfing; what you have dedicated, I have accepted; what you have confecrated, I have hallowed; I have taken it to the same purpose to which your desires and designation pretended it in your first purposes and expence. So that fince the purpose of man in separating places of Worship is, that thither by order and with convenience and in communities of men God may be worshipped and prayed unto; God having declared that he accepts of such separate places to the same purposes, says, that there he will be called upon, that fuch places shall be places of advantage to our Devotions, in respect

of humane order, and Divine acceptance and benediction.

3. Now these are therefore God's Houses, because they were given by men, and accepted by God, for the service of God and the offices of Religion. And this is not the effect or result of any diffinct Covenant God hath made with Man in any period of the world, but it is merely a favour of God, either hearing the Prayer of Dedication, or complying with humane order or necessities. For there is nothing in the Covenant of Moses's Law that by virtue of special stipulation makes the assignment of a house for the Nec fortultural service of God to be proper to Moses's Rite. Not only because God had memorials and nervice of God to be proper to major's Rute. Note in preceding God had inclindrals and legis factorist. The state of the s oppila publico Jacob laid the first stone of the Church, (nothing but a Stone was God's memorial,) Sumpliphener and the beginning and first rudiments of a Temple; but also because after Moses's Law pla move dece- was given, as long as the Nation was ambulatory, so were their places and instrurare faxo. Hor. ments of Religion. And although the Ark was not confined to a place till Solomon's time, yet God was pleased in this manner to confine himself to the Ark: and in all places where ever his Name was put, even in Synagogues, and Oratories, and Threshingfloors, when they were hallowed with an Altar and Religion, thither God came, that is, there he heard them pray, and answered and bleffed accordingly, still in proportion to that degree of Religion which was put upon them. And those places, when they had once entertained Religion, grew separate and sacred for ever. For therefore David bought the Threshing-floor of Araunah, that it might never return to common use any more: for it had been notrouble or inconvenience to Araunah to have used his floor for one folemnity; but he offered to give it, and David refolved to buy it, because it must of necessity be aliened from common uses, to which it could never return any more when once it had been the inftrument of a religious folemnity. And yet this was no part of Mofes's Law, that every place of a temporary Sacrifice should be hely for ever. David had no guide in this but right Reason and the Religion of all the world. For such things which were great instruments of publick ends, and things of highest use, were also in all societies of men of greatest honour, and immured by reverence and the security of Laws. For honour and reputation is not a thing inherent in any creature, but depends upon the estimate of God or men, who either in diffusion or representation become fountains of a derivative honour. Thus some Men are honourable; that is, those who are fountains of Honour in civil account have commanded that they should be honoured. And so Places and Things are made honourable;

that as honourable Perions are to be diffinguiflied from others by honourable in fages and circumftances proper to them load of house and Things (upon foecal reason for far are have an ulage proper to them, when by a publick Infirument or Minister they are fo feparated. No common ulage then; something proper to tell what they are, and to what purposes they are defigued, and to lightlie their jeliparation and extraordinarines. Such are the Person of the Prince, the Archives and records of a Kingdom, the Montand case Deficies of the laws of the Minister of the Residual Case. the Walls and great Defences of the Imperial City, the Eagles and Enligns of war amongli the Romans, and above all things, though not above all persons, the Temples and Altars, and all the instruments of Religion. And there is much reason in it. For thus a fervant of a King, though his imployment be naturally mean, yet is more honourable, because he relates to the most excellent person : and therefore much more those things which relate to God. And though this be the reason why it should be so; yet for this and other reasons they that have power, that is, they who are acknowledged to be the fountains and the chanels of Honour, I mean the Supreme power, and put blick Fame, have made it actually to be fo. For what foever all wife men, and all good men, and all publick focieties, and all supreme Authority hath commanded to be honoured or rever'd, that is honourable and reverend; and this Honour and Reverence is to be expressed according to the Customs of the Nation, and instruments of honour proper to the nature of the thing or person respectively. Whatsoever is esteemed so, is so, because Honour and Noble separations are relative actions and terms, creatures and productions of Rame, and the voice of Princes, and the fense of people: and they who will not honour those things or those persons which are thus decreed to be honourable, have no communications with the civilities of humanity, or the guiles of wife Nations; they do not give bonour to whom honour belongs. Now that which is civil account we call [honourable,] the fame in religious account we call [faired :] for by both these wordswe mean things or persons made separate and retired from common opinion and vulgar usages, by reason of some excellency really inherent in them, (such as are excellent Men ;)or for their relation to excellent perfons, or great Religiosum est quod proprer sanctitatem alrquant remotum ac sepositum à nobis est verbum à resiquendo dictum, tanquam Ceremonia à catendo, Gel. 1, 4, 6, 9. ends, publick or * religious, (and fo servants of Princes, and

Ministers of Religion, and its Instruments and Utenfils, are made honourable or facred.) And the expressions of their honour are all those actions and usages which are contrary to (a) Ceremonia Decrum; fantitas Regum, Juli despite, and above the usage of vulgar Things or Places. (a)

Crefar apud Sueton. Whatfoever is facred, that is honourable, for its religious relation; and whatfoever is honourable, that also is facred (that is, separate from the vulgar ulages and account) for its civil excellency or relation. The refult is this, That

when publick Authority, or the confent (b) of a Nation hath made any Place facred for the uses of Religion, we mustesteem it facred, just as we esteem Persons honourable who are so lionoured. And thus are Judges, and the very places of Ju-

(b)Ex legelujufque civitatis jubentur Dii coli. Di Hum y, Sapjent apud Xenophon. Emirden J x Svery XT 72 mareia existors wegother. Epitic.38

dicature, the King's Presence chamber, the Chair of State, the Senate house, the royal Enfigns of a Prince : whose Gold and purple in its natural capacity hath in it no more dignity than the Money of the bank, or the Cloath of the Mart; but it hath much more for its fignification and relative use. And it is certain, these things whose excellency depends upon their relation must receive the degree of their Honour in that proportion they have to their term and foundation; and therefore what belongs to God (as holy Places of Religion) must rise highest in this account; I mean higher than any other places. And this is besides the Honour which God hath put upon them by his presence and his title to them, which in all Religions he hath fignified to us.

4. Indeed among the Jens, as God had confined his Church and the rites of Religion to be used only in communion and participation with that Nation; so also he had limited his Presence, and was more sparing of it than in the time of the Gospel his Son declared he would be. It was faid of old, that at Jerusalem men ought to worship, that is, by a folemn, publick and great address in the capital expresses of religion; in the diflinguishing rites of Liturgy: for else it had been no new thing. For in ordinary Prayers God was then, and long before, pleased to hear Jeremy in the dungeon, Manasses in prison, Daniel in the Lion's den, Jonas in the belly of the deep, others in the offices yet more solemn in the Profenche, in the Houses of prayer which the Jens had, not only in their Disperson, but even in Palestine, for their diurnal and nocturnal offices. But when the Holy Jesus had broken down the partition wall, then the most solemn Offices of Religion were as unlimited as their private Devotions were before: for where ever a Temple should be built, thither God would come, if he were worshipped spiritually

172

Ad SECT. XI.

hers ofes, avalabeas 5 malias wernehoud-Misson, es χουπέρος ο inor a in πουνίν, eior Όμως ο Θ ή Misson α μπο i. Lucian, Philopat. de templo Christiano.

nisi à Deo sancirum est Socrates. Reiro nocluber (89 peres n. Denonelas 190

and in truth, that is according to the rites of Christ, (who is Grace and Truth,) and the dictate of the Spirit, and analogy of the Gospel. All places were now alike to build Churches in, or Memorials for God, God's houses. And that our Bleffed Saviour difcourses of places of publick Worship to the woman of Samaria is notorious, because the whole queftion was concerning the great addresses of Moses's rites, whether at Terusa. lem or Mount Gerizim, which were the places of the right and the schismatical Temple. the confinements of the whole Religion: and in antithelis Jesus faid, Nor here nor there shall be the solemnities of address to God, but in all places you may build a

Temple, and God will dwell in it.

5. And this hath descended from the first beginnings of Religion down to the confummation of it in the perfections of the Gospel. For the Apostles of our Lord carried the Offices of the Gospel into the Temple of Jerusalem, there they preached and prayed, and payed Vows, but never, that we read of, offered Sacrifice: which shews. that the Offices purely Evangelical were proper to be done in any of God's proper places, and that thither they went not in compliance with Mofes's Rites, but merely for Gospel duties, or for such Offices which were common to Moses and Christ, such as were Prayers and Vows. While the Temple was yet standing they had peculiar places for the Assemblies of the faithful, where either by accident, or observation, or Religion, or choice, they met regularly. And I instance in the house of John surnamed Mark, which, as Alexander reports in the life of S. Barnabas, was confecrated by many actions of Religion, by our Bleffed Saviour's eating the Paffeover, his Inflitution of the holy Eucharift, his Farewel Sermon ; and the Apostles met there in the Octaves of Easter, whither Christ came again, and hallowed it with his presence; and there, to make up the relative Sanctification complete, the Holy Ghost descended upon their heads in the Feast of Pentecost. And this was erected into a fair fabrick, and is mentioned as a famous Church by S. Jerom and Ven. Bede; in which, as Adricomius adds, S. Peter preached that Sermon which was miraculously prosperous in the Con-De locis Santt. version of three thousand: there S. James Brother of our Lord was consecrated first Bishop of Jerusalem; S. Stephen and the other fix were there ordained Deacons; there the Apostles kept their first Council, and compiled their Creed : by these actions and their frequent conventions thewing the fame reason, order and prudence of Religion in affignation of special places of Divine Service, which were ever observed by all the Nations and Religions, and wife men of the world. And it were a strange imagination, to fansie that in Christian Religion there is any principle contrary to that wile-Thun of God and all the World, which for order, for necessity, for convenience, for the malura a amin folemnity of Worship, hath fet a part Places for God and for Religion. Private Prayer had always an unlimited residence and relation, even under Moses's Law; but the publick solemn Prayer of Sacrifice in the Law of Moses was restrained to one Temple. In the Law of Nature it was not confined to one, but yet determined to publick and folemn places. And when the Holy Jefus disparked the inclosures of Mofes, we all returned to the permissions and liberty of the Natural Law, in which although the publick and folemn Prayers were confined to a Temple, yet the Temple was not confined to a place; but they might be any-where, so they were at all; instruments of order, conveniences of affembling, residences of Religion. And God, who always loved order, and was apt to hear all holy and prudent Prayers, (and therefore allothe

Epist. 27.

cap.3. In descrip.

Hierof. n.6.

Prayers of Confectation,) hath often declared that he loves fuch Places, that he will dwell in them : not that they are advantages to him, but that he is pleafed to make them fo to us. And therefore all Nations of the world built publick Houses for Religion: and fince all Ages of the Church * did fo too, it had need be a firrong and a randum in iden convincing argument that must shew they were deceived. And if any man list to be contentious, he must be answered with S. Paul's reproof, We have no such custom, nor the nis precatio, Churches of God.

una mens, una una meno, mor fide inculpata in Christum Jesum; quo nibil est prastantius. Omnes velut unus quispiam ad Templum Dei concurrite, velut al unum altare, ad unum Jesum Christum, &c. S. Ignat. ad Magnes.

L Cor. 11.22. 6. Thus S. Paul reproved the Corinthians for deshifting the Church of God by fuch uses, which were therefore unfit for God's, because they were proper for their own, that is, for common houses. And although they were at first and in the descending Ages so afflicted by the tyranny of enemies, that they could not build many Churches; yet fome they did, and the Churches themselves suffered part of the persecution. For so Eusebius reports, that when under Severus and Gordianus, Philip and Galienus, the Christian affairs were in a tolerable condition, they built Churches in great number and expence. But when the Perfecution waxed hot under Diocletian, down went the Churches, upon a design to extinguish or disadvantage the Religion. Maximinus gave leave to re build them. Uponwhich Rescript (faith the story) the Christians were overjoyed, and raifed them up to an incredible height and * Kai Ai Ain Soule or Pers To minas if zah-

*incomparable beauty. This was Christian Religion then, and so it hath continued ever fince; and unless we should have new reason and new revelation, it must continue so till our Churches are exchanged for Thrones, and our Chap-

pels for feats placed before the Lamb in the eternal Temple of the celeftial Teru-

(alem. 7. And to this purpose it is observed, that the Holy Jefus first ejected the Beasts of Secrifice out of the Temple, and then proclaimed the Place holy, and the scene of representing Prayers; which in type intimates the same thing which is involved in the expression of the next words, My House shall be called the House of Prayer to all Nations. Now and for ever, to the Jews and to the Gentiles, in all circumstances and variety of * Quod ab omnibus gentibus observatum est, id nor.

Time and Nation, God's Houles are holy in order to holy uses; the time as unlimited as the * Nations were indefinite and univerfal. Which is the more observable, because it was of the outward Courts, not whither Moles's Rites alone were

admitted, but the natural Devotion of Jews and Gentilo Profelytes, that Christ affirmed it to be holy, to be the House of

αριφ κουμονόν τους γετος η εξησικεία 1900 ο στερο. Nicet. Τον αλθρώπων ασφαλέκαλα τάνει ο όλι το το καιθεν ιόλιου ή γελους θε τη χρίρω η εξικού αλθρός το καιθεν ή λους λειώμα, αριά Thucyd. Ι. 60 God, and the Place of Prayer. So that the Religion of publick places of Prayer is not a Rite of Levisbut a natural and prudent circumstance and advantage of Religion; in which all wife men agree; who therefore must have some common principle with influence uponall the World which must be the univocal cause of the consent of all men: which common principle must either be a dictate of natural or prime Reason, or else some Tradition from the first Parents of mankind; which because it had order in it, beauty, Religion, and confirmation from Heaven, and no reason to contest against it; it hath surprised the understanding and practices of all Nations. And indeed we find that even in Paradile God had that which is analogical to a Church, a diffinct place where he manifested himself present in proper manner. For Adam and Eve, when they had finned, hid themselves from the Presence of the Lord: and this was the word in all descents of the Church, for the being of God in holy places, the Prefence of the Lord was there. And probably when Adam from this intimation, or a greater direction, had taught Cain and Abel to offer Sacrifices to God in a certain place, where they were observed of each in their feveral Offerings, it became one of the rules of Religion which was derived to their posterity by tradition, the only way they had to communicate the dictages of Divine commandment. 8. There is no more necessary to be added in behalf of Holy Places, and to affert

them into the family and relatives of Religion : our estimate and deportment towards them is matter of Practice, and therefore of proper confideration. To which purpose I confider, that Holy Places being the relidence of God's Name upon earth, there where he hath put it, that by fiction of Law it may be the * fanctuary and the last refort in *Pal. 27.455.6. all columnties and need, God hath fent his Agents to possess them in person for him. Churches and Oratories are regions and courts of Angels, and they are there not onely to minister to the Saints, but also they possess them in the right of God. There they are: fo the greatest and Prince of Spirits tells us, the Holy Ghost; I faw the Lord sit- 16a. 6. 1, 2, ting upon his throne, and his train filled the Temple; Above it stood the Seraphim: that was God's train. And therefore holy David knew that his addresses to God were in the presence of Angel: I will praise thee with my whole heart, Pfal. 138. 1, 2.

* "Evarliev αγγέλου, LXX. Μαρβύερμαι ή έχω δε ύρθο τὰ αγα, ή παλ i seès αγγέλεις το Θεός Οτιι. Αρτίρ. apud Jošeph. L.c. 16. de Bello. Fullsic. before the Gods will I fing praise unto thee: * before the Angels fo it is in the Septuagint. And that we might know where or

how the Kingly worshipper would pay this adoration, he adds, I will worship towards thy holy Temple. And this was so known by him, that it became expressive of God's manner of presence in Heaven: The Pfal. 68, 175

Chariots of God are twenty thousand, even thousands of Angels; and the Lord is among them as in Sinai, in the holy place. God in the midft of Angels, and the Angels in the midlt of the holy place; and God in Heaven in the midlt of that holy circle as fure as he is amongst Angels in the recesses of his Sanctuary. Were the rudiments of the Law worthy of an attendance of Angels? and are the memorials of the Gospel destitute of fobrave a retinue? Did the beatified Spirits wait upon the Types? and do they decline the office at the ministration of the substance? Is the nature of Man made worse since

the Incarnation of the Son of God? and have the Angels purchased an exemption from their ministery fince Christ became our Brother? We have little reason to think is And therefore S. Paul still makes use of the argument to press women to modelfy and * Homil. 16. in humility in Churches, because of the Angels. And upon the fame flock * S. Chryfoffbing 1.00 to this the people of his Diocefe for walking, and laughing, and prating in Churches; saud. wire The Church is not a shop of manufactures or merchandise, but the place of Angels and of garyinana. navisation of Arch-angels, the Court of God, and the image or representant of Heaven is self. 8. Ambrol. in. c. 1. Luca. Non dubites effifere Angelum quando Christus assistis, Christus immolatur. R. Caputus in Log. Ecc. c. 44. Angelist, quidem circumstus flara controllarin, & divina fresi potentis saccodas substitutes of the controllaring control

> 9. For if we consider that Christianity is something more than ordinary, that there are Mysteries in our Religion and in none este, that God's Angels are ministring firsts for our good, and especially about the conveyances of our Prayers; either we must think very low of Christianity, or that greater things are in it than the presence of Angels in our Churches. And yet if there were no more, we should do well to behave our selves there with the thoughts and apprehensions of Heaven about us; always remembring, that our business there is an errand of Religion, and God is the object of our Worlhip pings. And therefore although by our weakness we are fixt in the lowness of men: vet because God's infinity is our object, it were very happy' if our actions did bear some few degrees of a proportionable and commensurate address.

> 10. Now that the Angels are there in the right of God, and are a manner and an exhibition of the Divine Presence, is therefore certain, because when ever it is faid in the Old Testament that God appeared, it was by an Angel : and the Law it felf, in the midst of all the glorious terrours of its manifestation, was ordained by Angels, and a word spoken by Angels; and yet God is said to have descended upon the Mount. And in the greatest glory that ever shall be revealed till the consummation of all things the instrument of the Divine splendour is the apparition of Angels: for when the Hole Jesus Shall come in the glory of his Father, it is added by way of explication, that is,

with an hoast of Angels. 11. The refult is those words of God to his people, Reverence my Santthary. For

Lev. 19. 30.

what God loves in an especial manner, it is most fit we should esteem accordingly. God loves the gates of Sion more than all the dwellings of Jacob. The least turf of hallowed glebe is with God himfelf of more value than all the Champain of common possession. Math. 23. 17. it is better in all lenses. The Temple is better than gold, said our Bleffed Saviour : and therefore it were well we should do that which is expressed in the command of giving reverence to it; for we are too apt to pay undue devotions to gold. Which precept

* Avoreolitus Sien et megazuveir dixit Py-thagoras. Maimonides ait nefas suisse Fudæis calceatis ingredi. Sanctuarium, aut vostitis vostibus opificum. Justin. Martyr ait Gentes in Sacris amo. epincian, Junius rantys an Temes in Sacris and Auestz. Intramus Templa composit, ad Sacrificium accessiri vultum submittimus, togam adducimus, in omne argumentum modessite singimur. Sen. ex templo illo te ducam ubi non despuas. Nævius in Triphallo. Quo ore Thurarius Christianus, si per Templa transibit sumantes aras despuet? Tert. de Idol. c. r. Con. Gang. c. 5.

the holiest of that Notion expressed by worshipping towards the Sanctuary, by * pulling off their shoes when they went into it, by making it the determination of their Religious addreffes, by falling down low upon the earth in their accesses, by opening their windows towards it in their private Devotions, by calling it the glory of their Nation; as is certain in the Instances of David, Daniel, and the wife of Phinehas. I shall not need to say, that the devouter Christians in the first Ages didworship God with solemnities of address whenever they entred into their Oratories. It was a civility Jefus com-

manded his Disciples to use to common houses, When ye enter into a house, salute it: 1 Suppose he means the dwellers in it. And it is certain, what ever those devouter people did in their religious approaches, they defigned it to God, who was the Major-domo, the Master of those Assemblies. And thus did the convinced Christians in S. Panis discourse, when he came into the Church where they were prophesying in a known x Cor. 14.25. language; The fecrets of his heart are made manifest, and so falling down on his face he will

worlbip God.

12. It was no unhandsome expression of reverencing God's Sanctuary, that pious people ever used, in bestowing costly and fair ornaments upon it: for so all the Christians did; as soon as themselves came from contempt and scorn, they raised Christian Oratories to an equal portion of their honour: and by this way they thought they Ties 18 7 640 did honour to God, who was the Numer of the place. Not that a rich house or costly To the fact shows to the nonlocal to God, who was the visiting of the shows the fact of God, for to him all is alike, save that in equal abilities

સું જાયા ઉત્તરા કૃષ્ણિક જાઇ રહેલ જરૂર કરે જાયા છે. જ તે જયા તેમાં ક્ષાંસ ક્ષાંસ તેમાર મુખ્ય માર્ગ માર્ચ માર્ય માર્ચ માર્ય માર્ચ માર્ય માર્ચ માર our Devotion is diffinguished by them; and be the Offering never so contemptible, it is a rich Devotion that gives the hest we have: because (although if all the wealth of the Lewant were united into a Present, it were short of God's infini-

Plebs devota veni, pérque hac commercia disce Terreno censu regna superna peti. Simplicius P. in expositione Ecclesic S. Andre-

ty; yet) fuch an Offertory, or any best we have, makes demonstration, that if we had an Offering infinitely better, we should give it, to express our love and our belief of God's infinite merit and perfection. And therefore let not the widow's two mites become a Precedent to the inftance and value of our Donation; and because she, who gave no more, was accepted, think that two Farthings is as fit to be cast into the Corhan as two thousand pound. For the reason why our Blessed Saviour commended the Widow's oblation was for the greatness of it, not the smalness: she gave all she had, even all her living, therefore she was accepted. And indeed since God gives to us more than enough, beyond our necessities, much for our conveniency, much for ease, much for repute, much for publick compliances, for variety, for content, for pleafore, for ornament; we should deal unworthily with God Almighty, if we limit and refrain our returns to him, by confining them within the Delicta Majorum immeritus lues,

narrow bounds of mere necessity. Certainly beggarly services and cheapness is not more pleasing to God than a rich and magnificent address. To the best of Essences the best of Prefents is most proportionable. And although the service of the Soul and Spirit is most delectable and esteemed by God: yet hecause our Souls are served by things perishing and material,

Ædésque labentes Deorum, & Fæda nigro simulachra sumo. Hor. 1. 3. od. 6. Impictatis notatur Zeno, quod dixerit leged Secor più oinos opelir. Et Barbararum Gentium mos erat aras Diis ponere in Incis, nemoribus, & montium jugis, eò quòd Deos Templis includendos non effe dixerant.

Romane, donec templa refeceris,

and we are of that constitution, that by the Body we serve the Spirit, and by both we ferve God; as the Spirit is chiefly to be offered to God, because it is better than the Body, so the richest Oblation is the best in an equal power and the same person, because it is the best of things material: and although it hath not the excellency of the Spirit, it hath an excellency that a cheap Oblation hath not; and besides the advantage of the natural value, it can no otherwise be spoiled than a meaner Offering may, it is always capable of the same commendation from the Piety of the presenter's spirit, and may be as much purified and made holy as the cheaper or the more contemptible. God hath no where expressed that he accepts of a cheaper Offering, but when we are not able to give him better. When the people brought Offerings more than enough for the Tabernacle, Mofes restrained their forwardness, by saying it was enough; but yet commended the disposition highly, and wished it might be perpetual. But God chid the people when they let his House lie waste without reparation of its decaying beauty; and therefore fent famines upon the Land, and a curse into their estate, because they would not by giving a portion to Religion sanctifie and secure all the rest. For the way for a man to be a saver by his Religion is, to deposite one part of his estate in the Temple, and one in the hands of the Poor; for these are God's treasury and stewards respectively. And this is laying up treasures in Heaven: and besides that it will procure bleffing to other parts, it will help to save our Souls; and that's good husbandry, that's worth the faving.

13. For I confider that those riches and beauties in Churches and Religious solemnities, which add nothing to God, add much Devotion to us, and much honour and efficacy to Devotion. For fince impression is made upon the Soul by the intervening of Tel alossores corporal things, our Religion and Devotion of the Soul receives the addition of many wand, & rolldegrees by fuch instruments. Insomuch that we see persons of the greatest fancy, and greatest size with our ward fairnesses, are most relations. Great Under khist, Philo.

fuch who are most pleased with outward fairnesses, are most Religious. Great Understandings make Religion lasting and reasonable; but great Fancies make it more scrupulous, strict, operative, and essectual. And therefore it is strange, that we shall beflow fuch great expences to make our own houses convenient and delectable, that we may enterrain our felves with complacency and appetite; and yet think that Religion is not worth the ornament, nor our fancies fit to be carried into the choice and profecution of religious actions with sweetness, entertainments, and fair propositions. If we fay that God is not the better for a rich house or a costly service : we may also remember that neither are we the better for rich Cloaths; and the Sheep will keep us as modeft, as warm, and as clean, as the Silk-worm; and a gold chain or a carkenet of Pearl does no more contribute to our happiness than it does to the service of Religion. For if we reply, that they help to the efteem and reputation of our Perfons, and the diffinction of them from the vulgar, from the fervants of the lot of Isfachar, and add reverence and veneration to us: how great a shame is it, if we study by great expences to get re-

putation and accidental advantages to our felves, and not by the fame means to purchase

reverence

reverence and esteem to Religion; fince we see that Religion, amongst persons of or dinary understandings, receives as much external and accidental advantages by theae. cession of exteriour ornaments and accomodation, as we our selves can by rich cloaths and garments of wealth, ceremony and distinction? And as in Princes Courts thereverence to Princes is quickened and encreased by an outward state and glory; so also it is in the fervice of God. Although the Understandings of men are no more facisfied by a pompous magnificence than by a cheap plainness; yet the Eye is, and the Fance. and the Affections, and the Senses: that is, many of our Faculties are more pleased with Religion, when Religion by fuch inftruments and conveyances pleases them, * Quodenman- And it was noted by Sozomen concerning Valens the Arrian Emperor, that when he to omnu tam- came to Cafarea in Cappadocia, he praised S. B. sil their Bishop, and upon more easie que decemer fa-

que necenter ja-cerdotto funge-terms revoked his Banishment, * because he was a grave person, and did his holy Of. retur, convenif fices with reverent and decent addresses, and kept his Church-assemblies with much

'Εκκλησίαζείν Beguds offi-

ornament and folemnity. 14. But when I confider that faying of S. Gregory, that the Church is Heaven with in the Tabernacle, Heaven dwelling among the fons of men; and remember that God

hath studded all the Firmament and paved it with Stars, because he loves to have his House beautious, and highly representative of his glory; I see no reason we should "Ερριτό μέ not do as Apollinaris fays God does, In earth do the works of Heaven. For he is the God אבן אין אבאלאי of beauties and perfections, and every excellency in the Creature is a portion of influence of the perfect in THAT TO SEE Ence from the Divinity, and therefore is the best instrument of conveying lionour to ela Samuasii him, who made them for no other end but for his own honour, as the last refort of all other ends for which they were created. 15. But the best manner to reverence the Sanctuary is, by

the continuation of fuch actions which gave it the first title of

Holinefs. Holinef becometh thine House for ever, faid David.

Sancta fanctis, holy perfons and holy rites in holy places. That

as it had the first relation of Sanctity by the confecration

ty of a Church is a holy Priest and a sanctified people. * For fince Angels dwell in Churches, and God hath made his Name to dwell there too; if there also be a holy people,

that there be Saints as well as Angels, it is a holy fellow-

ship and a blessed communion. But to see a Devil there, would scare the most consident and bold fancy, and disturb

the good meeting: and fuch is every wicked and graceless

person. Have I not chosen twelve of you, and one of you us

Devil? An evil Soul is an evil Spirit; and fuch are no good ornaments for Temples. And it is a shame that a goodly Chri-

stian Church should be like an Egyptian Temple; without, goodly buildings, within, a Dog or a Cat for the Deity

Gravitas bonesta, diligentia attonita, cura solicita, apparitio devota, & processio modesta. Tert. de præscript. Constuunt ad Ecclesiam casta celebritate, boneft l' utriusque sexus discretione. S. Aug. 1. 2. c. 28, de Civit. Dei.

> of a holy and reverend Minister and President of Religion; fo it may be perpetuated in holy Offices, and receive the daily confecration by the affishence of fanctified and religious persons. Forès canes, Dogs and criminal perfons are unfit for Churches: the best ornament and beau-

*Τὰ)δ χη πόλοις πουσάκλησια τι έτεοψ Ετιν η Ιτθασκαλία φουνήστως χζ άμθρεί ς, χζ σωφροσωίης χζ θικαιοτιώης δυσιζείας το χζ όπ ornio, κουμανάσης αξετής; Philo. legat. ad Caium. Mov Solde τημάν ο ας ηγεμθρώς ιερείον έαυθου πρισάρων, κι άρολμα θείον τεκ-Ταίνων η έαυτα ψυχήν, κι ναδν είς τωροδοχήν ทั้ง อิยโน จุดโอร ชอง ยัลบารี พลยุสหลับส์(ลง หรืง. Hier. in Pyth. Ψυχής καθαςας τόπον οἰκειότεer oft pil; J. de en : xei oft i o Tib. Oμαι τόσον δαιον όλυματω. Idem.

Quin demus id superis-Compositum jus fásque animis, sanctósque recessus Compositum jus saigue anunts, parcopy.
Mentis, & incodum generoso pettus honesto:
Hac cedo ut admoveam templis, & fare litabo.
Pers. Sat. 2-

they adore. It is worse, if in our addresses to Holy Places and Offices we bear our Lusts under our garments. For Dogs and Cats are of God's making, but our Lusts are not, but are God's enemies: and therefore, besides the Unholinels, it is an affront to God to bring them along, and it defiles the place in a great

16. For there is a defiling of a Temple by infinuation of impurities, and another by direct and positive profanation, and a third by express Sacrilege: This defiles a Temple to the ground. Every small sin is an unwelcome Guest, and is a for in those Fealts of Charity which entertain us often in God's Houses: but there are some (and all great crimes are fuch) which defecrate the place, unhallow the ground, as to our particulars, stop the ascent of our Prayers, obstruct the current of God's bleffing, turn Religion into bitterness, and Devotion into gall; such as are marked in Scripture with a diffinguishing character, as enemies to the peculiar dispofitions of Religion. And fuch are Unchastity, which defiles the Temples of our Bodies; Covetousness, which sets up an Idol in stead of God; and Unmercifulness, which is a direct enemy to the Mercies of God, and the fair return of our Prayers. He that shews not the mercies of Alms, of Forgiveness, and Comfort, is forbid to hope for comfort, relief or forgiveness from the hands of God.

* A pure Mind is the best manner of worship, and the impurity of a crime is the grea- * Animadvento rest contradiction to the honour and religion of Holy Places. And therefore let usgrationen exitell contradiction to the most religious of Kings, (a) I will wash my hands in inno stimus period initiate the Precedent of the most religious of Kings, (a) I will wash my hands in inno stimus Decrease cency. O Lord, and so will I go to thine Altar: always remembring those decretory and furth casta me final words of (b) S. Paul, He that defiles a Temple, him will God destroy.

unou camen intulerit. Plin. Sec. Pan, Trajan, "Αγοδυ δή ναιδία θυώθε©" ένθεν lörla" [μεαιδυ άγνεια δ' δδί, φερείν όντα. Perphyr. & Noneth animal. I. 2. Optimus animus pulvberrimus cultus. Μή καθαρό καθαρό έραπ [εδς άμιή θεμίδο. (4) Pfal. 26. 6. (b) 1 Cor. 3. 17.

The PRAYER.

Eternal God, who dwellest not in Temples made with hands, the Heaven of Heavens is not able to contain Thee, and yet thou art pleased to manifest thy presence among ft the sons of men by special issues of thy favour and benediction. Make my Body and Soul to be a Temple pure and holy, apt for the entertainments of the Holy Telus, and for the habitation of the Holy Spirit. Lord, be pleased with thy rod of paternal discipline to cast out all impure Lufts, all worldly affections, all covetous desires, from this thy Temple; that it may be a place of Prayer and Meditation, of holy appetites and chast thoughts, of pure intentions and zealous defires of pleafing thee; that I may become also a Sacrifice as well as a Temple, esten up with the zeal of thy glory, and consumed with the fire of love; that not one thought may be entertained by me but such as may be like perfume breathing from the Altar of Incense, and not a word may pass from me but may have the accent of Heaven upon it, and sound plealantly in thy ears. O dearest God, fill every Faculty of my Soul with impresses, dispositions, capacities and aptnesses of Religion: and do thou hallow my Soul, that I may be possest with zeal and religious affections, loving thee above all things in the world, worshipping thee with the humblest adorations and frequent addresses, continually feeding upon the apprehensions of thy Divine sweetness, and considerations of thy infinite excellencies, and observations of thy righteons Commandments, and the feast of a holy Conscience, as an antepast of Eternity, and confignation to the joys of Heaven, through Jelus Christ our Lord. Amen.

SECT.

SECT. XII.

Of JESUS's departure into Galilee; his manner of Life, Miracles, and Preaching; his calling of Disciples; and what happened until the Second Passeover.



John.4.7. There cemeth a woman of Samaria to draw water Iefus saith unto her, giue me to drink.

9. Then saith the Woman of Samaria unto him, How is it, that thou being a Iew, askeft drink of me, which am a woman of Samaria



Luk. 5. 4, 5. ctc. He faid unto Simon, Let down your nets for a draught. And they enclosed a great multitude of fifther and whea Simon Reter saw it he full down att Sefur knees for he was astonished, of all that were with him, at the draught of the fifther. And Sefur faid to Simon; East untified henceforth than shat catch men.

Hen Jesus understood that John was east into prison, and that the Pharisees Match. 4. 12; were envious at him for the great multitudes of people that resorted to his Baptism, which he ministred not in his own person, but by the deputation of his Disciples, they finishing the ministration which himself began, (who, as Euodius Bishop of Antioch reports, baptized the Blessed Virgin his Mother and Peter solly, and Peter baptized Andrew, James and John, and they others,) he left Judea, sindam, and came into Galilee: and in his passage he mult touch Sychar a City of Samaria, Apul Nicesh, where in the heat of the day and the weariness of his journey he sate himself down upon the margin of Jacob's Well; whither, when his Disciples were gone to buy meat, a Samaritan woman cometh to draw water, of whom Jesus asked some to cool his thirst, and refresh his weariness.

2. Little knew the woman the excellency of the person that asked so small a charity; neither had she been taught, that a sup of cold water given to a Disciple should be rewarded, and much rather such aprelent to the Lord himself. But she prosecuted * the *Non monstate she fitted five of her Nation, and the interest and quarrel of the Schism; and instead of washing seeken sing Jesus's seet, and giving him drink, demanded, why he, being a Jew, should ask water hai; such of a Samaritan: for the fews have no intercourse with the Samaritans.

3. The ground of the quarrel was this. In the fixth year of Hezekiah Salmanasar corps, suven.

3. The ground of the quarrel was this. In the lixth year of Hezekiah Salmanafar versor, I King of Affyria facked Samaria, transported the Ifraelites to Affyria, and planted at Sal. 14. Affyrian Colony in the Town and Country, who by Divine vengeance were de-

History of what happen'd until the Second Passeover. PARTII.

ftroyed by Lions, which no power of man could restrain or lessen. The King thought the cause was, their not serving the God of Israel according to the Rites of Moses; and therefore fent a Jewifb captive-Priest to instruct the remanent Inhabitants in the Jewifb Religion; who so learned and practised it, that they still retained the Superstition of the Gentile Rites; till Manasses, the Brother of Jaddi the High Priest at Jerusalem. married the daughter of Sanballat, who was the Governour under King Darins. Manaffes being reproved for marrying a stranger, the daughter of an uncircumcifed Gentile, and admonished to difinish her, flies to Samaria, persuades his Father in law to build a Temple in Mount Gerizim, introduces the Rites of daily Sacrifice, and makes himself High Priest, and began to pretend to be the true Successor of Aaron, and commences a Schism in the time of Alexander the Great. From whence the Question of Religion grew to high, that it begat disaffections, anger, animosities, quarrels. bloodsted and murthers, not only in Palestine, but where-ever a Jew and Samaritan had the ill fortune to meet. Such being the nature of men, that they think it the greatest injury in the world when other men are not of their minds; and that they please God most when they are most furiously zealous; and no zeal better to be expressed than by hating all those whom they are pleased to think God hates. This Schism was profecuted with the greatest spite that ever any was, because both the people were much given to Superstition: and this was helped forward by the constitution of their Religion, confifting much in externals and Ceremonials, and which they cared not much to hallow and make moral by the intertexture of spiritual Senses and Charity. And therefore the Jews called the Samaritans accurfed; the Samaritans at the Paschal ib. 18. 104. 3 Solemnity would at midnight, when the Jews Temple was open, scatter dead mens to. 18. cap 3. Solemnity would at intellight, when the Jens Temple was open, leatter dead mens subjected by bones to profane and desecrate the place; and both would fight, and eternally dispute solves for 5 south the Question: sometimes referring it to Arbitrators, and then the conquered party would decline the Arbitration after sentence; which they did at Alexandria before Ptolemaus Philometor, when Andronicus had by a rare and exquisite Oration procured sentence against Theodosius and Sabbaus, the Samaritan Advocates. The sentence was

> 4. And it was fo implanted and woven in with every understanding, that when the woman perceived Jesus to be a Prophet, she undertook this Question with him: Qur Fathers worshipped in this mountain; and ye say that ferusalem is the place where men with to worsbip. Jesus knew the Schism was great enough already, and was not willing to make the rent wider. And though he gave testimony to the truth, by saying, Salvation is of the Jews; and, We know what we worship, ye do not : yet because the subject of this Question was shortly to be taken away, Jesus takes occasion to preach the Gospel, to hasten an expedient, and by way of anticipation to reconcile the disagreeing interests. and fettle a revelation to be verified for ever; Neither here nor there by way of confinement, not in one Country more than another, but where ever any man shall call a

given for Jerusalem, and the Schism increased, and lasted till the time of our Saviour's

upon God in spirit and truth, there he shall be heard.

conference with this woman.

5. But all this while the Holy Jesus was a thirst, and therefore hastens at least to difcourse of water, though as yet he got none. He tells her of living water, of eternal fatisfactions, of never thirsting again, of her own personal condition, of matrimonial relation, and professes himself to be the Messas: And then was interrupted by the coming of his Disciples, who wondred to see him alone talking with a woman, besides, his cultom and usual reservation. But the Woman full of joy and wonder left her water-pot, and ran to the City, to publish the Messias: and immediately all the City came out to fee; and many believed on him upon the testimony of the Woman, and more when they heard his own discourses. They invited him to the Town, and received him with hospitable civilities for two days, after which he departed to his own Galilee.

6. Jesus therefore came into the Country, where he was received with respect and fair entertainment, because of the Miracles which the Galileans saw done by him at the Feast. And being at Cana, where he wrought the first Miracle, a Noble personage, a little King say some, a Palatinate says S. Hierom, a Kingly person certainly, came to Tefus with much reverence, and defire that he would be pleafed to come to his house, and cure his Son now ready to die: which he feconds with much importunity, fearing lest his Son be dead before he get thither. Jesus, who did not do his Miracles by natural operations, cured the child at diffance, and dismissed the Prince, telling him his Son lived : which by narration of his fervants he found to be true, and that he recovered at the same time when Jefus spake these salutary and healing words. Upon which accident he and all his house became Disciples.

7. And now Jefus left Nazareth, and came to Capernaum, a maritime Town, and of great refort, chufing that for his scene of Preaching, and his place of dwelling. For now the time was fulfilled, the office of the Baptist was expired, and the Kingdom or God was at hand. He therefore preached the fumm of the Gofpel, Faith and Repentance, Repent ye, and believe the Gospel. And what that Gospel was, the sum and series of all his Sermons afterwards did declare.

8. The work was now grown high and pregnant, and Jefus faw it convenient to chuse Disciples to his ministery and service in the work of Preaching, and to be mitnelles of all that he should fay, do, or teach, for ends which were afterwards made pullick and excellent. Jesus therefore, as he walked by the Sea of Galilee, called Simon and Andrew; who knew him before by the preaching of John, and now left all, their ship and their net, and followed him. And when he was gone a little farther, he calls the two fons of Zebedee, James and John; and they went after him. And with this Family he goes up and down the whole Galilee, preaching the Gospel of the Kingdom, healing all manner of diseases, curing Demoniacks, cleanling Lepers, and giving strength to Pa-

ralyticks and lame people.

9. But when the people pressed on him to hear the word of God, he stood by the Lake of Genefareth, and presently entring into Simon's sbip, commanded him to launch into the deep; and from thence he taught the people, and there wrought a Miracle: for, being Lord of the Creatures, he commanded the fishes of the sea, and they obeyed. For when Simon who had fished all night in vain, let down his net at the command of Jesus, he inclosed for the multitude of fishes, that the net brake, and the fishermen were amazed and fearful at so prodigious a draught. But beyond the Miracle it was intended, that a representation should be made of the plenitude of the Catholick Church, and multitudes of Believers who should be taken by Simon and the rest of the Disciples, whom by that Miracle he confign'd to become fishers of men, who by their artifices of prudence and holy Doctrine might gain Souls to God; that when the Net should be drawn to shore, and separation made by the Angels, they and their Disciples might be differenced from the reprobate portion.

10. But the light of the Sun uses not to be confined to a Province or a Kingdom; so great a Prophet, and so divine a Physician, and so great Miracles, created a same loud as thunder, but not so full of sadness and presage. Immediately the fame of Jesus went into all Syria, and there came to him multitudes from Galilee, Decapolis, Jerusalem and Judad. And all that had any fick with divers difeafes brought them to him; and he laid his hands on every one of them, and healed them. And when he cured the Lunaticks and persons possessed with evil pirits, the Devils cried out, and confessed him to be CHRIST the Son of God. But he fuffer'd them not; chusing rather to work Faith in the persuasions of his Disciples by moral arguments and the placid demonstrations of the Spirit, that there might in Faith be an excellency in proportion to the choice, and that it might not be made violent by the conviction and forced testimonics of accurred and

unwilling spirits.

11. But when Jesus faw his affembly was grown full, and his audience numerous, he went up into a Mountain: and when his Disciples came unto him, he made that admirable Sermon, called the Sermon upon the Mount; (which is a Divine repository of most excellent Truths and mysterious Dictates of secret Theology, and contains a Breviary of all those Precepts which integrate the Morality of Christian Religion;) pressing the Moral precepts given by Moses, and enlarging their obligation by a stricter fense and more severe exposition, that their righteonsness might exceed the righteonsness of the Scribes and Pharifees. " He preaches Perfection, and the doctrines of Meek-"nels, poverty of spirit, Christian mourning, desire of holy things, Mercy and Purity, "peace and toleration of injuries; affixing a special promise of bleffing to be the guer-"don and inheritance of those Graces and spiritual Excellencies. He explicates some "parisof the Decalogue, and adds appendices and precepts of his own. He teaches "his Disciples to Pray, how to Fast, how to give Alms, Contempt of the world, "not to judge others, forgiving injuries, an indifferency and incurioufiels of tempo-"ral provisions, and a seeking of the Kingdom of God and its appendent righteous-

13. When Jefus had finished his Sermon, and descended from the mountain, a poor leprous person came and worshipped, and begged to be cleansed: which Jesus soon granted, engaging him not to publish it where he should go abroad, but sending him to the Priest to offer an oblation according to the Rites of Moses's Law; and then came directly to Capernaum, and taught in their Synagogues upon the Sabbath days. Where in 11 2

7. And

his Sermons he expressed the dignity of a Prophet, and the authority of a person sent from God; not inviting the people by the foft arguments and infinuations of Scribes and Pharifees, but by demonstrations and issues of Divinity. There he cures a Demoniack in one of their Synagogues, and by and by after going abroad he heals Peter's wife's mother of a Fever; infomuch that he grew the talk of all men and their wonder: till they flocked fo to him to fee him, to hear him, to fatisfie their curiofity and their needs, that after he had healed those multitudes which beset the house of Simon, where he cured his Mother of the Fever, he retired himself into a defart place very early in the morning, that he might have an opportunity to pray, free from the oppressions and noises of the multitude.

History of what happen'd until the Second Passeover. PART II.

13. But neither fo could he be hid, but, like a light shining by the fringes of a curtain, he was foon discovered in his folitude: for the multitude found him out, imprifoning him in their circuits and undeniable attendences. But Jefus told them plainly, he must preach the Gospel to other Cities also; and therefore resolved to pass to the other fide of the Lake of Genefareth, fo to quit the throng. Whither as he was going, a Scribe offered himself a Disciple to his Institution; till Jesus told him his condition to be worse than foxes and birds, for whom an habitation is provided, but none for him. no not a place where to bow his head and find rest. And what became of this forward Professor afterward we find not. Others that were Probationers of this fellowship 7e. fue bound to a speedy profession, not suffering one to go home to bid his Friends fare. wel, nor another so much as to bury his dead.

14. By the time Jesus got to the Ship it was late, and he, heavy to fleep, rested on a pillow, and flept foundly as weariness, meckness and innocence could make him; informuch that a violent fform, the chiding of the winds and waters, which then have pened, could not awake him; till the Ship being almost covered with broken billows and the impetuous dashings of the waters, the men already sunk in their Spirits, and the Ship like enough to fink too, the Disciples awaked him and called for help: Mafter, carest thou not that we perish? Jesus arising reproved their insidelity, commanded the wind to be still and the seas peaceable, and immediately there was a great calm; and they presently arrived in the land of the Gergefenes or Gerafenes.

15. In the land of Gergesites or Gergesenes, which was the remaining name of an extinct people, being one of the Nations whom the Sons of Jacob drave from their inheritance, there were two Cities; Gadara from the tribe of Gad, to whom it fell by lot in the Division of the Land; (which, having been destroyed by the Tews, was rebuilt by Pompey at the request of Demetrius Gadarensis, Pompey's freed man :) and near Joseph, de bel. to it was Gerafa, as Josephus reports. Which diversity of Towns and names is the cause John Land of the various recitation of this story by the Evangelists. Near the City of Gadara Land Care the there were many Sepulchres in the hollownesses of rocks, where the dead were buried, Epiph, cour, and where many superstitious persons used Memphitick and Thessalick rites, invocating the bares, 30 evil spirits; informuch that at the instant of our Saviour's arrival in the Country there met him two possessed with Devils from these tombs, exceeding fierce, and so had been long, insomuch that no man durst pass that way.

16. Jesus commanded the Devils out of the possessed persons. But there were certain men feeding Swine, which though extremely abominated by the Jewish Religion, yet for the use of the Roman Armies and quarterings of Soldiers they were permitted, *Cod. Theod, and divers privileges * granted to the Mafters of fuch herds : and because Gadara was a Greek City, and the company mingled of Greeks, Syrians and Jews, these last in all Joseph. 1. 2. de likelihood not making the greatest number. The Devils therefore belought Jesus, he would not fend them into the Abys, but permit them to enter into the Swine. He gave them leave: and the fivine ran violently down a freep place into the hot baths, which were at the foot of the hill on which Gadara was built, (which smaller congregation of wavas tempti at and periffed in the waters. But this accident to troubled the inhabitants, that they came timm. tiles, he came to the leffer Galilee, and so again to the City of Capernaum.

17. But when he was come thither, he was met by divers Scribes and Pharifees, who came from Jerusalem, and Doctors of the Law from Galilee: and while they were fitting in a house, which was encompassed with multitudes, that no business or necesfity could be admitted to the door, a poor Paralytick was brought to be cured, and they were fain to uncover the tiles of the house, and let him down in his bed with cords in the midst before Jesus sitting in conference with the Doctors. When Jesus saw their Faith, he faid, Man, thy fins be forgiven thee. At which faving the Pharifees being

troubled, thinking it to be blasphemy, and that none but God could forgive fins; Jefus was put to verifie his absolution: which he did in a just satisfaction and proportion to their understandings. For the Jews did believe that all afflictions were punishments for fin ; (Who finned, this man or his Father, that he was born blind?) and that removing of the punishment was forgiving of the sin. And therefore Jesus, to prove that his sins were forgiven, removed that which they supposed to be the effect of his sin, and by curing the Palfie prevented their farther murmur about the pardon: That ye might know the Son of man hath power on earth to forgive fins, (he faith to the fick of the Palfie,) Arife, take up thy bed, and walk. And the man arofe, was healed, and glorified God. 18. A while after Jesus went again toward the Sea; and on his way, seeing Matthew

the Publican fitting at the receipt of custom he bade him follow him. Matthew first feasted Helis, and then became his Disciple. But the Pharifees that were with him began to he troubled that he ate with Publicans and sinners. For the office of Publican, though be troubled that he are with Funitains and pinners. For the other of the line of the Roman *Cierco p. fr. among fit the Roman are the flower of the Roman *Cierco p. fr. Knights, the ornament of the City, the fecurity of the Commonwealth, was accounted to com-one, po Planfift in the fociety of Publicans; yet amongst both the (a) Jews and Greeks the name was in off in the Josety of Photicans; yet among tooth the (a) Jens and Oreks the hanne was in.

odious, and the persons were accursed: not only because they were strangers that were (a) Hem al.

odious, and the persons were accursed: not only because they were strangers that were (a) Hem al. the chief of them, who took in to them some of the Nation where they were imployed; deregimine prebut because the Jens especially stood upon the Charter of their Nation and the privi fetture Asian. lege of their Religion, that none of them should pay tribute; and also because they exercised great injustices and (b) oppressions, having a power unlimited, and a coverousness wide as hell, and greedy as the fire or the grave. But Jefus gave so fair an account concerning his converse with these persons, that the Objection turned to be his Apology. For therefore he conversed with them, because they were sinners; and it was as if a Physician & maceriam dirimum, lieet proprie diffi Gabains should be reproved for having so much to do with sick perfons: for therefore was he fent, not to call the righteous, but fin-

(b) Vita Publicanorum aperta est violentia; impunita rapina, negotiatio nulla ratione constans, inverecunda mercatura. Suidas, V. Publicanus, mdvles rexăva advles eloir agmaje.

Apud Hebræum textum D. Matthæi, Publicant dieti Parisim, nomine proprio latronibus qui sepes unde fortasse Gabella;

ners, to Repentance, to advance the reputation of Mercy above the rites of Sacrifice.

19. But as the little bubbling and gentle murmurs of the water are prefages of a Storm, and are more troublesome in their prediction than their violence: so were the arguings of the Pharifees fymptoms of a fecret displeasure and an ensuing war. Though at first represented in the civilities of Question and scholastical discourses, yet they did but fore-run vigorous objections and bold calumnies, which were the fruits of the next Summer. But as yet they discoursed fairly, asking him why John's Disciples fasted often, but the Disciples of Jesus did not fast. Jesus told them, it was because these were the days in which the Bridgroom was come in person to espouse the Church unto himfelf; and therefore for the children of the bride-chamber to fast then, was like the bringing of a dead corps to the joys of a Bride, or the pomps of Coronation : the days should come, that the Bridegroom should retire into his chamber, and draw the curtains; and then they (bould fast in those days.

20. While Jefus was discoursing with the Pharisees, Jairus, a Ruler of the Synagoque, came to him, desiring he would help his Daughter, who lay in the confines of death ready to depart. Whither as he was going, awoman met him who had been difeased with an issue of blood twelve years, without hope of remedy from art or nature: and therefore the runs to Jefus, thinking, without precedent, upon the confident persuasions of a holy Faith, that if she did but touch the hem of his garment, she should be whole. She came trembling, and full of hope and reverence, and touched his garment; and immediately the fountain of her unnatural emanation was stopped, and reverted to its natural course and offices. S. Ambrose says that this woman was Martha. But it is not likely that she was a Jewess, but a Gentile, because of that return which she made in

memory of her cure and honour of Jesus according to the Gentile rites. For (a) Eusebius reports that himself saw at Cafarea Philippi a Statue of brass representing a woman kneeling at the feet of a goodly personage, who held his hand out to her in a posture of granting her request, and doing favour to her; and the inhabitants faid it was erected by the care and cost of this woman: adding, (whether out of truth or easiness

is not certain,) that at the pedestal of this Statue an usual plant did grow, which when it was come up to that maturity and height as to arrive at the fringes of the brass monument, it was medicinal in many dangerous dileases. So far Eufebius. Concerning which flory I shall make no censure but this, that since S. Mark and S. Luke afterm that

(a) Lib 7 biff.c. 14. Ewignuor Keie's dynk-pa, & Ta Kees's dwdeidyla apid Sozomen. 1. 5. 6. 20. Johan. Damal. de imagin. orai, 3. ex Chro-pico Johan. Mellak. Anitoch. Epfe. ati, popiem. libelim oblatum Philippo, Terrariba Trachonitidis regionis, ut licret flatiast etigere in memeriam de-cepti beneficii.

186 Mark 5. 26. Luke 8. 43.

this woman before her cure had fent all her fubstance upon Physicians, it is not cassly imaginable how she should become able to dispend so great a sum of money as would purchase two so great Statues of brass. And if she could, yet it is still more unlikely that the Gentile Princes and Proconfuls, who fearched all places publick and private, and were curioufly diligent to defroy all honorary monuments of Christianiry, should let this alone: and that this should escape not only the diligence of the Persecutors, but the fury of fuch wars and changes as happened in Paleftine, and that for three hondred years together it should stand up in defiance of all violences and changeable fate of all things. However it be, it is certain that the Book against Images, published by the command of Charles the Great 850 years ago, gave no credit to the flory. And if Lib. 4- de Inde- it had been true, it is more than probable that Justin Martyr, who was born and bred in Palestine, and Origen, who lived many years in Tyre, in the neighbourhood of the place where the Statue is faid to ftand, and were highly diligent to heap together all things of advantage and reputation to the Christian cause, would not have omitted fo notable an instance. It is therefore likely that the Statues which Eufebius law, and concerning which he heard fuch stories, were first placed there upon the stock of a heathen flory or Ceremony; and in process of time, for the likeness of the figures. and its capacity to be translated to the Christian story, were by the Christians in after-

> to the present Narrative. 21. When Jefus was come to the Ruler's house, he found the minstrels making their funeral noises for the death of Jairus's daughter; and his servants had met him, and acquainted him of the death of the child. Yet Jefus turned out the minstrels, and entred with the parents of the child into her chamber, and taking her by the hand called her, and awakened her from her fleep of death, and commanded them to give her to eat, and enjoined them not to publish the Miracle. But as flames suppressed by violent detentions break out and rage with a more impetuous and rapid motion: so it happened to Jefus, who endeavouring to make the noises and reports of him less popular, made them to be Occumenical. For not only we do that most greedily from which we are most restrained; but a great merit enamell'd with humility, and restrained with modesty,

> Ages attributed by a fiction of fancy, and afterwards by credulity confidently applied,

grows more beautious and florid, up to the heights of wonder and glories. 22. As he came from Jairus's house, he cured two blind men upon their petition, and confession that they did believe in him, and cast out a dumb Devil, so much to the wonder and amazement of the people, that the Pharifees could hold no longer, being ready to burst with envy, but said, he cast out Devils by help of the Devils : Their malice being, as usually it is, contradictory to its own design, by its being unreasonable; nothing being more fortish than for the Devil to divide his kingdom upon a plot, to ruine his certainties upon hopes future and contingent. But this was but the first eruption of their malice: all the year last past, Which was the first year of Jefus's Preaching, all was quiet, neither the Jews nor the Samaritans nor the Galileans did malign his Doctrine or Person, but he preached with much peace on all hands; for this was the year which the Prophet Isaiah called in his prediction the acceptable Year of the Lord.

Ad S E C T. XII.

Considerations upon the Intercourse happening between the Holy Jesus and the Woman of Samaria.

Jesus and the Woman of Samaria.



son, a., 6.7. He cometh to a city of Samaria called speak more laced with mass there there cometh company a sugar of Samaria called speak more laced to the company in the city of the season of Samaria continued to the city of the season of Samaria come in the city of the season of the company continued with the common over the many fail, what confight that on, why takeft than with here.

The Samaritans coming to Jesus

V.s. The woman left her water pot to ment her winto the city. I fail to the men, Come fee a man winto the city. I fail to the men, Come fee a man will had me all hings that ever I fail it so not this the Christ Than they went out of hin, if the city is came unto him. You show of the Sanatains believed to him, for the Jaying of the woman, I when they were come to him, many more the believed beaugh of this own work.

1. W Hen the Holy Jesus, perceiving it unsafe to be at Jesus salem, returned to Ga-lilee, where the largest scene of his Prophetical Office was to be represented, he journeyed on foot through Samaria; and being weary and faint, hungry and thirfty, he late down by a Well, and begged water of a Samaritan woman that was a Sinner; who at first refused him with some incivility of language. But he, in stead of returning anger and passion to her rudeness, which was commenced upon the interest of a * April 1965 st. mistaken * Religion, preached the coming of the Messias to her, unlock'd the secrets of des obstinuits in her heart, and let in his Grace, and made a fountain of living water to spring up in her missias described in the springing alore. Soul, to extinguish the impure flames of Lust which had set her on fire, burning like fus omnes alios Hell ever fince the death of her | fifth Husband, she then becoming a Concubine to hostile odium. the fixth. Thus Jesus transplanted Nature into Grace, his hunger and thirst into reli- Que native gious appetites, the darkness of the Samaritan into a clear revelation, her Sin into Re-ties non nubit, Pentance and Charity, and so quenched his own thirst by relieving her needs: and as off. Offender it was meat to him to do his Father's will, fo it was drink to him to bring us to drink of machi fimplicithe fountain of living water. For thus God declared it to be a delight to him to fee us ere minute, Mary live as if he ware refreshed by the Goldinian which he come water than the common that the common than the common than the common than the common that the common than the common that the common than the common that the common than the common that the common than the common than the common than the common that the common than the common than the common that the common that the common that the common than the common than the common tha live, as if he were refreshed by those felicities which he gives to us as communications of his grace, and instances of mercy, and confignations to Heaven. Upon which we can look with no eye but fuch as fees and admires the excellency of the Divine Charity; which being an emanation from the mercies and effential compatition of Eternity, God cannot chuse but rejoice in it, and love the works of his mercy, who was so well pleased in the works of his Power. He that was delighted in the Creation, was highly pleased in the nearer conveyances of himself, when he sent the holy Jesus to bear his image,

PARTIL

and his mercies, and his glories, and offer them to the use and benefit of Man. For this was the chief of the works of God; and therefore the Blessed Master could not

but be highliest pleased with it, in imitation of his Heavenly Father.

2. The woman observing our Saviour to have come with his face from Jerusalem, was angry at him upon the quarrel of the old Schiss. The Jews and the Samaritam had differing Rites, and the zealous persons upon each side did commonly dispute them felves into Uncharitablenes: and so have Christians upon the same considered, and seek into Uncharitablenes: and so have Christians upon the same considered, and nor Christian with Belial; yet the consideration of the crime of Heresie, which is a spiritual wickednes, is to be separate from the person, who is material. That is, no spiritual communion is to be endured with Heretical persons, when it is certain they are such when they are convinced by competent authority and sufficient argument: But the persons of the men are to be pitied, to be reproved, to be redargued and convinced, to be wrought upon by sair compliances and the offices of civility, and invited to the family of saith by the best arguments of Charity, and the instances of a holy life. Having your conversation howest among men, that they may, beholding your good works, glorife God in the day when he shall visit them. Indeed if there be danger, that is, a weak un-

derstanding may not safely converse in civil society with a subtle Heretick; in such cases they are to be avoided, not saluted. But as this is only when the danger is by a Epith John reason of the unequal capacities and strengths of the person; so it must be only when the stricle is certainly Heresie, and the person criminal, and interest is the ingredient in the persuasion, and a certain and a necessary Truth destroyed by the opinion. We

Irene, 1.3. c. 3. read that S. John, spying Cerinthus in a Bath, resused to wash there where the enemy Euseb. 1.3. c. 13. of God and his Holy Son had been. This is a good precedent for us when the case is equal. S. John could discern the spirit of Cerinthus, and his Herese was notorious, fundamental, and highly criminal, and the Apostle a person affisted up to installibility. And possibly it was done by the whisper of a prophetick Spirit, and upon a miraculous design: for immediately upon his retreat the Bath sell down, and crushed Cerinthus in the runes. But such acts of aversation as these are not easily by us to be drawn into example, unless in the same or the parallel concourse of equally-concluding accidents. We must not quickly, nor upon slight grounds, nor unworthy inflances, call Heritick: there had need be a long process, and a high conviction, and a competent Judge, and a necessary Article, that must be ingredients into so fad and decretory definitions, and condemnation of a person or opinion. But if such instances occurr, come nor near the danger nor the scandal. And this advice S. Cyprian gave to the Lay-people of his Dioces. Let them decline their discourses, no commerce with such who are excommunicate and the third to the content of the account of the communicate and the content and the communicate and the comm

sem. s. de 5e- juftly driven from the Communion of the Church. "For fuch persons (as S. Leo descans jun, decimi" upon the Apostle's expression of heretical discourses) creep in humbly, and with "mensir."

"inall and modest beginnings, they catch with statery, they bind gently, and kill "privily. Let therefore all persons who are in danger secure their persons and Persons by removing far from the infection. And for the scandal, S. Herminigilds gave an heroick example, which in her persuasion, and the circumstances of the Age and action, deserved the highest testimony of zeal, religious passion, and confident persuasion. For the rather chose to die by the mandate of her tyrant-Father Leonigidus. It is the Goth, than she would at the Paschal Solemnity receive the blessed Sacrament

at the hand of an Arrian Bishop.

2. But excepting these cases, which are not to be judged with forwardness, nor rashly taken measure of, we find that conversing charitably with persons of differing Persuasions hat been instrumental to their conversion and God's glory. The believing misband: and we find it verified in Church-story. Sceeify converted her husband Valerianus; S. Theodora converted Sissinus; S. Monita converted Patricius, and Theodelinda Agiuliphus; S. Clotilda persuaded King Clodoveus to be a Christian; and S. Natolia persuaded Adrianus to be a Martyr. For they, having their conversation honest and holy amongst the unbelievers, shined like Virgin. Tapers in the midst of an impure prison, and amused the eyes of the sons of darkness with the brightness of the same. For the excellency of a holy life is the best argument of the inhabitation of God within the Soul: and who will not offer up his understanding upon that Altar, wherea Deity is placed as the president and author of Religion? And this very intercourse of the Holy Fess with the woman is abundant argument, that it were well we were not so forward to resuse constitute on the difference person upon the casse and consident mistakes of a too-forward zeal. They that call Heretick may them.

felves be the mistaken persons; and by resuling to communicate the civilities of hospitable entertainment, may shut their doors upon Truth, and their windows against Light, and resule to let Salvation in. For sometimes Ignorance is the only parent of our Persuasions; and many times Interest hath made an impure commixture with it,

and so produced the issue.

4. The Holy Jefus gently infinuates his discourses. If thou hadft known who it is that asks thee water, thou wouldst have asked water of him. Oftentimes we know not the perfon that Ipeaks, and we usually chuse our Doctrine by our affections to the man; but then if we are uncivil upon the frock of prejudice, we do not know that it is Christ that calls our understandings to obedience, and our affections to duty and compliances. The Woman little thought of the glories which stood right against her. He that sate upon the Wellhad a Throne placed above the heads of Cherubims. In his arms who there rested himself was the Sanctuary of rest and peace, where wearied Souls were to lap their heads, and dispose their cares, and there to turn them into joys, and to gild their thorns with glory. That holy tongue which was parched with heat streamed forth rivulets of holy Doctrine, which were to water all the world, to turn our Defarts into Paradise. And though he begged water at Jacob's Well, yet Jacob drank at his: For at his charge all Jacob's flocks and family were fultained, and by him Jacob's posterity were made honourable and redeemed. But because this Well was deep, and the woman had nothing to draw water with, and of her felf could not fathom so great a depth, therefore the refused him: just as we do, when we refuse to give drink to a thirsty Disciple. Christ comes in that humble manner of address, under the veil of poverty or contempt, and we cannot see Christ from under that robe, and we fend him away without an alms: little confidering, that when he begs an alms of us in the inflance of any of his poor relatives, he asks of us but to give him occasion to give a bleffing for an alms. Thus do the Ministers of Religion ask support; but when the Laws are not more just than many of the people are charitable, they shall fare as their Mafler did: they shall preach, but, unless they can draw water themselves, they shall not drink. But, fi feirent, if men did but know who it is that asks them, that it is Christ. either in his Ministers, or Christ in his poor servants, certainly they could not be so obfiructed in the iffues of their Justice and Charity; but would remember, that no honour could be greater, no love more fortunate, than to meet with an opportunity to be expressed in so noble a manner, that God himself is pleased to call his own relief. 5. When the Disciples had returned from the Town, whither they went to buy

provision, they wondred to see the Master talking alone with the woman. They knew he never did so before, they had observed him to be of a reserved deportment, and not only innocent, but secure from the dangers of malice and suspicion, in the matter of Incontinence. The Jews were a jealous and froward people: and as nothing will more blast the reputation of a Prophet than esseminacy and wanton assections; so he knew no crime was fooner objected or harder cleared than that. Of which, because commonly it is acted in privacy, men look for no probation, but pregnant circumstances and arguments of suspect: so nothing can wash it off, until a man can prove a negative; and if he could, yet he is guilty enough in the estimate of the vulgar for having been accused. Butthen, because nothing is so destructive of the reputation of a Governour, so contradictory to the authority and dignity of his person, as the low and baser appetites of Uncleanness, and the consequent shame and scorn; (insomuch that David, having falm into it, prayed God to confirm or establish him spiritu principali, with the spirit of a Prince, the spirit of Lust being uningenuous and flavish;) the Holy Jesus, who was to chablish a new Law in the authority of his person, was highly curious so to demean himself, that he might be a person uncapable of any such suspicions, and of a temper apt not only to answer the calumny, but also to prevent the jealousie. But yet, now he had a great defign in hand, he meant to reveal to the Samaritans the coming of the Messions; and to this his discourse with the Woman was instrumental. And in imitation of our great Master, Spiritual persons, and the Guides of others have been very prudent and referved in their societies and intercourse with Women. Hereticks have ferved their ends upon the impotency of the Sex, and having led captive filly women, led them about as triumphs of Lust; and knew no scandal greater than the scandal of Herefie, and therefore fought not to decline any, but were infamous in their unwary and luftful mixtures. Simon Magus had his Helend partner of his Luft and Herefie; the Author of the Sect of the Nicolaitans (if S. Hierom was not misinformed) had whole troups of women; Marcion fent a woman as his Emissary to Rome; Apelles had his Philomene; Montanus, Prisca and Maximilla; Donatus was served by Lucilla, HelPARTII

pidius by Agape, Priscillian by Galla: and Arrius spreads his nets by opportunity of his conversation with the Prince's Sifter, and first he corrupted her, then he seduced the world.

6. But Holy persons, Preachers of true Religion and holy Doctrines, although they were careful by publick Homilies to instruct the semale Disciples, that they who are heirs together with us of the same Hope may be Servants in the same Discipline and In-* : Con. 14:35. fittution; yet they remitted them to their * Husbands and Guardians to be taught at home. And when any personal transactions concerning the needs of their spirit were of necessity to intervene between the Priest and a woman, the action was done most commonly under publick telt; or if in private, yet with much caution and observation of circumstance, which might as well prevent suspicion, as preserve their innocence. Conversation and frequent and familiar address does too much rifle the ligaments and reverence of Spiritual authority, and amongst the best persons is matter of danger. When the Cedars of Libanus have been observed to fall, when David and Solomon have been dishonoured, he is a bold man that will venture farther than he is sent in errand by necessity, or invited by charity, or warranted by prudence. I deny not but some persons have made holy friendships with Women; S. Athanasius with a devour and * Quan B. Pc. with the Elect Lady, S. Peter and S. Paul with * Petronilla and Tecla. And therefore in filtan name, it were a jealouse beyond the suspicion of Monks and Eunuchs, to think it impossible rates may fulle to have a chast conversation with a distinct Sex. 1. A pure and right intention, 2. an route. religious Virgin, S. Chrysostome with Olympia, S. Hierome with Paula Romana, S. John defly, 5. and the business of Religion, will by God's grace hallow the visit, and preferve the friendship in its being spiritual, that it may not degenerate into carnal affection. And yet these are only advices useful when there is danger in either of the perfons, or some scandal incident to the Profession, that to some persons and in the conjunction of many circumstances are oftentimes not considerable.

7. When Jefus had refolved to reveal himself to the Woman, he first gives her occasion to reveal her self to him, fairly infinuating an opportunity to confess her sins, that, having purged her self from her impurity, she might be apt to entertain the article of the revelation of the Messa. And indeed a crime in our Manners is the greatest indisposition of our Understanding to entertain the Truth and Doctrine of the Gospel: especially when the revelation contests against the Sin, and professe open hostility to the Lust. For Faith being the gift of God and an illumination, the Spirit of God will not give this light to them that prefer their darkness before it: either the Will must open the windows, or the light of Faith will not shine into the chamber of the Soul. How can ye believe, (said our Blessed Saviour) that receive honour one of another? Ambition and Faith, believing God and seeking of our selves, are incompetent and totally incompossible. And therefore Serapion Bishop of Thimus spake like an Angel, (saith the light of the near surface like an Angel, (saith the light of the near surface like an Angel, (saith the light of the near surface like an Angel, the surface like and the surface like an Angel, the surface like and the surface li

tion and Faith, believing God and feeking of our felves, are incompetent and totaly incompossible. And therefore Serapion Bishop of Thomis spake like an Angel, (saith 3 Socrates) saying, that the Mind which feedeth upon spiritual knowledge must throughly te cleansed. The Irascible faculty must first be cured with brotherly Love and Charity, and the Concupscible must be suppressed with Continency and Mortiscation. Then may the Understanding apprehend the mysteriousness of Christianity. For since Christianity a holy Doctrine, if there be any remanent affections to a sin, there is in the Soul a party disasticted to the entertainment of the Institution, and we usually believe what we have a mind to. Our Understandings, if a crime be lodged in the Will, being like icterical eyes, transmitting the species

Lurida praterea finne quacunque tuentur Arquati Multáque funt oculis in eorum denique mifta, Qua contige fuá palloribus omnia pingunt. Lucret, lib. 4.

could in common any and mains, and that there ought to be in common; all men will apprehend that not Princes and rich persons, but the poor and the servants, would sonest become Disciples, and believe the Doctrines, because they are the only persons likely to get by them: and it concerns the other not to believe him, the Doctrine being destructive of their interests. Just such a persuasion is every persevering love to a vicious habit; it having possessed the Understanding with fair opinions of it, and surprised the Will with passion and desires, whatsoever Doctrine is its enemy will with infinite difficulty be entertained. And we know a great experience of it in the Article of the Messa dying on the Cross, which though infinitely true, yet because to the sews it was a seandal, and to the Greeks sooiss show, it could not be believed, they remaining in that indisposition; that is, unless the Will were first set right, and they willing to believe any Truth, though for it they must disclaim their interest. Their understanding was blind, because the Heart was lar-

to the Soul with prejudice, disaffection, and colours of their

dened and could not receive the impression of the greatest moral demonstration in the

8. The Holy Jesus asked water of the Woman, unsatisfying water; but promised that himfelf, to them that ask him, would give waters of life, and fatisfaction infinite: fo diffinguishing the pleasures and appetites of this world from the defires and complacencies spiritual. Here we labour, but receive no benefit; we sow many times, and reap not; or reap, and do not gather in; or gather in, and do not poffels; or possess, but do not enjoy; or if we enjoy, we are still unsatisfied, it is with anguish of spirit and circumstances of vexation. Agreat heap of riches makes neither our cloaths warm, nor our meat more nutritive, nor our beverage more pleafant; and it feeds the eve, but never fills it, but, like drink to an hydropick person, increases the thirst. and promotes the torment. But the Grace of God, though but like a grain of mustardfeed, fills the furrows of the heart; and as the capacity increases, it felf grows up in equal degrees, and never fuffers any emptiness or diffatisfaction, but carries content and fulness all the way: and the degrees of augmentation are not steps and near approaches to fatisfaction, but increasings of the capacity: the Soul is satisfied all the way, and receives more, not because it wanted any, but that it can now hold more is more receptive of felicities. And in every minute of fanctification there is fo excellent a condition of joy and high fatisfaction, that the very calamities, the afflictions and persecutions of the world are turned into felicities by the activity of the prevailing inpredient: like a drop of water falling into a tun of wine, it is afcribed into a new family, losing its own nature by a conversion into the more noble. For now that all paffionate defires are dead, and there is nothing remanent that is vexatious, the peace, the serenity, the quiet sleeps, the evenness of Spirit, and contempt of things below, remove the Soul from all neighbourhood of displeasure, and place it at the foot of the throne, whither when it is ascended, it is possessed of Felicities eternal. These were the waters which were given to us to drink, when with the rod of God the Rock Christ Jesus was smitten. The Spirit of God moves for ever upon these waters: and when the Angel of the Covenant hath stirred the pool, who ever descends hither shall find health and peace, joys spiritual, and the satisfactions of Eternity.

The PRAYER.

Holy Icsus, Fountain of eternal life, thou Spring of joy and spiritual satisfactions, let the body stream of Blood and Water is luing from thy sacred Side cool the thirst, soften the hardness and respect to be barrenness of my defart Soul; that I thirsting after thee, as the waried Hart after the cool stream may despite all the vainer complacencies of this world, results also selected that a versage of this world, results also selected the the thirst appetites, and may desire nothing but thee, seek none but thee, and rest in thee with intire dereliction of my own sative inclinations; that the desires of Nature may pass into desires of Grace, and my thirst and my hunger may be spiritual, and my hopes placed in thee, and the expresses of my Charity uponthy relatives, and all the parts of my life may speak my love and obedience to thy Commandments: that thou possissimp my sould and all its Faculties during my whole life, I may posses the lowest into the fruition of a blessed Eternity; by the light of thy Gospel here and the streams of thy Grace being quided to Thee the Fountain of tise and glory, there to be inebriated with the Waters of Paradise, with joy and love and contemplation, adoring and admiring the beauties of the Lord for ever and ever. Amen.

Considerations upon Christ's first Preaching, and the Accidents

Jefus preaching to the people,



Christ sending forth his Apostles.



1. W Hen John was cast into prison, then began Jesus to preach: not only because the Ministery of John by order of Divine designation was to precede the Publication of 3efus; but also upon prudent considerations and designs of Providence, left two great personages at once upon the theatre of Palestinemight have been occasion of divided thoughts, and these have determined upon a Schism, some professing themfelves to be of Chrift, some of John. For once an offer was made of a dividing Que-flion by the spire of the Pharises, Why do the Disciples of John fast often, and thy Disciples fast not? But when John went off from the scene, then Joseph appeared like the Sun in succession to the Morning Star; and there were no divided interests upon mistake, or the fond adherences of the Followers. And although the Holy Jesus would certainly have cured all accidental inconveniences which might have happened in fuch accidents: yet this may become a precedent to all Prelates, to be prudent in avoiding all occasions of a Schilm, and rather than divide a people, submit and relinquish an opportunity of Preaching to their inferiours, as knowing that God is better ferved by Charity than a Homily; and if my modefty made me relign to my inferiour, the advantages of honour to God by the cessions of Humility are of greater consideration than the smaller and accidental advantages of better-penned and more accurate discourses. But our Blessed Lord, designing to gather Disciples, did it in the manner of the more extraordinary persons and Doctors of the Jews, and particularly of the Baptist; he initated them into the Institution by the solemnity of a Baptism: but yet he was pleased not to minister it in his own person. His Apostles were baptized in John's Baptism, said Tertustian; or else, S. Peter only was baptized by his Lord, and he baptized the Lib.de Explish. rest. However, the Lord was pleased to depute the ministery of his Servants, that so he might constitute a Ministery; that he might reserve it to himself as a specialty to baptize with the Spirit, as his servants did with water; that he might declare that the efficacy of the Rite did not depend upon the Dignity of the Minister, but his own In-

person, and the noty Coronary, and laterly street whose needs were served by a person might please themselves above their brethren whose needs were served by a lower ministery.

2. The Holy Jesus, the great Physician of our Souls now entring upon his Cure and the Diocese of Palestine, which was afterwards chilarged to the pale of the Catholick Church was curious to observe all advantages of prudence for the benefit of Souls, by the choice of place; by quitting the place of his education, which, because it had been poor and humble, was apt to procure contempt to his Doctrine, and despite to his Perfon; by fixing in Capernaum, which had the advantage of popularity, and the opportunity of extending the benefit, yet had not the honour and ambition of Jern alem; that the Ministers of Religion might be taught to seek and desire imployment in such circumstances which may serve the end of God, but not of Ambition; to promote the interest of Souls, but not the inordination of lower appetites. Jesus quitted his natural and civil interests, when they were less consistent with the end of God and his Prophetical Office; and confidered not his Mother's house and the vicinage in the accounts of Religion, beyond those other places in which he might better do his Father's work. In which a forward piety might behold the infinuation of a duty to fuch perfors, who by rights of Law and Custom were so far instrumental to the cure of Souls, as to delign the persons: they might do but duty if they first considered the interests of Souls before the advantages of their kindred and relatives. And although, if all things elfe be alike, they may in equal dispositions prefer their own before strangers? yet it were but reason that they should first consider fadly if the men be equal, before they remember that they are of their kindred, and not let this confideration be ingredient into the former judgment. And another degree of liberty yet there is: if our kindred be perfons apt and holy, and without exceptions either of Law, or Prudence, or Religion, we may do them advantages before others who have some degrees of Learning and improvement beyond the other : or else no man might lawfully prefer his kindred theles they were absolutely the ablest in a Diocese or Kingdom; which doctrine were a snare apt to produce scruples to the consciences, rather than advantages to the Cure. But then also Patrons should be careful that they do not account their Clerks by an estimatetaken from comparison with unworthy Candidates, fet up on purpose, that when we chuse our kindred, we may abuse our consciences, by saying, we have fulfilled our trust, and made election of the more worthy. In these and the like cases let every man who is concerned deal with justice, nobleness and fincerity, with the simplicity of a Christian, and the wisdom of a man, without tricks and strategems, to disadvantage the Church by doing temporal advantages to his friend or family.

3. The bleffed Mafter began his Office with a Sermon of Repentance, as his Decellour John the Baptist did in his Ministration; to tell the world, that the New Covensni, which was to be established by the Mediation and Office of the Holy Jesus, was a Covenant of grace and favour, not established upon works, but upon promises, and remission of right on God's part, and remission of sins on our part. The Law was a Covenant of Works, and whoever prevaricated any of its Sanctions in a confiderable degree, he flood femenced by it without any hopes of restitution supplyed by the Law. And therefore it was the Covenant of Works, not because good works were then required more than now, or because they had more efficacy than now; but because all our hopes did rely upon the perfection of works and Innocence, without the suppletories of Grace, Pardon, and Repentance But the Gospel is therefore a Covenant of Grace, not that Works are excluded from our duty, or from co-operating to Heaven; but that, because there is in it so much mercy, the imperfections of the Works are made up by the grace of fesus, and the defects of Innocence are supplied by the substitution of repentance. Abatements are made for the infirmities and miferies of humanity; and if we do our endeavour now after the manner of men, the Faith of Jesus Christ, that is, conformity to his Laws, and submillion to his Doctrine, entitles us to the grace he hath purchased for us, that is, our fins for his fake shall be pardoned. So that the Law and the Gospel are not opposed barely upon the title of Faith and Works, but as the Covenant of Faith and the Covenant of Works. In the Faith of a Christian Works are the great ingredient and the chief of the constitution; but the Gospel is not a Covenant of Works, that is, it is not an agreement upon the stock of Innocence without allowances of Repentance, requiring Obedience in rigour and strictest estimate. But the Gospel requires the Holine's of a Christian, and yet after the manner of a man: for, always provided that we do not allow to our felves a liberty, but endeavour with all our firength, and love with all our Soul, that which, if it were upon our allowance, would be required at our hands, now that it is

against our will, and highly contested, against, is put upon the stock of Christ; and allowed to us by God in the accounts of Pardon by the merits of Jefus, by the covenant of the Gospel. And this is the Repentance and Remission of fins which John first preached upon the approximation of the Kingdom, and Christ at the first manifesta-

tion of it, and the Apostles afterward in the name of Jefus. 4. Jefus now having begun his Preaching, began also to gather his Family; and first called Simon and Andrew, then James and John; at whose vocation he wrought a Miracle, which was a fignification of their Office, and the success of it; a draught of fillnes for great and prodigious, that it convinc'd them that he was a person very extraordinary, whose voice the Fishes heard, and came at his call and since he designed them to become filhers of men, although themselves were as unlikely instruments to persuade men as the voice of the Son of man to command fishes, yet they should prevail in so great numbers, that the whole world should run after them, and upon their summons come into the Net of the Gospel, becoming Disciples of the glorious Nazarene. S. Peter the first time that he threw his net, at the descent of the Holy Ghost in Pentecost, catched three thousand men; and at one Sermon sometimes the Princes of a Nation have been converted, and the whole Land presently baptized; and the multitudes so great, that the Apostles were forced to design some men to the ministration of Baptism by way of peculiar office: and it grew to be work enough, the eafiness of the ministery being made busie and full of imployment where a whole Nation became Disciple: And indeed the Doctrine is so holy, the Principle so Divine, the Instruments so supernatural, the Promifes fo glorious, the Revelations fo admirable, the Rites fo mysterious, the whole fabrick of the Discipline so full of wisdome, persuasion and energy, that the infinite number of the first Conversions were not so great a wonder, as that there are fo few now; every man calling himself Christian, but few having that power of Godline's which diftinguishes Christian from a word and an empty name. And the Word is now the same, and the arguments greater, (for some have been growing ever fince, as the Prophecies have been fulfilled,) and the Sermons more, and the Spirit the same; and yet such diversity of operations, that we hear and read the Sermons and Dictates Evangelical as we do a Romance, but that it is with less passion, but altogether as much unconcerned as with a story of Salmanisfar or Ibrahim Baffa. For we do not leave one vice, nor reject one Luft, nor deny one impetuous Temptation the more for the four Gospels sake, and all S. Paul's Epistles mingled in the argument. And yet all think themselves fishes within Christ's Net, and the prey of the Gospel. And it is true they are so; for the Kingdom is like unto a Net, which inclosed fishes good and bad : but this shall be of small advantage when the Net shall be drawn to the shore, and the

5. When Jefus called those Disciples, they had been fishing all night and caught nothing; but when Christ bad them lee down the Net., they took multitudes : to shew to us, that the fuccess of our endeavours is not in proportion to our labours, but the Divine affistence and benediction. It is not the excellency of the Instrument, but the capacity of the fubject, nor yet this alone, but the aptness of the application, nor that without an influence from Heaven, can produce the fruits of a holy Perfuasion and Conversion. Paul may plant, and Apollo may water; but God gives the increase: Indeed when we let down the Nets at the Divine appointment, the luccess is the more probable, and certainly God will bring benefit to the place, or Honourito himself, or Salvation to them that will obey, or Conviction to them that will not a But what ever the fruit be in respect of others, the reward shall be great to themselves. And therefore S. Paul did not fay he had profited, but, he had laboured more than they all, as knowing the Divine acceptance would take its account in proportion to our endeavours and intendments; not by commensuration to the effect, which being without us, depending upon God's Blefling and the co-operation of the recipients, can be no ingredient into our account. But this also may help to support the wearines of our hopes, and the protraction and deferring of our expectation, if a laborious Prelate and an affiduous Preacher have but few returns to his many cares and greater labours. A whole night a man may labour, (the longest life is no other,) and yet catch nothing; and then the Lord may visit us with his special prosence, and more forward affishence, and the harvelt may grow up with the swiftness of a Gourd, and the fruitfulness of Olives, and the plaisance of the Vine, and the strength of Wheat ; and whole troups of Pentients may arife from the darkness of their graves at the call of one Sermon, even when he pleases: and till then we must be content that we do our duty, and lay the consideration of the effect at the feer of Fefus.

Ad Sect. XII.

6. In the days of the Patriarchs the Governours of the Lord's people were called Shepherds; fo was Moses, and so was David. In the days of the Gospel they are Shepherds fill, but with the addition of a new appellative, for now they are called Fi thers. Both the callings were honest, humble and laborious, watchful and full of trois ble; but now that both the titles are conjunct, we may observe the symbol of an implicit and folded duty. There is much simplicity and care in the Shepherd's Trade; there is much craft and labour in the Fisher's: and a Prelate is to be both full of Piety to his Flock, careful of their welfare; and, because in the political and spiritual sense and feeding and governing are the same duty, it concerns them that have cure of Souls to be discreet and wary, observant of advantages, laying such baits for the people as may entice them into the nets of Jesus's Discipline. But being crafty I caught you, faith S. Paul: for he was a Fisher too. And so must Spiritual persons be Fishers to all spiritual senses of watchfulness and care and prudence: only they must not fish for preferment and ambitious purposes, but must say with the King of Sodom, Date nobis animas, catera vobis tollite; which S. Paul renders, We feek not yours, but you. And in order to fuch acquist, the purchase of Souls, let them have the diligence and the craft of Fishers, the watchfulnels and care of Shepherds, the prudence of Politicks, the tendernels of Parents, the spirit of Government, the wariness of Observation, great knowledge of the dispositions of their people, and experience of such advantages by means of which they may ferve the ends of God and of Salvation upon their Souls.

7. When Peter had received the fruits of a rich Miracle in the prodigious and profipe rous draught of fishes, he instantly falls down at the feet of Jefus, and confesses himself a finner, and unworthy of the presence of Christ. In which confession I not only consider the conviction of his Understanding by the testimony of the Miracle, but the mode fly of his spirit, who in his exaltation, and the joy of a sudden and happy success, retired into Humility and confideration of his own unworthiness; left, as it happens in sudden joys, the lavishness of his spirit should transport him to intemperance, to looser affections, to vanity and garifhness, less becoming the severity and government of a Disciple of fo great a Mafter. For in fuch great and fudden accidents men ufually are diffolved and melted into joy and inconfideration, and let fly all their fevere principles and difcipline of manners, till, as Peter here did, though to another purpose, they say to Christ, Depart from me, O Lord: as if fuch excellencies of joys, like the leffer Stars, did difappear at the prefence of him who is the fountain of all joys regular and just. When the spirits of the Body have been bound up by the cold Winter air, the warmthof the Spring makes fo great an aperture of the passages, and by confequence such dissolution of spirits, in the presence of the Sun that it becomes the occasion of Fevers and violent diseases. Just such a thing is a sudden joy, in which the spirits leap out from their cells of aufferity and fobriety, and are warmed into Fevers and wildnesses, and forfeiture of all judgment and vigorous understanding. In these accidents the best advice is, to temsimul & quad per and allay our joys with some instant consideration of the vilest of our fins, the shameguate of quot fulness of our disgraces, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our lives, the worst of our fears, the most dolorous accidents of our fears, the worst our fears, the worst of our fears, the worst our fea

> union of a contradiction, being turned into mortal medicines. 8. Arthis time Jesus preached to the people from the Ship, which in the fancies and tropical discoursings of the old Doctours signifies the Church, and declares that the Homilies of order and authority must be delivered from the Oracle: they that preach must be sent, and God hath appointed Tutors and Instructors of our Consciences by special defiguration & peculiar appointment. If they that preadly do not make their Sermons from the Ship their discourses either are the fulle murmurs of Hereticks and false Shepherds, or effe of Thieves and invaders of Authority or corrupters of Discipline and Order. For God that leves to hear us in special places, will also be heard himself by special persons: and finde he fent his Angels Ministers to convey his purposes of old, then when the Law was ordained by Angels, as by the hands of a Mediatout; now also he will fend his servants the fons of men, fince the new Law was ordained by the Son of man, who is the Mediatour between God and Man in the New Covenant. And therefore in the Ship Jeffs

> with medication of Death, or the terrours of Dooms day, or the unimaginable mileries of damned and accurfed spirits. For such considerations as these are good instruments of Sobriety and are correctives to the malignity of excessive joyes or temporal prosperitles, which, like Minerals, unless allayed by art, prey upon the spirits, and become the

preach'd but he had first caused it to pile off from Land; to represent to us, that the Ship
* xappin 5 75 in which we preach must be put off from the vulgar communities of men, * separate Spains weis : All 11 (1984) of the state of from the people, by the delignation of special appointment and of special Holinels: that is, they neither must be common men, nor of common lives, but confecrated by order, and hallowed by holy living; left the Person want authority in destitution of a Divine Character, and his Doctrine lofe its energy and power when the life is vulgar, and hath nothing in it holy and extraordinary and the second of the second of

The Holy Jefus in the choice of his Apostles was resolute and determined to make election of persons bold and confident; (for so the Galileans were observed naturally to be, and Peter was the boldest of the Twelve, and a good Sword man, till the spirit of his Master had fastened his sword within the scabbard, and charmed his foirit into quietness;) but he never chose any of the Scribes and Pharisees, none of the Doctors of the Law, but persons ignorant and unlearned. Which, in designs and institutions whose divinity is not demonstrated from other Arguments, would seem an art of concealment and diffrust. But in this, which derives its rates from the fountain of wildom most openly and infallibly, it is a contestation against the powers of the World upon the interests of God, that he who does all the work might have all the glory, and in the productions in which he is fain to make the inftruments themselves, and give them capacity and activity, every part of the operation and causality and effect may give to God the fame honour he had from the Creation, for his being the only workman; with the addition of those degrees of excellency which in the work of Redemption of Man are beyond that of his Creation and first being.

The PRAYER.

Eternal Jefu, Lord of the Creatures, and Prince of the Catholick Church, to whom all Creatures obey in acknowledgment of thy supreme Dominion, and all according to thy disposition co-operate to the advancement of thy Kingdom, be pleased to order the affairs and accidents of the world, that all things in their capacity may do the work of the Goffel, and cooperate to the good of the Elect, and retrench the growth of Vice, and advance the interests of Vertue. Make all the states and orders of men Disciples of thy holy Institution; Let Princes worship Thee and defend Religion; let thy Clergy do Thee honour by personal zeal, and vigilancy over their Flocks; let all the world submit to thy Scepter, and praise thy Righteousness, and adore thy Judgments, and revere thy Laws. And in the multitudes of thy people within the enclosure of thy Nets let me also communicate in the offices of a strict and religious duty, that Imay know thy voice, and obey thy call, and entertain thy Holy Spirit, and improve my talents; that I may also communicate in the Blessings of the Church; and when the Nets shall be drawn to the shore, and the Angels shall make separation of the good Fishes from the bad, I nay not be rejected, or thrown into those Seas of fire which shall afflict the enemies of thy Kingdom, but be admitted into the societies of Saints, and the everlasting communion of thy Bleffings and Glories, O Bleffed and Eternal Jefu. Amen.

Discourse IX.

Of Repentance.

HE whole Doctrine of the Golpel is comprehended by the Holy Ghost in these 1 two Summaries, Faith and Repentance; that those two potent and imperious Ads 20, 25, Faculties which command our lower powers, which are the fountain of actions, the occasion and capacity of Laws, and the title to reward or punishment, the Will and the Understanding, that is, the whole man considered in his superiour Faculties, may become subjects of the Kingdom, servants of Jesus, and heirs of glory. Faith supplies our imperfect conceptions, and corrects our Ignorance, making us to diftinguish good from evil, not only by the proportions of Reason and Custom and old Laws, but by the new standard of the Gospel; it teaches us all those Duties which were enjoyeed us in order to a participation of mighty glories; it brings our Understanding into subjection,

Parcus Deorum cultor & infrequens,

Consultus erro, nunc retrossimi Veta dare, atque ilerare cursus

Insapientis dum sapientia

1-98 making us apt to receive the Spirit for our Guide, Christ for our Malter, the Gofpel for our Rule, the Laws of Christianity for our measure of good and evil; and it supposes, us naturally ignorant, and comes to supply those defects which in our Understandings were left after the spoils of Innocence and Wisedom made in Paradife upon Adam's prevarication, and continued and encreafed by our neglect, evil cultoms, voluntary deceptions, and infinite prejudices. And as Faith prelippoles our Ignorance, fo Repentance presupposes our Malice and Infquity. The whole design of Christ's coming and the Doctrines of the Gospel being to recover us from a milerable condition, from Ignorance to Spiritual Wildow, by the conduct of Faith ; and from a victous habitually depraved life and ungodly manners to the purity of the Sons of God; by the instrument of Repentance.

manority. In motion 2. And this is a loud publication of the excellency and glories of the Golpel, and the felicities of man over all the other infrances of Creation. The Angels, who were more excellent Spirits than humane Souls; were not comprehended and made fafe within a Covenant and Provisions of Repentance. Their first act of volition was their whole capacity of a blissful or miserable Eternity: they made their own sentence when they made their first Election; and having such excellent Knowledge, and no weaknesses to prejudge and trouble their choice, what they first did was not capable of Repentance; because they had at first in their intuition and fight all which could afterwards bring them to Repentance. But weak Man, who knows first by elements, and after long study learns a syllable, and in good time gets a word, could not at first know all those things which were sufficient or apt to determine his choice, but as he grew to understand more, saw more reasons to rescind his first elections. The Angels had a full peremptory Will and a satisfied Understanding at first, and therefore were not to mend their first act by a second contradictory. But poor Man hath a Will always strongest when his Understanding is weakest, and chuseth most when he is least able to determine; and therefore is most passionate in his defires, and follows his object with greatest earnestness, when he is blindest, and hath the least reason so to do. And therefore God, pitying Man, begins to reckon his choices to be criminal just in the same degree as he gives him Understanding. The violences and unreasonable actions of Childhood are no more remembred by God than they are understood by the Child. The levities and passions of Youth are not aggravated by the imputation of Malice, but are fins of a lighter dye, because Reason is not yet impressed and marked upon them with characters and tincture in grain. But he who (when he may chuse, because he understands) shall chuse the evil and reject the good, stands marked with a deep guilt, and hath no excuse left to him, but as his degrees of Ignorance left his choice the more imperfect. And because every finner in the Hyle of Scripture is a fool, and hath an election as imperfect as is the action, that is, as great a declention from Prudence as it is from Piety, and the man understands as imperfectly as he practifes: therefore God sent his Son to take upon him (not the nature of Angels, but) the feed of Abraham, and to propound Salvation upon fuch terms as were possible, that is, upon such a Piety which relies upon experience, and trial of good and evil; and hath given us leave, if we chuse amiss at first, to chuse again, and chuse better; Christ having undertaken to pay for the issues of our first follies, to make up the breach made by our first weaknesses and abused understandings.

3. But as God gave us this mercy by Christ, so he also revealed it by him. He first used the Authority of a Lord and a Creator and a Law-giver: he required Obedience indeed upon reasonable terms, upon the instance of but a few Commandments at first, which when he afterwards multiplied, he also appointed ways to expiate the fmaller irregularities; but left them eternally bound without remedy who should do any great violence or a crime. But then he bound them but to a Temporal death. Only this, as an Eternal death was also tacitly implied, so also a remedy was secretly ministred, and Repentance particularly preached by Homilies distinct from the Covenant of Mofes's Law. The Law allowed no Repentance for greater crimes; he that was convicted of Adultery was to die without mercy: but God pitied the miseries of man, and the inconveniences of the Law, and fent Christ to fuffer for the one, and remedy Luke 24. 46, the other. For fo is behoved Christ to Suffer, and to rife from the dead, and that Repentance and Remission of sins should be preached in his Name among all Nations. And now this is the last and only hope of Man, who in his natural condition is imperfect, in his customs vicious, in his habits impotent and criminal. Because Man did not remain innocent, it became necessary he should be penitent, and that this Penitence should by some means be made acceptable, that is, become the instrument of his Pardon, and reflication of his hope. Which because it is an act of favour, and depends wholly upon the Divine dignation, and was re-

Horat, l. 1. c. 342 vealed to us by Jefin Chrift, who was made not ball the Propliet and Preacher, but the Mediator of this New Covenant and Mercy; it was neceffary we should become Disciples of the Holy Jefus, and servants of his Institution; that is, run to him to be made partakers of the Mercies of this New Covenant, and

accept of him fuch conditions as he should require of us.

4. This Covenant is then configued to us when we first come to Christ, that is, when we first profess our solves his Disciples and his servants, Disciples of his Doctrine, and fervants of his Institution; that is, in Baptisin, in which Christ who died for our fins makes us partakers of his death. For me are buried by Baptism into his death, faith Saint Rom. 6.4 Pauls Which was also represented in ceremony by the Immersion appointed to be the Rite of that Sacrament. And then it is that God pours forth together with the Sacramental waters a falutary and holy fountain of Grace, to wash the Soul from all its stains and impure adherences. And therefore this first access to Christ is in the style of Scripture called Regeneration, the New Birth, Redemption, Renovation, Expiation, or Atone- i Pet. 3. 21. ment with God, and Justification. And these words in the New Testament relate prin-Rom. 5. 1.
Tit. 3. 5.7. cipally and properly to the abolition of fins committed before Baptism. For we are Rom. 3. 26. * justified freely by his grace through the redemption that is in Jesus Christ; Whom God Gal. 2. 16. hall set forth to be a propitiation, to declare his righteon snell for the remission of sins that Rom. 3.245 are past: To declare, I say, at this time his righteon snell. And this is that which S. Paul 55, 26 calls Justification by faith, that boasting might be excluded, and the Grace of God by Je. Vers. 28. /w made exceeding glorious. For this being the proper work of Chrift, the first enter-Verf. 27. tainment of a Disciple, and manifestation of that state which is first given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of fin, and leaves nothing remaining that can condemn: we then freely receive the intire and perfeft effect of that Atonement which Christ made for us, we are put into a condition of innocence and favour. And this, I fay, is done regularly in Baptism; and S. Paul expreffes it to this fense: after he had enumerated a ferses of Vices subjected in many, he adds, and such were some of you; but ye are washed, but ye are sanctified. There is no 1 Cor. 6.11. thing of the old guilt remanent; when ye were washed, ye were fantified, or, as the Scripture calls it in another place, ye were redeemed from your vain conversation.

5. For this Grace was the formality of the Covenant : Repent, and believe the Goffel. Mar. i. is. Repent, and be convented, (fo it is in S. Peter's Sermon,) and your fins shall be done away : Act. 3. 19. that was the Covenant. But that Christ chose Baptism for its signature appears in the Parallel; Repent, and be baptized, and wash away your sins. For Christ loved his Church, Act. 2.38. and gave himself for it; That he might sanctific and cleanse it with the washing of water by Epin, 5,25, 26; the Word: That he might prefent it to himfelf a glorious Church, not having spot or wrinkle, 27. or any fuch thing, but that it should be holy, and without blemish. The Sanctification is integral, the Pardon is univerfal and immediate.

6. But here the process is short, no more at first but this, Repent, and be baptized, and walk away your fins. Which Baptism because it was speedily administred, and yet not without the preparatives of Faith and Repentance, it is certain those predispositions were but instruments of reception, actions of great facility, of small employment, only of horse and fuch as, supposing the * person not unapt, did confess the infiniteness of the Di-Corres. and vine Mercy, and fulnels of the redemption, and is called by the Apostle (a) a being in India Xelinstified freely.

hans Lovilse els ซี อีนานางา น่าซี. อาซิ คนซโรบุนโษ พอเพองอำ ซึ่งเฉลาะอธ นั้นซี รู้ขาเอร. Ignat. at Irall. Elsov 🥱 อำ เป็นโอร หลัง ซีเรียง: ผู้รู้บัลษ อำ เพลาะนายมลับเลี้ยงแกง มู่ เอโยอาซิโร เจ้า อีเริ่มนอโอง. อนคนีรู้อยใน รไม่ กูลักลับสา ซีซซ์สูนะอิลเ รนี อิซิย หย่อน. Juliin. Mart. Didl. com Triph. * Act. 7. 37. & 10. 47. & 16. 15, 33. (4) Rom. 3. 24.

7. Upon this ground it is that, by the Doctrine of the Church, heathen persons, frangers from the Covenant of Grace, were invited to a confelsion of Faith, and dereliction of false Religions, with a promile that at the very first resignation of their persons to the fervice of Jesus they should obtain full pardon. It was S. Cyprian's counsel to old Demetrianus, Now in the evening of thy days, when thy Soul is almost expiring, repent of thy sins, believe in Jesus, and turn Christian; and although thou art almost in the embraces of death, yet thou shalt be comprehended

Eadem oft ratio laborantium in vinez quos Do-minus in Parabola (Matthuzo,) undecima denum bord conducerat, onnes equalem fortem promere-bantur. Ratio autem off, quid antea vocati non erant: Nemo nos conduxerat, vers. 7. Osace Sikanomea yiloan o Nicils, and meghaligave o Saval . Cui responder Christus, Où 70 teyor, muchique phrov, anna the siste das of Edulus, Cyril Hierol.

PART II.

of immortality. Baptizatus ad horam securus hine exit, laith S. Austin; A baptized person dying immediately shall live eternally and gloriously. And this was the case of the Thief upon the Crofs, He confessed Christ, and repented of his sins, and begged pardon. and did acts enough to facilitate his first access to Christ, and but to remove the hin. drances of God's favour: then he was redeemed and reconciled to God by the death of Jefus, that is, he was pardoned with a full, instantaneous, integral and clear Par. don; with fuch a pardon which declared the glory of God's mercies, and the infinite. nels of Christ's Merits, and such as required a mere reception and entertainment on man's part.

8. But then we, having received fo great a favour, enter into Covenant to correfound with a proportionable endeavour! the benefit of absolute Pardon, that is, Salvation of our Souls, being not to be received till the times of refreshing shall come from the presence of the Lord; all the interval we have promised to live a holy life in obedience to the whole Discipline of Jesus. That's the condition on our part: And if we prevaricate that, the mercy shewn to the bleffed Thief is no argument of hope to us, because he was faved by the mercies of the first access, which corresponds to the Remissis Liest latro ve- on of fins we receive in Baptism; and we shall perish by breaking our own promises

num menufit; and obligations, which Christ passed upon us when he made with us the Covenant of in the elevant and intire and gracious Pardon.

ramen uncus beptizatis peccandi & perfeverandi authoritatem. Tunc enim haptizatus est, qui tunc primium Christiam in Cruce confessius (st. Panicatia enim, si in extremo vinte biatu advenerit, fanat & liberat in ablutione Baptismi. Illi antena qui, cimi pomerunt, nunquam converti valuerunt, confusus cum jam peccare nequeunt, non sic facile acquirum quod volunt. S. Aug. cap. Nullus de poenit. dist. 7.

9. For in the precise Covenant there is nothing else described, but Pardon so given and ascertained upon an Obedience persevering to the end. And this is clear in all those places of Scripture which express a holy and innocent life to have been the purconfid. of cru- pose and design of Christ's death for us, and redemption of us from the former estate. cifix. of Jelius Christ bare our sins in his own body on the tree, that we being dead unto sins, should live unto righteousness; by whose stripes ye are healed. [Exinde] from our being healed, from our dying unto fin, from our being buried with Christ, from our being baptized into his death: the end of Christ's dying for us is, that we should live unto righteousness. Which was also highly and prophetically expressed by S. Zachary in his divine Ecstasie: This Luk. 1.73, Gr. Was the oath which he fware to our Fore-father Abraham, That he would grant unto w. that we being delivered out of the hands of our Enemies, might serve him without fear, In holine & and righteousness before him, all the days of our life. And S. Paul discourses to this Tit. 2. 11, 12. purpose pertinently and largely: For the grace of God that bringeth Salvation hath appeared to all men, Teaching us, that denying ungodliness and worldly lusts, [Hi sunt Angeli quibus in lavacro renunciavimus, faith Tertullian, Those are the evil Angels, the Devil and his works, which we deny or renounce in Baptism] we should live foberly, righteously and godly in this prefent world, that is, lead a whole life in the pursuit of universal holiness. [Sobriety, Justice and Godliness being the proper language to signific our Religion and respects to God, to our neighbours, and to our selves.] And that this was the very end of our dying in Baptism, and the delign of Christ's manifestation of Verf. 13, 14. our Redemption he adds, Looking for that bleffed hope and the glorious appearing of the great God and our Saviour Jefus, Who gave himself for us to this very purpose, that he might redeem us from all iniquity, and purific unto himfelf a peculiar people zealous of good works. Purifying a people peculiar to himfelf is cleanling it in the Laver of Regeneration, and appropriating it to himself in the rites of Admission and Profession. Which plainly defigns the first confignation of our Redemption to be in Baptism; and that Christ, there cleansing his Church from every spot or wrinkle, made a Covenant with us, that we should renounce all our fins, and he should cleanse them all, and then that we should abide in that state. Which is also very explicitly set down by the same A-Rom. 6. 2, 3,4. postle in that divine and mysterious Epistle to the Romans: How shall we that are dead to fin live any longer therein? Knowye not, that so many of us as were baptized into fesus Christ, were baptized into his death? Well, what then? Therefore we are buried with him by Baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. That's the end and mysteriousness of Baptism, it is a confignation into the death of Christ, and we die with him that once, that is, die to fin, that we may for ever after live the life of righteonfness. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that

henceforth we should not serve sin; that is, from the day of our Baptisin to the day of our

death. And therefore God, who knows the weaknesses on our part, and ver the strict-

nels and necessity of conserving Baptismal grace by the Covenant Evangelical, hath appointed the auxiliaries of the Holy Spirit to be ministred to all baptized people in the holy Rite of Confirmation, that it might be made possible to be done by Divine Aids, which is necessary to be done by the Divine Commandments.

Of Repentance.

10. And this might not be improperly faid to be the meaning of those words of our Blessed Saviour, He that speaks a word against the Son of man, it shall be forgiven him; but he that speaks a word against the Holy Ghost, it shall not be forgiven him: that is, Those fins which were committed in Infidelity, before we became Disciples of the Holy Jesus, are to be remitted in Baptism and our first profession of the Religion; But the line committed after Baptism and Confirmation, in which we receive the Holy Ghoft, and by which the Holy Spirit is grieved, are to be accounted for with more fe-Gnont, and by well therefore the * Primitive Church) understanding our obligations accorverity. And therefore the * Primitive Church) understanding our obligations according to this discounse, admitted not any to holy Orders who had lapsed and fallen into commission in any fin of which the could take cognifiance, that is, fuch who had not kept the integrity putamber fideli, of their Baptism; but fins committed before Baptism, were no impediments to the ful imo & Palgaception of Orders, because they were absolutely extinguished in Baptism. This is the finan face doi: nature of the Covenant we made in Baptilin, that's the grace of the Golpel, and the bus non ponebul nature of the Covenant we made in Daptimpeller of Faith and Repentance; and it is expected we should so remain. For it is no bicon, of the leftest of Faith and Repentance; and it is expected we should so remain. For it is no bicon, of the leftest of Faith and Repentance; and it is expected we should so remain. where expressed to be the mercy and intention of the Covenant Evangelical, that this pol. 1. contra Redemption should be any more than once; or that Repentance, which is in order to Ruffu or Aug. it, can be renewed to the same or so great purposes and present effects.

mento entin agi-tur, non de peccato. Nam in Băpisson omnia peccata dimitumiur. Can. Apost. 17. Concil. Eliber. c. 30, 31. Mundus post distrument ruesus dingunts sens dostinatur i scise & homo qui post Baptismum delista restaurat. Tertul. de Baptis.

tt. But after we are once reconciled in Baptism, and put intirely into God's favour, Nume bic dies when we have once been redeemed, if we then fall away into fin, we must expect alian whom God's dealing with us in another manner and to other purpoles. Never must we expect align more splitted to be fo again justified, and upon such terms as formerly; the best days of our Repentance are interrupted. Not that God will never for give them that fin after Baptism, and recover by Repentance; but that Restitution by Repentance after Baptism is another thing than the first Redemption. No such intire, clear and integral, determinate and presential effects of Repentance; but an imperfect, little, growing, uncertain and hazardous Reconciliation; a Repentance that is always in production, a Renovation by parts, a Pardon that is revocable, a Salvation to be wrought by fear and trembling : all our remanent life must be in bitternets, our hopes allayed with fears, our mear attempeted with Coloquintida, and death than the pot : as our best actions are imperfect, so our greatest Graces are but possibilities and aptnesses to a Reconcilement, and all our life weare working our felves into that condition we had in Baptilin, and loft by our relaple. As the habit leffens, to does the guilt; as our Vertues are imperfect, to is the Pardon : and because our Piety may be interrupted, our state is uncertain, till our post-Anne obitum halibilities of fin are cealed, till our fight is finished, and the victory therefore made fure mo funemagne nonnues of in als ceases, in our gare in an arrivable, that S. Peter gives counsel to more fight. And it is remarkable, that S. Peter gives counsel to Pet. 1.4. live holily in pursuance of our redemption, of our calling, and of our eleaping from that correspond that is in the world through Luft, left we lole the benefit of our purgation, to which by way of antithelis he opposes this, Wherefore the rather give deligence to make verte 10. jour calling, and electron lure. And, if ye do thele things, ye shall never fall. Meaning, by the perpenuating our slate of Bapelin and first Repentance we shall never fall, but Videnium, by the perpenuating our slate of Bapelin and first Repentance we shall never fall, but Videnium, by the perpenuating our slate of Bapelin and first Repentance we shall never fall, but Videnium, by the perpenuating our slate of Bapelin and first Repentance we shall never fall, but Videnium, by the perpenuation of the state of Bapelin and single shall be supposed to the state of be in a fure estate; our calling anacycetion ball be sure, But not, if we fall; * if we forget 23, we have also made out electi. * 2 Pet. 1.5. on unfure, movable, and disputable. 12. So that now the hopes of lapled linners relie upon another bottom. And as in

Moe's Law there was no revelation of Repentance, but yet the Jens had hopes in God, and were taught the fuccours of Repentance by the homilies of the Prophets and other accellory notices: So in the Gofpelthe Covenant was established upon Faith and Repentance, but it was configued in Baptilim, and was verifiable only in the integrity of a following holy life according to the measures of a man; not perfect, but fincere; not faultlels, but heartly endevoured but yet the mercie of God in pardoning finners lapled after Baptifin was declared to us by collateral and indirect occasions; by the Sermons of the Apostles, and the Commentaries of Apostolical persons, who understood the meaning of the Spirit, and the purpoles of the Divine mercy, and those other fignincations of his will which the Bleffed Jesus left upon record in other parts of his Testament, as in Codicills annexed, belides the precise Testament it self. And it is certain, if

M SECT. XII.

202 in the Covenant of Grace there be the same involution of an after Repentance as there is of present Pardon upon past Repentance and futureSanctity, it is impossible to justifie that a holy life and a persevering Sanctity is enjoyned by the Covenant of the Go. fpel: if, I fay in its first intention it be declared that we may as well and upon the fame terms, hope for Pardon upon a Recovery hereafter, as upon the perseverance in the present condition.

13. From these Premises we may soon understand what is the Duty of a Christian in all his life, even to pursue his own undertaking made in Baptism, or his first access to Chrift, and redemption of his person from the guilt and punishment of fins. The state of a Christian is called in Scripture Regeneration, Spiritual life, Walking after the Spirit. Walking in newness of life, that is, a bringing forth fruits meet for Repentance. That Re. pentance which tied up in the same ligament with Faith was the disposition of a Chri. ftian to his Regeneration and atonement, must have holy life in perpetual succession. on : for that is the apt and proper fruit of the first Repentance which John the Baptist preached as an introduction to Christianity, and as an entertaining the Redemption by the blood of the covenant. And all that is spoken in the new Testament is nothing but a calling upon us to do what we promifed in our Regeneration, to perform that which was the defign of Christ, who therfore redeemed us, and bare our fins in his own body, that we might die unto sin, and live unto Righteousness.

Heb.12.14,15. 14. This is that faying of S. Paul, Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently, lest any man fail of the grace of God, lest any root of bitternel's fpringing up trouble you. Plainly faying, that unless we purfue the state of Holiness and Christian communion into which we were baptized when we received Heb. 10. 22. the grace of God, we shall fail of the state of Grace, and never come to see the glories of the Lord. And a little before; Let us draw near with a true heart, in full assurance of

X Faith, having our hearts frinkled from an evil conscience, and our bodies washed with pure water. That's the first state of our Redemption, that's the Covenant God made with w. to remember our fins no more, and to put his Laws in our hearts and minds. And this was done when our bodies were washed with water, and our hearts sprinkled from an evil consci ence, that is in Baptism. It remains then that we persist in the condition, that we may Heb. 10.23, 26. continue our title to the Covenant; for lo it follows, Let us hold falt the profession of our

Faith without wavering : For if we fin wilfully after the profession, there remains no more facrifice : that is, If we hold not fast the profession of our Faith, and continue not the condition of the Covenant, but fall into a contrary flate, we have forfeited the mercies of the Covenant. So that all our hopes of Bleffednels, relying upon the Covenant made with God in fefus Chrift, are afcertained upon us by holding fast that profession. by retaining our hearts fill prinkled from an evil conscience, by following peace with all men and holinefs : For by not failing of the grace of God, we shall not fail of our hopes, the mighty price of our high calling; but without all this we shall never see the face of

15. To the same purpose are all those places of Scripture which intitle us to Christ and the Spirit upon no other condition but a holy life, and a prevailing habitual, victo-2 Cor. 13. 5. rious Grace. Know you not your own felves, Brethren, how that Jefus Christ is in you, ex. cept ye be reprobates? there are but two states of being in order to Eternity, either a state of the Inhabitation of Christ, or the state of Reprobation : either Christ is in m, or we are reprobates. But what does that lignifie, to have Christ awelling in us? That allo we learn at the feet of the same Doctour; If Christ be in you, the body is dead by reason of fin, but the first is life because of righteousness. The body of Sin is mortified, and the life of Grace is active, bufie and fpiritual, in all them who are not in the state of Reprobation. The Parallel with that other expression of his, They that are Christ's have crucified the flesh with the affections and lusts. If fin be vigorous, if it be habitual, if it be beloved; if it be not dead or dying in us, we are not of Chrif's portion, we belong not 1 John 3. 9. to him, nor he to us. For whoever is born of God adeh not commit fin, for his feed remaineth in him; and he cannot fin, because he is born of God: that is, every Regenerate person is in a condition whose very being is a contradiction and an opposite design to Sin. When he was regenerate and born a new of water and the spirit, the feed of God,

the original of Piety, was put into him, and bidden to increase and multiply. The feed of God (in S. John) is the same with the word of God (in S. James) by which he begat in; and as long as this remains, a Regenerate person cannot be given up to sin : for when he is, He quits his Baptism, he renounces the Covenant, he alters his relation to Godin the fame degree as he enters into a state of fin. 16. And yet this discourse is no otherwise to be understood than according to the dehanof the thing it felf and the purpole of God, than is, than it be a deep ingagement content and an effectual confideration for the necessity of a tholy lifes; but at no hand let it be made an instrument of Despairs nor an argument to lessen the instrumences of the Divine Mercy For although the nicety and limits of the Covenant being conlighed in Baptilin are fixed upon the condition of alholy and perfevening uninterrupted Santitiv; and our Redemption is wrought but once complented but once, we are but once ab folutely initially and presentially forgiven, and reconciled to God, this Reconciliation being in virtue of the Sacrifice, and this Sacrifice applied in Baptilm is one, as Baptilm u one, and as the Sacrifice is one: yet the Mercy of God belides this great Feaft hath fragments, which the Apostles and Ministers spiritual are to gather up in baskets, and miniffer to the after-needs of indigent and necessitous Disciples. And this we gather, as fragments are gathered, by respected sayings, instances

and examples of the Divine mercy recorded in Holy Scripture. The Holy felus commands us to forgive our brother seventy times feven times, when he asks oun pardom and implores our mercy. And fince the Divine mency is the pattern of ours, and is also procured by ours, the one being made the measure of the other by way of precedent and by way of reward, God will certainly forgive us as we forgive our brother. And it cannot heimagined God frould oblige us to give pardon oftner than he will give it himfelf, efiscially fince he hath expressed ours to be a title of a proportionable reception of his; and hath also commanded us to ask pardon all days of our life, even in our daily offices, and to begit in the measure and rule of our own Charity and Forgiveness to our Brother. And therefore Godin his infinite wildom foreseeing our frequent relapses, and confidering our infinite infirmities, appointed in his Church an ordinary ministery of Pardon, defiguing the Minister to pray for sinners, and promising to accept him in that hisadvocation, or that he would open or shut Heaven respectively to his act on earth; that is, he would hear his prayers, and verifie his ministery, to whom he hath commitud the word of Reconciliation. This became a duty to Christian Ministers, Spiritual perfons, that they fliould restore a person overtaken in a fault, that is, reduce him to the con- Gai. 6. 1. dition he begins to lofe: that they should pray over fick persons, who are also com James 5, 14, manded to confest their fins; and God hath promised that the Εί τις ελίσκοπ 🕒 ή πρεσζύτιρ 🖰 τ όπικρίfinithey have committed shall be forgiven them. Thus S. Paul corla uno apaplias e mesod'exelai, ana smoabsolved the incestuous excommunicate Corinthian; in the Carrelat, Kalaige dw. ort Aumei Xeisor Teiworla, Xaga zivelar com bearo offi eri auapperson of Christ he forgave him. And this also is the confidence

က် ကနေတစ်နား၊ Am. Apolt 91. က တနေးပါ is အာရာရဲ မြင်း Auber ညှဲ နှစ်ရှင်ရီး နှင့် စု၊ Auroparatis နှစ် ကိုပ်ချီဝ မှာ နဲ့အေး အချီသွားမှတ်စောင် ဆိုင်း၍ . S. Baill. Can. panit. cellent mercy of God and propitiation of Jefus: * If we confefs our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteoufness Which discourse he directs to them who were Christians already initiated into the Institution of Jesus. And the Epistles which the Spirit sent to the Seven Affan Churches, and were particularly addressed to the Bishops, the Angels, ofthole Churches; are exhortations, some to Perseverance, some to Repentance, that they may return from whence they are fallen. And the case is so with us, that it is impos Apocal. 2. 5. fible we should be actually and perpetually free from sin in the long succession of a busie, and impotent, and a tempted conversation. And without these reserves of the Divine grace and after emanations from the Mercy-feat, no man could be faved; and the death of Christ would become inconfiderable to most of his greatest purposes: for none should have received advantages but newly baptized persons, whose Albs of Baptilm ferved them also for a winding sheet. And therefore our Baptilm, although it does configur the work of God presently to the baptized person in great, certain and intire effect in order to the remission of what is past, in case the Catechumen be rightly disposed or hinders not; yet it hath also influence upon the following periods of our life, and hath admitted us into a lafting state of Pardon to be renewed and actually

S. John taught the Christian Church upon the stock of the ex-

and fo long as our Repentance is timely, active, and affective. 18. Bur now, although it is infinitely certain that the gates of Mercy fland open to finners after Baptism; yet it is with some variety, and greater difficulty. He that renounces Christianity, and becomes Apostate from his Religion, not by a seeming abjuration under a storm, but by a voluntary and hearty dereliction, he seems to have quitted all that Grace which he had received when he was illuminated, and to have loft the benefits of his Redemption and former expiation. And I conceive this is the full meaning of those words of S. Paul, which are of highest difficulty and latent sense; For Heb. S. A. C. it is impossible for those who were once enlightened, &c. if they shall fall away, to renew them again unto Repentance. The reason is there subjoymed, and more clearly explicated a

applied by the Sacrament of the Lord's Supper, and all other Ministeries Evangelical, See Discours

Twho pelarosile. Can. Apost. 51.

Heb. 10.26,29. little after: For if we simulfully after me have received the knowledge of the truth, there remains no more facrifie for fins: For he bath counted the blood of the Covenant, where with he was fanttified, an unholy thing, and hath done despite to the Spirit of Grace. The meaning is divers, according to the degrees of apolialie or relapse. They who fall a. way after they were once enlightened in Baptism, and felt all those blessed effects of the fanctification and the emanations of the Spirit, if it be into a contradictory state of

Of supentance.

Quid igitur? rejetta off panientia? Hautqua-quam: fed renovatioper nhopes Baptima rejetta eff. Renovatio numque felius teburit eff. ex bac catiq ab Applitad citur lewarum regenerationis of re-novationis Spiritus Candii. Theophyl. in bune to-tum. Idon since S. Christ Amberd Accident cum. Idem aium S. Chryf. Ambrof. Anfelm. in

fin and mancipation, and obstinate purposes to serve Christs enemies; then there remains nothing but a fearful expectation of Andgment: but if the backfliding be but the interruption of the first Sanctity by a single act, or an unconformed, unresol. ved, unmalicious habit; then also it is impossible to renew them unto Repentance, viz. as formerly, that is, they can never be

reconciled as before, integrally, fully, and at once, during this life. For that Redemption and expiation was by Baptism into Christ's death, and there are no more deaths of Christ, nor any more such sacramental confignations of the benefit of it; there is no more facrifice for fins, but the Redemption is one, as the Sacrifice is one in whole virtue the Redemption does operate. And therefore the Novatians, who were zealous

* Collocavit in vestibulo panitentiam secundam, quæ pulfantibus patefaciat, fed jam semel quia jam secundo; sed amplius nunquam, quiapro-xime frustra. Tertul. lib. de Pænit. c. 7. Hujus igitur ponitentie fecunde & unius, &c. c. 9.

men, denied to the first fort of persons the peace of the Church, and remitted them to the Divine Judgment. The * Church herfelf was fometimes almost as zealous against the second fort of persons lapsed into capital crimes, granting to them Repentance but once: by fuch disciplines configning this truth, That every recession from the state of Grace, in which by

Baptism we were established and configned, is a farther step from the possibilities of Heaven, and so near a ruine, that the Church thought them persons fit to be transmit ted to a Judicature immediately Divine; as supposing either her power to be too little, or the others malice too great, or else the danger too violent, or the scandal insupportable. For concerning fuch persons, who once were pious, holy, and forgiven, (for lo is every man and woman worthily and aptly baptized,) and afterwards fell into diffe lution of manners, extinguishing the Holy Ghost, doing despite to the Spirit of Grace, crucifying again the Lord of Life, that is, returning to fuch a condition from which they were once recovered, and could not otherwise be so but by the death of our dearest Lord; I fay, concerning such persons the Scripture speaks very suspiciously, and to the fense and fignification of an infinite danger. For if the speaking a word against the Holy Ghost be not to be pardoned here nor hereafter, what can we imagine to be the end of such an implety which crucifies the Lord of Life, and puts him to an open shame, which quenches the Spirit, doing despite to the Spirit of Grace? Certainly that is worse than speak ing against him. And such is every person who falls into wilful Apostalic from the Faith, or does that violence to Holinels which the other does to Faith; that is, eximguishes the sparks of Illumination, quenches the Spirit, and is habitually and obstinate ly criminal in any kind. For the fame thing that Atheism was in the first period of the world, and Idolatry in the second, the same is Apostasie in the last; it is a state wholly contradictory to all our religious relation to God, according to the nature and manner of the present communication. Only this last, because it is more malicious, and a declenfion from a greater grace, is something like the fall of Angels. And of this the Emperor Julian was a fad example.

19 But as these are degrees immediately next, and a little less; so the hopes of pardon Act. 8. 20, 22, are the more visible. Simon Magus spake a word, or at least thought, against the Holy Ghost; he thought be was to be bought with mony. Concerning him S. Peter pronounced, Thou art in the gall of bitterness, and in the bond of iniquity: Tet repent, and pray God, if perhaps the thought of thine heart may be forgiven thee. Here the matter was of great difficulty; but yet there was a possibility left, at least no impossibility of recovery declared. And therefore S. fude bids us, of some to have compassion, making a difference; and others save with fear, pulling them out of the fire: meaning, that their condition is only not desperate. And still in descent, retaining the same proportion, every lesser sin is easier pardoned, as better confilting with the state of Grace: the whole Spirit is not destroyed, and the body of sin is not introduced: Christ is not quite ejected out of possession, but, like an oppressed Prince, still continues his claim; and such is his mercy that he will still do so, till all be loft, or that he is provoked by too much violence, or that Antichrift is put in substitution, and fin reigns in our mortal body. So that I may use the words of S. John, These 1 John 1. 1, 2. things I write unto you, that you sin not. But if any man sin, we have an Advocate with the Father, Jesus Christ the Righteom. And he is a propitiation for our sins; and not for

oursonly, but for the fins of the whole world. That is plainly, Although the defign of the Gospel be, that we should erect a Throne for Christ to reign in our Spirits, and this doctrine of Innocence be therefore preached that we fin not; yet if one be overtaken in a fault, despair not, Christ is our Advocate, and he is the Propitation: he did propitiate the Father by his death, and the benefit of that we receive at our first accels to him; but then he is our Advocate too, and prays perpetually for our perseverance or restitution respectively. But his purpose is, and he is able so to do, to keep you from fatling, and to prefent you faultless before the Presence of His Glory.

20. This confideration I intend should relate to all Christians of the world. And although, by the present custom of the Church, we are baptized in our infancy, and do not actually reap that fruit of prefent Pardon which perfons of a mature age in the Primitive Church did ! (for we yet need it not, as we shall when we have past the calentures of Youth, which was the time which the wifell of our Fathers in Christ choice for their Baptilm, as appears in the instance of S. Ambrofe, S. Auftin, and divers others: vet we must remember, that there is a Baptism of the Spirit as well as of water. And when ever this happens, whether it be together with that Baptism of water, as usually it was when only men and women of years of differenion were baptized; or whether it be ministred in the rite of Confirmation, which is an admirable suppletory of an early Baptism, and intended by the Holy Ghost for a corroborative of Baptismal Grace. and a defensative against danger if or that, lastly, it be performed by an internal and merely spiritual Ministery, when we by acts of our own election verifie the promise made in Baptilm, and lo bring back the Rite by receiving the effect of Baptilm; that is, when ever the filth of our flesh is wast away, and that we have the answer of a pure Confrience towards God, which S. Peteriaffirms to be the true Baptilm, and which by the purpose and design of God it is expected we should not defer longer than a great readfon or a great necessity enforces; when our fins are first expiated, and the facrifice and death of Christ is made ours, and we made God's by a more immediate title, (which at fome time or other happens to all Christians, that pretend to any hopes of Heaven:) then let us look to our flanding, and take heed left me fall. When we once have tafted of the heavenly gift, and are made partakers of the Holy Ghoft, and have tasted the good word of God, and the powers of the world to come, that is, when we are redeemed by an actual mercy and prefential application, which every Christian that belongs to God is at some time or other of his life; then a fall into a deadly crime is highly dangerous, but a relaple into a contrary estate is next to desperate.

21. I represent this sad, but most true, Doctrine in the words of S. Peter: If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Je- 2 Pet. 2.20,21. fur Christ, they are again entangled therein, and overcome; the latter end is worse with them neque amissore than the beginning. For it had been betten for them not to have known the way of righteouf-medicata fuce: nels, than after they have known it to tunn from the holy Commandment delivered unto them, necessary virtus, Sothat a relapse after a state of Grace into a state of sin, into confirmed habits, is to det, curat repous a great fign, and possibly in it felf it is more than a fign, even a state, of reproba-ni deterioribits.

tion and final abscittion.

22. The fumm of all is this. There are two states of like opposite terms. First, Christ redeems us from our vain conversation, and reconciles us to God, putting us into an intire condition of Pardon, Favour, Innocence and Acceptance, and becomes our Lord and King, his Spirit dwelling and reigning in us. The opposite state to this is that which in Scripture is called a crucifying the Lord of Life, a doing despite to the Spirit of grace, a being entangled in the pollutions of the world, the Apostasie or falling away, an impotency or disability to do good, wir, of such who cannot cease from sin, who are 2 Pet. 2. 14. flaves of fin, and in whom fin reigns in their bodies. This condition is a full and integral deletery of the first: it is such a condition; which as it hath no Holiness or remanent affections to Vertue, fo it hath no hope or revelation of a mercy; because all that benefit is loft which they received by the death of Christ; and the first being loft, there remains no more sacrifice for fins, but a certain fearful expectation of Judgment. But between these two states stand all those imperfections and single delinquencies, those flips and falls, those parts of recession and apostalie, those grievings of the Spirit: and to long as any thing of the first state is left, so long we are within the Covenant of Grace, folong we are within the ordinary limits of mercy and the Divine compassion, we are in polibilities of recovery, and the same sacrifice of Christ hath its power over us; Christ is in his possession, though he be disturbed. But then our restitution confills upon the only condition of a renovation of our integrity; as are the degrees of our Innocence, fo are our degrees of Confidence.

PART II.

23. Now because the intermedial state is divisible, various, successive, and alterable : fo also is our condition of Pardon. Our flesh shall no more return as that of a little child, our wounds shall never be perfectly cured; but a scar; and pain, and danger of a relapse shall for ever afflict us. Our fins shall be pardoned by parts and degrees, to uncertain purposes, but with certain danger of being re called again: and the Pardon shall never be consummate till that day in which all things have their consumma-

Of Repentance.

24. And this is evident to have been God's usual dealing with all those upon whom his Name is called. God pardoned David's fins of Adultery and Murther; but the Par-2 Sam. 12, 13, don was but to a gertain degree, and in a limited expression. God hath taken awarth fin, thou halt not die: but this Pardon was as imperfect as his condition was, Neverthe. less the child that is born unto thee, that shall die. Thus God pardoned the Israelites at the importunity of Mofes, and yet threatned to visit that fin upon them in the day of Vifitation. And fo it is in Christianity: when once we have broke and discomposed the golden Chain of Vocation, Election and Justification, which are intire links and methodical periods of our happiness when we first give up our names to Christ for ever after our condition is imperfect; we have broken our Covenant, and we must be faved by the excrefcencies and overflowings of mercy. Our whole endeavour must be to be reduced to the state of our Baptismal innocence and integrity, because in that the Covenant was established. And fince our life is full of defailances, and all our endeavours can never make us fuch as Christ made us, and yet upon that condition our hopes of happiness were established, I mean, of remaining such as he had made us; as are the degrees of our Restitution and access to the first federal condition, so also are the Minu pivar degrees of our Pardon: but as it is always in imperfection during this life, and subject elles will re-to change and defailance; fo also are the hopes of our felicity, never certain till we are Age. Sophoel taken from all danger, never perfect till all that is imperfect in us is done away.

25. And therefore in the prefent condition of things our pardon was properly ex-Pal 32. 1, 2. preffed by David and S. Paul, by a covering, and anot imputing. For because the body of fin dies divifibly, and fighte perpecually, and disputes with hopes of victory, and may also prevail, all this life is a condition of suspense; our fin is rather covered, than properly pardoned; God's wrath is suspended, not satisfied; the fin is not to all purpoles of anger imputed, but yet is in some sense remanent, or at least lies ready at the door. Our condition is a state of Impersection; and every degree of impersection brings a degree of Recession from the state Christ put us in; and every recession from our Innocence is also an abatement of our Confidence: the anger of God hovers over our head, and breaks out into temporal Judgments; and he retracts them again, and threatens worse, according as we approach to, or retire from that first innocence, which was the first entertainment of a Christian, and the crown of the Evangelical Covenant. Upon that we entertained the mercies of Redemption; and God established it upon fuch an obedience which is a constant, perpetual and universal sincerity and endeavour. And as we perform our part, to God verifies his; and not only gives a great affiftence by the perpetual influences of his Holy Spirit, by which we are configned to the day of Redemption; but also takes an account of Obedience, not according to the standard of the Law and an exact ferutiny, but by an Evangelical proportion: in which we are on one fide looked upon as persons already redeemed and assisted, and therefore highly engaged; and on the other fide as compaffed about with infirmities and enemies, and therefore much pitied. So that as at first our Calling and Election is presently good, and shall remain so, if we make it fure: so if we once prevaricate it, we are rendred then full of hazard, difficulty and uncertainty, and we must with pains and sedulity work out our Salvation with fear and trembling; first by preventing a fall, or afterwards by returning to that excellent condition from whence we have departed. 26. But although the pardon of fins after Baptism be, during this life, difficult, imper-

fect, and revokable: yet because it is to great effects for the present, and in order to a compleat Pardon in the day of Judgment, we are next to enquire, what are the parts of duty to which we are obliged after fuch prevarications which usually interrupt the 2 John 1. 6, 7, state of Baptismal innocence, and the life of the Spirit. S. John gives this account: 1/ we fay we have fellowship with God, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and Rom. 13. 12, the blood of Jesus cleanseth us from all sin. This state of duty S. Paul calls a casting of the works of darkness, a putting on the armour of light, a walking honestly, a putting on the Lord Jefus Christ. And to it he confronts, making provision for the flesh, to fulfil the lusts thereof. S. Peter, describing the duty of a Christian, relates the proportion of it as high as the first precedent, even God himself. As he which hath called you is holy, 1 Pet. 1, 15, 14 Cobe ye holy in all manner of conversation: Not fashioning your selves according to the former lufts. And again, Seeing then that all thefe things shall be dissolved, what manner of per- : Pet. 3. 11. lons ought we to be in all holy conversation and godlines? And S. John, with the same severity and perfection, Every one that hath this hope (that is, Every one who either does 1 John 3. 3. not, or hath no reason to despair) purifieth himself, even as God is pure; meaning, that he is pure by a Divine purity, which God hath prescribed as an imitation of his Holinefs according to our capacities and possibilities. That Purity must needs be a laying 1 Fee. 2. 1. aside all malice and guile, and hypocrifies, and envies, and evil speakings; io S. Peter expressest: a laying aside every weight, and the sinthat does so easily befet us; so S. Paul. Heb. 12. t. This is to malk in the light, as he is in the light, for in him is no dirkness at all : which I John I. 7.5. we have then imitated, when we have escaped the corruption that is in the world through 2 Pet. 11.4. lufts, that is fo as we are not held by them, that we take them for our enemies, for the object and party of our contestation and spiritual fight; when we contend earnestly against them, and resist them unto blood, if need be : that's being pure as he is pure. But helides this politive rejection of all evil, and perpetually contesting against sin, we must pursue the interests of Vertue and an active Religion.

27. And besides this, saith S. Peter, giving all diligence, add to your Faith Vertue, to Ibid. 2 5, 800. 27. nna vepaes tots, tatell 5. Level growing as an angente, and to Feripera from the first boil sein-your Vertue Knowledg, and to Knowledg Temperance, and to Temperance Patience, and to disas tate eff. Patience Godline's and to Godline's Brotherly-Kindness, and to Brotherly-Kindness Charity. Quid st still, All this is an evident profecution of the first delign, the holiness and righteousness of a interrogate aut whole life, the being clear from all fpots and blemifles, a being pure, and to preferred can rev boat unto Christ: for upon this the Covenant being founded, to this all industries must en-conficatia, ex deavour, and arrive in their proportions. * For if these things be in you and abound, philis, ex they shall make that you be neither barren nor unstruitful in the knowledg of our Lord Jesusrais sationi-Christ. But he that lacketh these things is blind, and hath forgotten he was purged from his bus, ex concenold firs; that is, he hath loft his Baptifinal grace, and is put from the first state of his explaint vice Redemption towards that state which is contradictory and destructive of it. 28. Now because all these things are in latitude, distance and divisibility, and only ments vian.

injoyn a fedulity and great endeavour, all that we can dwell upon is this, That he who Sen. 62. 23. endeavours most is most secure, and every degree of negligence is a degree of danger: * Vers. 8,59. and although in the intermedial condition between the two states of Christianityand afull impiety, there is a state of recovery and possibility; yet there is danger in every part of it, and it increases according as the deflexion and irregularity comes to its height, position, state and finality. So that we must give all diligence to work out our Salvation, and it would ever be with fear and trembling : with fear, that we do not lose our innocence; and with trembling, if we have loft it, for fear we never recover, or never be accepted. But Holiness of life and uninterrupted Sanctity being the condition of our Salvation, the ingredient of the Covenant, we must proportion our degrees of hope and confidence of Heaven according as we have obtained degrees of Innocence, or Perseverance, or Restitution. Only this: As it is certain he is in a state of reprobation who lives unto fin, that is, whose actions are habitually criminal, who gives more of his consent to wickedness than to Vertue : so it is also certain he is not in the state of God's favour and Sanctification, unless he lives unto righteousness, that is, unless his delires, and purpofes, and endeavours, and actions, and customs are spiritual, holy, fanctified, and obedient. When fin is dead, and the spirit is life; when the Lusts of the flesh are mortified, and the heart is purged from an evil conscience, and we abound in a whole Systemes of Christian Vertues; when our hearts are right to God; and with our affections and our wills we love God and keep his Commandments; when we do not only err, Lord, Lord, but also do his will; then Christ dwells in us, and we in Christi. Now let all this be taken in the lowest sense that can be imagined, all I say: which out of Scripture I have transcribed; [casting away every weight, laying aside all malice, mortifying the deeds of the flesh, crucifying the old man with all his affections and lufts, and then having escaped the corruption that is in the world through luft, belides this, adding vertue to vertue till all righteousness be fulfilled in us, walking in the light, putting on the Lord Jefus, purifying our felves as God is pure, following peace with all men and holines, resisting unto blood, living in the Spirit, being holy in all manner of conversation as he is holy, being careful and excellent in all conversation and Godliness ;] all this, being a purfuit of the first design of Christ's death and our reconcilement, can mean no less but that 1. We flould have in us no affection to a fin; of which we can best judge, when we never chule it, and never fall under it but by furprife, and never lie under it at all, but instantly recover, judging our selves severely : and, 2. That we should chuse Vertue Y 2

Ad SECT. XII.

* Bonnom ex in- with great freedom of spirit and alacrity, and pursue it earnestly, * integrally, and tagra could, make it the business of our | lives : and, 3. That the effect of this be, that sin be crucitum ex quatitor interest in us, and the defires to it dead, flat and useless; and that our defires of serving || Xejsor di kau Christ be quick-spirited, active and effective, inquisitive for opportunities, apprehenfive of the offer, chearful in the action, and persevering in the employment.

29. Now let a prudent person imagin what infirmities and overfights can consult with a state thus described, and all that does no violence to the Covenant: God pities blockdain.

* Iliud enim estet, (quod anud Diodorum Si-culum) The ab Spamins v. kurine edensiae din-haw dube dit, "Bas din me diequessimme koodly, n. tussen "Socialise A." obom Brange Sour-or. Sopater dixit dissimulanda nd waspo di vu-nim mid duashimulanda. Male boc; nisi in quan-tum vitari non possion.

208

16, 17.

or certainly will not with great industry be prevented. But whatfoever is inconfiftent with this condition is an abatement from our hopes, as it is a retiring from our duty; and is with greater or less difficulty cured, as are the degrees of its distance from that condition which Christ stipulated with us when we become his Disciples. For we are just so restored to

our state of Grace and favour as we are restored to our state of purity and holiness. Now this redintegration or renewing of us into the first condition is also called Repentance. and is permitted to all persons who still remain within the powers and possibilities of the Covenant, that is, who are not in a state contradictory to the state and portion of Grace; but with a difficulty increased by all circumstances, and incidences of the crime and person. And this I shall best represent in repeating these Considerations. 1. Some fins are past hopes of Pardon in this life. 2. All that are pardoned are pardoned by parts, revocably and imperfectly during this life, not quickly, nor vet manifeftly. 3. Repentance contains in it many operations, parts and imployments, its terms and purpose being to redintegrate our lost condition, that is, in a fecond and less perfect sense; but as much as in such circumstances we can, to verifie our first obligations of innocence and holiness in all manner of conversation and

ofmen, whom he twice describes, whom it is impossible to renew again unto Repentance;

or those of S. Peter, fuch whose latter end is worse than the beginning, because after they

godliness. 30. Concerning the first it is too sad a consideration to be too dogmatical and conclusive in it; and therefore I shall only recal those expresses of Scripture which may without envy decree the article. Such as are those of S. Paul, that there is a certain fort

once had escaped the pollutions of the world, they are intangled therein; fuch who, as our Bleffed Saviour threatens, shall never be forgiven in this world, nor in the world to come. For there is an unpardonable estate, by reason of its malice and opposition to the Covenant of Grace; and there is a state unpardonable, because the time of Repentance is past. There are days and periods of Grace. If thou hadst known, at least in this thy day, faid the weeping Saviour of the world to foreknown and determined Jerufalem, When God's decrees are gone out, they are not always revocable. And therefore it was a great caution of the Apostle, that we should follow peace and holiness, and look diligently that Heb 12.14,15 we fall not from the grace of God; lest any of us become like Efan, to whole Repentance there was no place left, though he fought it carefully with tears : meaning that we also may put our selves into a condition when it shall be impossible we should be renewed I John 5. 16. unto Repentance. And those are they who sin a sin unto death, for whom we have from the Apoltle no encouragement to pray. And these are in so general and conclusive terms described in Scripture, that every persevering sinner hath great reason to suspect himfelf to be in the number. If he endeavours, as foon as he thinks of it, to recover, it is the best sign he was not arrived so far : but he that liveth long in a violent and habitual course of sin is at the margin and brim of that state of final reprobation; and some men are in it before they be aware; and to some Gcd reckons their days swifter, and their periods shorter. The use I make of this consideration is, that if any man hath reafon to fuspect, or to be certain, that his time of Repentance is past, it is most likely to be a death-bed Penitent after a vicious life, a life contrary to the mercies and grace of the Evangelical Covenant. For he hath provoked God as long as he could, and rejected the offers of Grace as long as he lived, and refused Vertue till he could not entertain her, and hath done all those things which a person rejected from hopes of Repentance can easily be imagined to have done. And if there be any time of rejection although it may be earlier, yet it is also certainly the last.

q1. Concerning the fecond, I shall add this to the former discourse of it that perfect Pardon of fins is not in this world at all after the first emission and great offlux of it in our first Regeneration. During this life we are in imperfection, minority, and under conditions which we have prevaricated, and our recovery is in perpetual flux, in height

heightnings and declentions; and we are highly uncertain of our acceptation, because we are not certain of our restitution and innocence; we know not whether we have done all that is sufficient to repair the breach made in the first state of favour and Baptismal grace. But he that is dead, faith S. Paul, is justified from sin; not till then. And therefore in the doctrine of the most learned Jews it is affirmed; " He that is guilty " of the profanation of the Name of God, he shall not interrupt the apparent malignity of it by his present Repentance, nor make atonement in the day of Expia-"tion, nor wash the stains away by chastising of himself; but during his life it remains wholly in suspence, and before death is not extinguished; according to the " faving of the prophet Efay, This iniquity shall not be blotted out till ye die, faith the Elay beart. "LORD of Hoafts. And some wise persons have affirmed, that Jacob related to this in his expression and appellatives of God, whom he called the God of Abraham, and the fear of his father Isaac : because (as the doctours of the Jews tell us) Abraham Gen. 31. 41 being dead was ascribed into the final condition of God's family; but Isaac, being living, had apprehensions of God not only of a pious, but also of a tremulous fear: he was not fure of his own condition, much less of the degrees of his reconciliation, how far God had forgiven his fins, and how far he had retained them. And it is certain, that if every degree of the Divine favour be not affured by a holy life, those fins of whose pardon we were most hopefull, return in as full vigour and clamorous importunity as ever, and are made more vocal by the appendent ingratitude, and other accidental degrees. And this Christ taught us by a Parable : For as the lord made his uncharitable fervant pay all that debt which he had formerly forgiven him; even fo will Matth 18. 37 God do to us, if we from our hearts forgive not one another their trespasses, behold the good Rom. 11. 22. nels, and fewerity of God, faith S. Paul : on them which fell fewerity; but on thee goodness, if thou continue in that goodness; otherwise thou shalt be cut off. For this is my Covenant Verse 17. which I fall make with them, when I shall take away their sins. And if this be true in those fins which God certainly hath forgotten, fuch as were all those which were committed before our illumination; much rather is it true in those which we committed after, concerning whose actual and full pardon we cannot be certain without a revelation. So that our pardon of fins, when it is granted after the breach of our Covenant, is just so fecure as our perseverance is: concerning which because we must ascertain it as well as we can, but ever with fear and trembling, fo also is the estate of our Pardon, hazardous, conditional, revocable, and uncertain. And therefore the best of men do all their lives ask pardon even of those fins for which they have wept bitterly, and done the sharpest and severest penance. And if it be necessary we pray that we may not enter into temptation, because temptation is full of danger, and the danger may bring a fin, and the fin may ruine us: it is also necessary that we understand the condition of our pardon to be, as is the condition of our person, variable as will. fudden as affections, alterable as our purpofes, revocable as our own good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to secure our confidence and our hope but by being perfect, and holy, and pure, as our heavenly Father is; that is, in the fense of humane capacity, free from the habits of all fin, and active and industrions and continuing in the ways of godliness. For upon this only the Promise is built, and by our proportion to this state we must proportion our confidence; we have no other revelation. Christ reconciled us to his Father upon no other conditions, and made the Covenant upon no other articles, but of a holy life, in obedience universal and perpetual: and the abatements of the rigorous sense of the words, as they are such as may infinitely testifie and prove his mercy, so they are fuch as must secure our duty and habitual graces; an industry manly, constant and Christian. And because these have so great latitude, (and to what degrees God will accept our returns he hath no-where punctually described,)he that is most severe in his determination does belt fecure himfelf, and by exacting the strictest account of himself, shall obtain the easier scrutiny at the hands of God. The use I make of this confideration is to the same purpose with the former. For if every day of sin and every criminal act is a degree of recels from the possibilities of Heaven, it would be considered at how great distance a death-bed Penitent after a vicious life may apprehend himself to stand for mercy and pardon: and since the terms of restitution must in labour and in extension of time, or intension of degrees, be of value great enough to reflore him to some proportion or equivalence with that state of Grace from whence he is fallen, and upon which the Covenant was made with him; how impossible, or how near to impossible, it will appear to him to go so far, and do so much in that

flate, and in those circumstances of disability.

32, Con-

Ad SECT. XII.

Part II.

32. Concerning the third particular, I confider that Repentance, as it is described in Scripture, is a system of holy Duties, not of one kind, not properly consisting of parts, as if it were a fingle Grace; but it is the reparation of that estate into which Christ first put us, a renewing us in the spirit of our mind, so the Apostle calls it : and the (a) Milaul Holy Ghoft hath taught this truth to us by the implication of many appellatives, and (b) Meldroia, also by express discourses. For there is in Scripture (a) a Repentance to be repented of; (v) Mejaroia. and (b) a Repentance never to be repented of. The first is mere Sorrow for what is past; entreeds col an ineffective trouble producing nothing good: fuch as was the Repentance of Judas. opening sold by the repented, and hanged himself; and such was that of Esau, when it was too late; and voiced by the sold by the repented, and hanged himself; and such was that of Esau, when it was too late; and voiced by the sold by ours is an impertinent and ineffectual Repentance. To this Repentance Pardon is no Hute entin pro- where promifed in Scripture. But there is a Repentance which is called Conversion or minim recase Amendment of life, a Repentance productive of holy fruits, such as the Baptist and our winn remilled and our life. torium remijion Bleffed Saviour preached, fuch as himself also propounded in the example of the Escapsonia (c) Ninevites; they repented at the preaching of Jonah, that is, (d) they fasted, they co-viol as vered them in sackcloath, they cried mightily unto God, yea, they turned every one from his abunta.

On Matta-41-evilvay, and from the violence that was in their hands. And this was it that appealed (d) Jonah 3.7, God in that inflance. God faw their works, that they turned from their evil way; and God 8, Verf. 10. repented of the evil, and did it not. 33. The same Character of Repentance we find in the Proplict Ezekiel: When the

wicked man turneth away from his wickedness that be hath committed, and doth that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he hath done that which is lawful and right. he Shall surely live, he shall not die. And in the Gospel Repentance is described with as

full and intire comprehensions as in the old Prophets. For Faith and Repentance are the whole duty of the Gospel. Diomeg en amosaltov ederds M jejiolauv da rus auspetroubius dospetas ausoaktov 3 rud egin, h mirla ra va rus) Snegla Faithwhen it is in conjunction with a practical grace fignifies an intellectual. Faith fignifies the submission of the Underτοίς ανθρώστοις. Polybius. Vide etiam Clem. Alexan. Strom. l. 2. ubi ad eundem sensum definit flanding to the Institution; and Repentance includes all that whole practice which is the intire duty of a Christian after he

hath been overtaken in a fault. And therefore Repentance first includes a renunciation and abolition of all evil, and then also enjoyns a pursuit of every vertue, and that

till they arrive at an habitual confirmation.

34. Of the first sense are all those expressions of Scripture which imply Repentance Milderer and to be the deletery of fins. Repentance from dead works S. Paul affirms to be the prime ## researe-Fundamental of the Religion, that is, conversion or returning from dead works: for unless Repentance be so construed, it is not good sense. And this is therefore highly verified, because Repentance is intended to set us into the condition of our first undertaking, and articles covenanted with God. And therefore it is a redemption of the time, that is, a recovering what we loft, and making it up by our doubled industry. Re-Apocal, 2.5. member whence thou art fallen, repent, that is, return, and do thy first works, faid the Spirit to the Angel of the Church of Ephefus; or elfe I will remove thy Candleftick, except thou repent. It is a restitution ; If a man be overtaken in a fault, restore such a one, Gal. 6. 1. that is, put him where he was. And then, that Repentance also implies a doing all good, is certain by the Sermon of the Baptist, Bring forth fruits meet for Repentance. Do thy first works, was the Sermon of the Spirit. Laying aside every weight, and the 2 Pet. 1. 45 5 fint hat easily encircles us, let us run with patience the race that is set before us; 10 S. Paul taught. And S. Peter gives charge, that when we have escaped the corruptions of the world and of lufts, befides this, we give all diligence to acquire the rolary and conjugation of Christian vertues. And they are proper effects, or rather constituent parts, of a 2 Cot. 7. 10. holy Repentance. For Godly forrow worketh Repentance (faith S. Paul) not to be repented of : and that ye may know what is fignified by Repentance, behold, the product was carefulness, clearing of themselves, indignation, fear, vehement desires, zeal and revenge, to which if we add the Epithet of holy, (for these were the results of a godly forrow, and the members of a Repentance not to be repented of,) we are taught that Repentance, besides the purging out the malice of iniquity, is also a sanctification of the whole man, a turning Nature into Grace, Passions into Reason, and the sless into

(4) Rom, 12.1. 34. To this purpole I reckon those Phrases of Scripture calling it a (4) renewing of Tit. 3.5. 6. our minds; a * renewing of the Holy Ghoft; a (b) cleanling of our hands and parifying (b) Jam. 4. 8. our hearts, that is a hecoming holy in our affections and righteens in our actions: 3. our hearts, that is, a becoming holy in our affections and righteous in our actions; a (c)Gal. 5. 24. (a) transformation or utter change; a (c) crucifying the flesh with the affections and lusts;

* mortified state; a | purging out the old leaven, and becoming a new conspersion; a(a)wa. * Col. 3. 5. ting out of fleep, and (b) walking honestly as in the day; a (c) being born again, and being 1 Cor. 5. 7. horn from above ; a new life. And I consider that these preparative actions of Repentance, fuch as are Sorrow, and Con-(b) Rom. 13.13.(c) John 3.3 -Scelerum si bene pæn it fession of fins, and Falting, and exteriour Mortifications and Eradenda cupidinis severities, are but fore-runners of Repentance, some of the re-:Pravi funt elementa ; & teneræ nimis tinue, and they are of the family; but they no more com-Mentes afperioribus Formanda studiisplete the duty of Repentance than the harbingers are the whole Court, or than the fingers are all the body. There is more joy in Heaven, said our Bleffed Saviour, over one sinner that repenteth, than over ninety nine just persons who need no Repentance. There is no man but needs a tear and a forrow even for his daily weakneffes, and possibly they are the instrumental expiations of our sudden and frequent and lesser surprises of impersection ; but the just persons need no repentance, that k need no invertion of state, no transformation from condition to condition. but from the less to the more persect the best man hath. And therefore those are vain perfons who, when they ove God a hundred, willwrite fourfcore, or a thoufand, will write fltr. It was the faying of an excellent person, that "Repentance

is the beginning of Philosophy, a slight and renunciation of evil works and words, and the first preparation and entrance "into a life which is never to be repented of. And therefore "a Penitent is not taken with umbrages and apperances, nor "quits a real good for an imaginary, nor chuses evil for fear of "enemies and adverse accidents; but peremptorily conforms "his sentence to the Divine Laws, and submits his whole life

"in a conformity with them. He that faid those excellent words had not been taught the Christian Institution, but it was admirable Reason and deep Philosophy, and most consonant to the reasonableness of Vertue, and the proportions and designs of Repen-

tance, and no other than the doctrine of Christian Philosophy.

36. And it is confiderable, fince in Scripture there is a Repentance mentioned which is impertinent and ineffectual as to the obtaining Pardon, a Repentance implied which isto be repented of, and another expressed which is never to be repented of, and this is decribed to be a new state of life, a whole conversion and transformation of the man; it follows, that what soever in any sense can be called Repentance, and yet is less than this new life, must be that ineffective Repentance. A Sorrow is a Repentance, and all the acts of dolorous expression are but the same forrow in other Characters; and they are good when they are parts or instruments of the true Repentance: but when they are the whole Repentance, that Repentance is no better than that of Judas, nor more prosperous than that of Esau. Every forrow is not a godly sorrow; and that which is, is but instrumental and in order to Repentance, Godly forrow worketh Repentance, Saith S. Paul; that is, it cloes its share towards it, as every Grace does towards the Pardon, as every degree of Pardon does toward Heaven. By godly forrow it is probable S. Paul means the fame thing which the School hath fince called Contrition; a grief proceeding from a holy principle, from our love of God, and anger that we have offended him: and yet this is a great way off from that Repentance without the performance of which we shall certainly perish. But no Contrition alone is remissive of tins, but as it cooperates towards the integrity of our duty. Cum conversus ingemuerit, in the Pro-Melavolivale phet's expression; When a man mourns and turns from all his evil way, that's a godly for is compressions. row, and that's Repentance too. But the tears of a dolorous person, though running Acts 3, 19, over with great effusions, and shed in great bitterness, and expressed in actions of punitive justice, all being but the same sense in louder language, being nothing but the ex aring star raise pressions of sorrow, are good only as they tend farther; and if they do they may be degrees bring us to Repentance, and that Repentance will bring us to Heaven: but of 2015, Arill. 2. themselves they may as well make the Sea swell beyond its margin, or water and re- Analysi fielh the Sun-burnt earth, as move God to mercy, and pierce the heavens. But then to decidinques this confideration we may add, that a forrow upon a death bed after a vicious life is and get. Hom. fuch as cannot easily be understood to be ordinarily so much as the beginning of Vertue, 4664 18 6442or the first instance towards a holy life. For he that till then retained his fins, and now view of France when he is certain and believes he shall die, or is fearful less the should, is sorrowful that of). Hierock he hath finned, is only forrowful because he is like to perish: and such a forrow may perfectly consist with as great an affection to fin as ever the man had in the highest carefles and invitation of his Luft. For even then in certain circumstances he would have refused to have acted his greatest temptation. The boldest and most pungent Luft

κ) τη ανούπου έργων τε κ) λόγων ευγή, κ) τ αιεθαιελύτε ζωής ή πρώτη το Σασκευή—Αλδ หาร พองเป็นเลร เห็บ มะกอนนี้เลง สาลปีลัง หอ อง เอร สาลปีลัง สัง ราลอเปรา ซาระ อุอ์ติล หับ อังสม-รโลง รไม่ รหั หละงี ละรัฐเง ณียูก็ระ) ซึ่งต้อง 5 The proper ares sais Seles navovas à caure Clor Hierocl, in Pythag.

H 3 uelárota alim pekosopias ápyi zire?

ราง หรู้เห็ง อาณาใช้ง, หู อ่ง นุมปะงา อัฐสิริสเทตง ซั ปิลเอริทใส มีชาวง ; ราสาะเมทอนราส รายอุท์เนลิเลอโร

של שני לבי שנות בי אונים לא אין אין אונים להאונים בי שובים לבי שנים ובי לבי שנים לבי של אונים לבי של האונים לבי

ETI Stolican : Nov megadonas lui els chesou vios-

อีกร รัช อังสมอัดมีอาการ ของก็เราม รัช ระยบรัช ; หัน รัช เ อีโ เว๋อเกรานอง, สมภั ของก็เราม รัส เลย รายเ-

innu aleskhons, x) padrenons, x) dei Conteses

ος τερθοσεων ποιμε, ακριθέσειε όκ περθέσεων, κ) μιτέρε ακλαιε επ' άλλαι: δειζης μεθ' ας

with idions dialenteres is Car via relivious.

Verf. 9.

Que mens est hodie, cur eadem non tuero suit?

Vel cur his animis incolumes nonvedeunt genæ?

Lust would refuse to be satisfied in the Market-place, or with a dagger at his heart: and the greatest intemperance would refuse a pleasant meal, if he believed the meat to be mixt with poison: and yet this restraint of appetite is no abatement of the affection, any more than the violent fears which, by being incumbent upon the death-bed Penitent, make him grieve for the evil consequents more than to hate the malice and irregularity. He that does not grieve till his greatest fear presses him hard, and damnation treads upon his heels, feels indeed the effects of fear, but can have no present benefit of his forrow; because it had no natural principle, but a violent, unnatural and intolerable cause, inconsistent with a free, placid and moral election. But this I speak only by way of caution : for God's mercy is infinite, and can if he pleafe, make it otherwise. But it is not good to venture, unless you have a promise.

37. The same also I consider concerning the Purpose of a new life; which that any man should judge to be Repentance, that Duty which restores us, is more unreasonable than to think Sorrow will do it. For as a man may forrow, and yet never be reftored: (and he may forrow fo much the more, because he shall never be restored, as Esau did,

Nam illi qui ex as the five foolish Virgins did, and as many more do:) so he that purposes to lead a reast titt spin or allit proposition new life hath convinced himself that the Duty is undone, and therefore his pardon not in the transfile granted, nor his condition reftored. As a letter is not a word, nor a word an action; uns, sur me truit. as an Embryo is not a man, nor the feed the fruit: fo is a purpose of Obedience but the fed cafe quodam element of Repentance, the first imaginations of it, differing from the Grace it self as a transpolition from a habit, or (because it self will best express it self) as the purpose quomodo babere disposition from a habit, or (because it self will best express it self) as the purpose quiequam cer-does from the act. For either a holy life is necessary, or it is not necessary. If it be tion manufaction not, why does any man hope to escape the weath to come by resolving to do an unnecesre pollins, [11]. fary thing? or if he does not purpole it, when he pretends he does, that is a mocking suffice outs? fary thing? or if he does not purpole it, when he pretends he does, that is a mocking sense. Et. 23. of God, and that is a great way from being an instrument of his restitution. But if a holy life be necessary, as it is certain by infinite testimonies of Scriptures, it is the timum

necessarium, the one great necessary; it cannot reasonably be thought that any thing less than doing it shall serve our turns. That which is only in purpose is not yet done, and yet it is necessary it should be done, because it is necessary we should purpose it. And in this we are fufficiently concluded by that ingeminate expression used by S. Paul; * In Jesus Christ nothing can avail but a new Creature; nothing but Faith working by Cha-

rity; nothing but a keeping the Commandments of God. | And as many as walk according to 1 Cor. 7. 19 this rule, peace be on them, and mercy, they are the Ifrael of God. ||Gal. 6. 16.

38. This confideration I intended to oppose against the carnal security of Death-bed penitents, who have (it is to be feared) frent a vicious life; who have therefore mocked themselves, because they meant to mock God, they would reap what they sowed not. But be not deceived, faith the Apollic, he that foweth to the flifb, Shall of the flifb Gal. 6. 7, 8. reap corruption; but he that soweth to the Spirit, Shall of the Spirit reap life everlasting. Only this, Let us not be weary of well doing; for in due feafon we flall reap, if we faint not. Meaning that by a perfevering indultry, and a long work, and a fuccession of religious times, we must sow to the Spirit; a work of such length, that the greatest danger is of fainting and intercision; but he that sowes to the Spirit, not being weary

of well-doing, not fainting in the long process, he, and he only, shall reap life everlasting. But a purpole is none of all this. If it comes to act, and be productive of a holy life, then Dices, Heu! (quoties te in speculo videris alterum) it is useful, and it was like the Eve of a Holiday, festival in the midst of its abstinence and vigils, it was the beginnings Hor. lib. 4. Od. 10. of Repentance. But if it never come to act, it was to no

purpose, a mocking of God, an act of direct hypocrifie, a provocation of God and a deceiving our own felves. You are unhappy you began not early, or that your earlier

days return not together with your good purpofes.

39. And neither can this have any other fentence, though the purpose be made upon our death bed. For God hath made no Covenant with us on our death bed distinct from that he made with us in our life and health. And fince in our life and present abilities, good purposes and resolutions and vows (for they are but the same thing in differing degrees) did fignifie nothing till they came to act, and no man was reconciled to God by good intentions, but by doing the will of God; can we imagine that fuch purposes can more prevail at the end of a wicked life than at the beginning? that less piety will serve our turns after 50 or 60 years impiety, than after but 5 or 10? that a wicked and finful life should by less pains be expiated than an unhappy year? For it is not in the state of Grace as in other exteriour actions of Religion or Charity where God will accept the will for the deed, when the external act is inculpably out of our powers, and may also be supplied by the internal: as bendings of the Body, by the proftration of the Soul; Alms, by Charity; Preaching by praying for conversion. These things are necessary, because they are precepts, and obliga-Els molor gre prevor avacan n of fu Estil

tory only in certain circumstances, which may fail and we be innocent and disobliged. But it is otherwise in the effenrial parts of our duty, which God hath made the immediate and next condition of our Salvation, such which are never out of our power but by our own fault. Such are Charity, Forgiveness, Repentance, and Faith; such to which we are asfifted by God, fuch which are always put by God's grace into our power, therefore because God indispensably demands

Ad SECT. XII.

משפול או ספטשום), אווסמו ספתיוולם ע שיפינה לאה. them. In these cases as there is no revelation God will accept the will for the deed, the purpose for the act, foit is un-

reasonable to expect it; because God did once put it into our powers : and if we put it out, we must not complain of want of fire which our selves have quench'd, nor complain we cannot fee when we have put our own lights out; and hope God will accept the will for the deed, fince we had no will to it when God put it into our powers. These are but figleaves to cover our nakedness, which our fin bath introduced.

40. For either the reducing fuch vows and purpofes to act is the duty, without which the purpose is inesectual; or else that practice is but the sign and testimony of a fincere intention, and that very fincere intention was of it felf accepted by God in the first foring. If it was nothing but a fign, then the Covenant which God made with Man in Jesus Christ was Faith and Good meaning, not Faith and Repentance; and a man is juffified as foon as ever he purpofes well, before any endeavours are commenced, or any act produced, or habit ratified; and the duties of a holy life are but shadow's and fignifications of a Grace, no part of the Covenant, not fo much as fmoke is of fire, but a mere fign of a person justified as soon as he made his vow. But then also a man may be justified five hundred times in a year, as often as he makes a new yow and confident refolution; which is then done most heartily, when the Lust is newly satisfied, and the pleasure disappears for the instant, though the purpose disbands upon the next temptation. Yea but, unless it be a sincere purpose, it will do no good : and although we cannot differn it, nor the man himfelf, yet God knows the heart; and if he fees it would have been reduced to act, then he accepts it. And this is the hopes of a dying man; but faint they are and dying, as the man himfelf.

41. For it is impossible for us to know but that what a man intends (as himself thinks) heartily, is fincerely meant; and if that may be infincere, and is to be judged only by a never following event, (in case the man dies,) it cannot become to any man the ground of hope: nay, even to those persons who do mean sincerely it is still an instrument of distrust and fears infinite, fince his own sincere meaning hath nothing in the nature of the thing, no diffinct formality, no principle, no fign to diffinguish it from the unfincere vows of forrowful, but not truly penitent, persons. 2. A purpose acted and not acted differ not in the principle, but in the effect, which is extrinsecal and accidental to the purpose, and each might be without the other: a man might live holily, though he had not made that vow; and when he

hath made the vow, he may fail of living holily. * And as we should think it hard measure to have a damnation encreafed upon us for those fins which we would have committed if we had lived : fo it cannot be realonable to build our hopes of Heaven upon an imaginary Plety, which we never did, and,

if we had lived, God knows whether we would of not. 3. God takes away the godly, left malice hould corrupt their Underflandings ; and for the elects fake those days are florined, which if they should continue, no

* Et quistandem est kostrûm qui, quod ad sele attinet, equin confeat quenquam panas dare ob eam rem quod arguatur male facere voluiffe? Ne--Sed fi honorem nonæquum eft habere ob eam rem, quod bene facere voluisse quis dicet, neque fecit tamén; Rhodienfibus tale crit, non quod male fecerunt, fed quia voluiffe dicuntur facere. Orat. M. Cătonis pro Rhodienf, apud A. Gellium, 1. 7. c. 3.

full (bould escape: but now shall all that be laid upon their score which, if God had comquam ere. not so prevented by their death, God knows they would have done? And God deats seitex post satto with the wicked in a proportionable manner, to the contrary purpole, he shortens maile. D. de their days, and takes a way their pollibilities and opportunities, when the time of Re- ng fin. pentance is paft, because he will not do violence to their Wills; and this * lest they * Mat. 13, 15. Bould return, and be converted, and I should heal them. So that it is evident, some per-Mark 4. 11. fons me by some acts of God, after a vicious life and the frequent rejection of the Di Luke 8. 10. vine grace, at last prevented from mercy, who, without such courses, and in contrary Acts as, 27, circumstances might possibly do acts of Repentance, and herurn, and then God would Rom, 11. 8. heal them. 4. Let their purpoles and vows be never followere in the principle, yet

fince a man who is in the state of Grace may again fail of it, and forget he was purged from his old fins, (and every dying finner did fo, if ever he was washed in the laver of Regeneration and sanctified in his spirit;) then much more may such a sincere purpose fail and then it would be known to what distance of time or state from his purpose God will give his final fentence. Whether will he quit him, because in the first stage he will correspond with his intention, and act his purposes; or condemn him because in his second stage he would prevaricate? And when a man does fail, it is not because his first principle was not good; for the Holy Spirit, which is certainly the best principle of spiritual actions, may be extinguished in a man, and a sincere or hearty purpose may be loft, or it may again be recovered, and be loft again. So that it is as unreafonable as it is unrevealed, that a sincere purpose on a Death bed shall obtain pardon, or pass for a new state of life. Few men are at those instants and in such pressures hypocritical and vain: and yet to perform such purposes is a new work and a new labour: it comes in upon a new stock differing from that principle, and will meet with temptations, difficulties and impediments; and an honest heart is not sure to remain so, but may split upon a rock of a violent invitation. A promise is made to be faithfull or unfaithful ex post facto by the event; but it was sincere or insincere in the principle, only if the person promising did or did not respectively at that time mean what he said. A fincere promise many times is not truly performed.

42. Concerning all the other acts which it is to be supposed a dying person can do. I have only this consideration: If they can make up a new Creature, become a new state, be in any fense a holy life, a keeping the Commandments of God, a following of peace and holiness, a becoming holy in all conversation: if they can arrive to the lowest sense of that excellent condition Christ intended to all his Disciples, when he made keeping the Commandments to be the condition entring into life, and not crying. Lord, Lord, but doing the will of God; if he that hath served the Lusts of the flesh and taken pay under all God's enemies during a long and malicious life, can for any thing a dying person can do be said in any sense to have lived holily: then his hopes are fairly built. If not, they rely upon a fand, and the storm of Death and the Divine displeasure will beat too violently upon them. There are no suppletories of the Evangelical Covenant. If we walk according to the Rule, then shall peace and righteousness kiss each other : if we have finned and prevaricated the Rule, Repentance must bring us into the ways of Rightcousness, and then we must go on upon the old ftock : but the deeds of the flesb must be mortified, and Christ must dwell in us, and the Spirit must reign in us, and Vertue must be habitual, and the habits must be confirmed. And this as we do by the Spirit of Christ, so it is hallowed and accepted by the grace of God, and we put into a condition of favour, and redeemed from fin, and reconciled to God. But this will not be put off with fingle acts, nor divided parts, nor newly commenced purposes, nor fruitless forrow. It is a great folly to venture -Eternity upon dreams. So that now let me represent the condition of a dying person after a vicious life.

Audies plerosque dicentes, A quinquagesimo in otium secedam; Sexagesimus annus ab officiis me dimittet. Et quem tandem longioris vitæ prædem accipis? Senic.

204

43. First, He that considers the frailty of humane bodies, their incidences and aptness to fickness, casualties, death sudden or expected, the condition of several diseases, that some are of too quick a sense and are intolerable, some are dull, stu-

pid and Lethargical; then adds the prodigious Judgments which fall upon many finners in the act of fin, and are marks of our dangers and God's effential justice and severity; and that fecurity which possesses such persons whose lives are vicious, and that habitual careleineis, and groundless confidence, or an absolute inconfideration, which is generally the condition and constitution of such minds, every one whereof is likely neough to confound a perfevering sinner in miseries eternal; will soon apprehend the

70 เสมาชนา แกา danger of a delayed Repentance to be infinite and unmeasurable.

สตุ กลา สองมิธรสอเห็ง สองอากุมเลร อัยเวือนที่ยร ออกุสตร กิ สลากาปครร, ลัง ลัส วิทย์ทอง สำรัจเทียธ หรื แก้ ปลับสลาม. หู หรืบสิ ทั้งกิด rò ajadòv, öworhsery. Lucian, Nigrin

44. Secondly, But suppose such a person, having escaped the antecedent circumstances of the danger, is fet fairly upon his Death bed with the just apprehension of his fins about him and his addresses to Repentance: consider then the strength of his Luss, that the fins he is to mortific are inveterate, habitual and confirmed, having had the growth and stability of a whole life; that the liberty of his Will is impaired; (the 3 Pet. 2. 14. Scripture saying of such persons, whose eyes are full of lust, and that cannot cease from sin; and that his fervants they are whom they obey; that they are flaves to fin, and fo not

ful jury, not at their own dispose;) that his Understanding is blinded, his Appetite is mutinous, and of a long time uled to rebel and prevail; that all the inferiour Faculties are in diforder; that he wants the helps of Grace proportionable to his necessities: (for the longer he hath continued in fin, the weaker the Grace of God is in him; fo that in effect, at that time, the more need he hath, the less he shall receive, it being God's rule to give to him that hath, and from him that hath not to take even what he hath:) then add the innumerable parts and great burthens of Repentance, that it is not a Sorrow nor a purpole, because both these suppose that to be undone which is the only necessary Support of all our hopes in Christ when it is done; the innumerable difficult cases of Conscience that may then occur, particularly in the point of Restitution; (which, among many other necessary parts of Repentance, is indispensably required of all perfons that are able, and in every degree in which they are able;) the many Temptarions of the Devil, the strength of Passions, the impotency of the Flesh, the illusions of the spirits of darkness, the trem-

Boesbur rie erste groß einder rendsstreue, etwie kalle gele Bedelle, det Erste rie erste der eine Erste rie erste gesche der eine Erste gesche der eine Erste gesche gesche der eine Erste gesche gesche der eine eine Erste Malmon. Er der der der eine Erste gesche de blings of the heart, the incogitancy of the mind, the impliration and intanglings of ten thousand thoughts, and the impertinencies of a diffurbed fancy, and the great.* hindrances between the body and a lad and weary (pint: All the foreprefent body and a lad and weary (pint: All the foreprefent body and a lad and weary (pint: All the foreprefent bed to be but an ill fration for a Penigent. If the

person be fuddenly matched away, he is not left so much as to dispute : if he be permit. Ante senecturem ted to languish in his sickness, he is either stupid, and apprehends nothing, or else mi bono bene viferable, and hath reason to appreliend too much. However, all these difficulties are vat; in senecto be passed and over come before the man be put into a savable condition. From this true autem, ut confideration (though perhaps it may infer more, yet) we cannot but conclude this Seneca. difficulty to be as great as the former danger, that is, valt, and ponderous, and infun-

portable 45. Thirdly, Suppose the Clinick or death bed Penitent to be as forward in these employments, and as successful in the mastering many of the Objections, as reasonably can be thought; yet it is confiderable, that there is a Repentance which is to be repented of, and that is a Repentance which is not productive of fruits of amendment of life; that there is a period fet down by God in his Judgment, and that many, who have been profane as Efan was, are reduced into the condition of Efan, and there is no place left for their Repentance, though they feek it carefully with tears; that they who have long refused to hear God calling them to Repentance. God will refuse to hear illem calling for grace and mercy; that be will laugh at some men when their calamity comes; that the five foolish Virgins addressed themselves at

the noise of the Bridegroom's coming, and begg'd Oil; and went out to buy Oil, and yet for want of some more time and an early diligence came too late, and were shut out for ever; that it is no where revealed that fuch late endeavours and imperfect practices shall be accepted; that God hath made but one Covenant with us in Jesus Christ, which is Faith and Repentance configned in Baptilin, and the fignification of them and the purpose of Christ is, that we should benceforth no more ferve fin, but mortifie and kill him perpetually, and destroy his kingdom, and extinguish as much as in us lies his very title; that we should live holily, justly and soberly in this present world, in all holy conversation and godlines;

and that either we must be continued in, or reduced to this state of holy living and habitual fanctity, or we have no title to the Promiles; that every degree of recession from the state Christ first put us in is a recession from our hopes, and an insecuring our condition, and we add to our Confidence only as our Obedience is restored. All this is but a fad flory to a dying person, who sold himself to work wickedness in an habitual iniquity, and aversation from the conditions of the holy Covenant in which he was lànClified.

46. And certainly it is unreasonable to plant all our hopes of Heaven upon a Doc; trine that is destructive of all Piety, which supposes us in such a condition that God hath been offended at us all our life long, and yet that we can never return our duties to him unless he will unravel the purposes of his Predestination, or call back time again and begin a new computation of years for us; and if he did, it would be still as uncertain. For what hope is there to that man who hath fulfilled all iniquity, and hath not fulfilled right coulines? Can a Man live to the Devil, and die to God? for

O si compunctas humana superbla mentes Ante obitum mutare, nec exspectare suprema Fata velit-Ponitet ambigue quem fero ponitet; ergo

Præsentis Spatium nobis dum creditur ævi, Dum patulam cunclis Christi elementia sese Pratiet, praterita plangamus crimina vita, Dum licet, & fant ingenioque animoque valemus. Alcimus Avit

Bis jam penè tibi consul trigesimus instat, Et numerat plucos vix tua vita dies. Mart. l. 1. ep. 16.

Vide S. Ambrof. I. 2. de Parit. c. 1. 6 11. S. Aug. in 1. Homil; hom. 41. S. Bafil. orat. 4. S. Bernard. in parvis Serm. fer. 38.

PART II.

to the flesh, and reap to the Spirit? hope God will in mercy reward him who hath fer. ved his enemy? Sure it is, the Doctrine of the avail of a death-bed Repentance cannot easily be reconciled with God's purposes and intentions to have us live a good life. for it would reconcile us to the hopes of Heaven for a few thoughts, or words, or lingle actions, when our life is done; it takes away the benefit of many Graces, and the ule of more, and the necessity of all.

47. For let it be feriously weighed, To what purpose is the variety of God's Grace? what use is there of preventing, restraining, concomitant, subsequent, and persevering Grace, unless it be in order to a religious conversation? And by deferring Repentance to the last we despoil our Souls, and rob the Holy Ghost of the glory of many rays and holy influences with which the Church is watered and refreshed, that it may grow from grace to grace, till it be consummate in Glory. It takes away the very being of Chastity and Temperance; no such Vertues, according to this Doctrine, need to be named among Christians. For the dying person is not in capacity to exercise these: and then either they are troublesome, without which we may do well enough; or elfe the condition of the unchaft and intemperate Clinick is fad and deplorable. For how can he eject those Devils of Lust and Drunkenness and Gluttony, from whom the disease hath taken all powers of ele-Rion and variety of choice; unless it be possible to root out long contracted habits in a moment, or acquire the habits of Chaffity, Sobriety and Temperance, those selfdenying and laborious Graces, without doing a fingle act of the respective vertues in order to obtaining of habits; unless it be so that God will infuse habits into us more immediately than he creates our reasonable Souls, in an instant, and without the cooperation of the suscipient, without the working out our Salvation with fear, and with our giving all diligence, and running with patience, and resisting unto blood, and striving to the laft, and enduring unto the end in a long fight and a long race? If God infules fuch habits, why have we laws given us, and are commanded to work, and to do our duty with fuch a fucceffion and lafting diligence as if the habits were to be acquired, to which indeed God promises and ministers his aids, still leaving us the persons obliged to the law and the labour, as we are capable of the reward? I need not instance any more. But this docurine of a death-bed Repentance is inconfiftent with the duties of Mortification, with all the vindictive and punitive parts of Repentance in exteriour instances, with the precepts of watting and watchfulness and preparation, and standing in a readiness against the coming of the Bridegroom, with the

Prudens futuri temporis exitum. Prudens juture sempores.

Caliginosa nocie premit Deue.

Horat. l. 3, Od. 29.

inciperent. Senec. ep. 23.

Hand Johnson

Vita data eft utenda, data eft fine fornore nobls Mutua; nec certa perfoliienda die,

Quaris quod fit longiffimum vitæ spatium? Ufque ad sapientiam pervenire. Qui ad illam pervenit, attingit non longiffimum finem, fed maxi-

Jefus told us fo, Watch, for ye know not what hour the Lord will some: but this makes men seem more crafty in their late begun Piety, than God was provident and mysterious in concealing the time of our dissolu-

48. And now if it be demanded, How long time must our Repentance and holy living take up? what is the last period of commencement of our Piety, after which it will be unaccepted or ineffectual? will a month, or a year, or three years, or feven

fuffice? For fince every man fails of his first condition, and makes violent recessions from the state of his Redemption Male vivunt qui semper vivere incipiunt. Non potest stare paratus ad mortem, qui modò incipit vivere. Quidam vivere tunc incipiunt cum desiand his Baptismal Grace, how long may he lie in that state of recession with hopes of Salvation? To this I answer, He nendum ejt; quidam amè vivere desicrum quam cannot lie in fin a moment without hazarding his Eternity; every instant is a danger, and all the parts of its duration do

patience of well-doing, with exemplary living, with the imi-

tation of the Life of Christ, and conformities to his Passion,

with the Kingdom, and Dominion, and Growth of Grace.

And laftly, it goes about to defeat one of God's great pur-

poses. For God therefore concealed the time of our death,

that we might always stand upon our guard; the Holy

increase it: and there is no answer to be given antecedently, and by way of rule, but all the hopes of our restitution depends upon the event. It is just as if we should ask, How long will it be before an Infant comes to the perfect use of Reason, or before a fool will become wife, or an ignorant person become excellently learned? The answer to such questions must be given according to the capacity of the man, to the industry of his person, to his opportunities or hindrances, to his life and health, and to God's bleffing upon him. Only this; every day of deferring it lessens our hopes, and increases the difficulty; and when this increasing, divisible difficulty comes to the last period of ith possibility, God only knows, because he measures the thoughts of man, and

comprehends his powers in a loan, and himfelf only can tell how he will correspond in those affiltances without which we can never be restored. Agree with thy adversary quickly, while thou art In the way ! Quickly! And therefore the Scrip nire fets down no other time than to day; while it is yet called to day. But because it will every day be called to day, we must remember that our duty is such as requires a time, a duration, it is a courfe, a race that is fet before us, a duty requiring patience, and longanimity, and perfevorance, and great care and diligence, that we faint not. And supposing we could gather probably by circumstances when the last period of our hopes begins; yet he that stands out as long as he can, gives probation that he came not in of good-will or choice, that he loves not the present service, that his body is present, but his heart is effranged from the yoke of his present employment; and then all that he can do is odious to God, being a Non bene diffusers videas que poffe meant; facrifice without a heart, an offertory of shells and husks, while the Devil and the Man's Lusts have devoured the Sera nimis vita eff crassina; vive bodie. gregologija i sasetualisa tri resiglika endistr

Hie eft locus folvendi eris alieni. Senec ibid. Mortem venientem nemo bilaris excipit, nisi aut fe ad eam diu composuerat. Idem ep. 30 Je au cum atu compojuerat. Idein ej 30.

Lui Plecasum moriens divistif XI ipfa
Di ferum tempus differt admifa fateri,
Non tam dimistit, qu'im dimistatur ab illis.

Alcim. A Alcim. Avitus.

Non potest stare paratus ad mortem qui modo in-cipit vivere. Id agendum est, ut sutis vixerimus. Ouidam vivere tune intipiunt sim desintendum est, y Si boc judiças mirum, adjleiam quod magis admir-reris: Quidam ante vivere dest thut, quam inci-

Cras te villurum, cras dicis, Pofibilme, femper, Die mihi, Cras iflud, Poftbume, quando venis? Gras vives i hodie jam vivere, Posthume, serum est : ille sapit quisquis, Posthume, vixit heri. Martial. 1. 5. ep. 59.

Non eft, crede mihi, fapientis dicerd, Vivam.

1 49. So that this question is not to be asked before-hand; but after a man hath done much of the work, and in some sence lived holily, then he may enquire into his condition, whether if he persevere in that, he may hope for the mercies of Jefus. But he that enquires before hand, as commonly he means ill, so he can be answered by none but God; because the satisfaction of such a vain question depends upon future contingencies, and accidents depending upon God's fecret pleafure and predeffination. He that repents but to day, repents late enough, that he put it off from yesterday. It may be that some may begin to day, and find mercy, and to another person it may be too late; but no man is fafe or wife that puts it off till to morrow. And that it may appear how necessary in is to begin early, and that the work is of difficulty and continuance, and that time still increases the objections; it is certain that all the time that is lost must be redeemed by something in the sequel equivalent, or fit to make up the breach, and to cure the wounds long fince made, and long festering. And this mult be done by doing the first works, by something that God bath declared he will accept in stead of them: the intention of the following actions and the frequent repetition must make up the defect in the extension and coexistence with a longer time. It was an act of an heroical Repentance and great detellation of the crime which Thomas Cantipratanus relates of a young Gentleman condemned to die for robberies, who endeavouring to teflifie his Repentance, and as far as was then permitted him to explate the crime, begged of the Judge that tormentours might be appointed him, that he might be long a dying, and be cut in small pieces; that the severity of the execution might be proportionable to the immensity of his forrow and greatness of the iniquity. Such great acts do facilitate our Pardon, and haften the Restitution, and in a few days comprise the clapfed duty of many months. But to relie upon fuch acts is the last remedy, and like unlikely Physick to a despairing person; if it does well, it is well; if it happen, otherwise, he must thank himself, it is but what in reason he could expect. The Romans facrificed a Dog to Mana Geneta, and prayed Ne quis domi natorum bonus fiat, that none of their Domesticks might be good; that is, that they might not die, (laith Pla- Tenerieries) tarth) because dead people are called good. But if they be so only when they die, they will hardly find the reward of good of its the reward of good will hardly find the reward of goodness in the reckonings of Eternity, when to kill hardly find the reward of goodness in the reckonings of Eternity, when to kill hardly find the reckonings of Eternity, when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when to kill hardly find the reckonings of Eternity when the reckoning when the reckon and to make good is all one: (as Ariffotle observed it to be in the Spartan Covenant Securioration with the Tegeara, and as it is in the case of Penitents never mending their lives till their Putarch biteless. lieves be done:) that goodness is fatal, and the prologue of an eternal death.

50. I conclude this point with the words of S. Paul; God will render to every man Rom. 2. 6, 7; according to his deeds: To them who by patient continuance in well-doing feek for glory and 8,9. honour and immortality; [to them] eternal life. But to them that are contentious, and do not obey the truth, but obey unrighteousness; [to them] indignation and wrath: Tribula-

tion and anguish upon every soul of man that doth evil.

51. Having now discoursed of repentance upon distinct principles, I shall not need to confider upon those particulars which are usually reckoned parts or instances of Repentance; fuch as are Contrition, Confession, and Satisfaction. Repentance is the fulfilling all righteousness, and includes in it whatsoever is matter of Christian duty and expresly commanded; such as is Contrition or godly Sorrow, and Confession to God.

both which are declared in Scripture to be in order to Pardon and purgation of our fins. A contrite and a broken heart, O God, thou will not despife; and, If we confels, our fine, God is just and righteous to forgive us our fins, and to cleanfe us from all iniquity. To which add concerning Satisfaction, that it is a judging and punishing of our selves; that it also is an instrument of Repentance, and a fruit of godly forrow, and of good advantage for obtaining mercy of God. For indignation and revenge are reckoned by S. Paul effects of a godly forrow, and the bleffing which encourages its practice is inftan-The unit 38 deceed by the same Saint: When we are judged, we are chaftened of the Lord; but, if we value is drive, would judge our felves, we should not be judged: where he expounds judged by chaftened; styring judged. xepront μέλει μένα με the energy of parties of the control of the

Jam. 5. 20. Tob. 4. 10. 1 John 3.3. Rom. 5. 5.

acted South on, it is not to be underftood as if alone it were effectual, either to the abolition or par-user. Arithment of fins, but the promife is made to it as to a member of the whole body of Pietre. In the coadunation and conjunction of parts the title is firm, but not at all in diffinction and separation. For it is certain, if we fail in one, we are guilty of all; and therefore cannot be repaired by any one Grace, or one action, or one habit. And therefore Charity hides a multitude of fins with men and God too; Alms deliver from death; Humility pierceth the clouds, and will not depart before its answer be gracious; and Hope purifieth, and makes not assumed; and Patience, and Faith, and Piety to Parents, and Prayer, and the Eight Beatitudes, have promifes of this life, and of that which is to come respectively: and yet nothing will obtain these promises but the harmony and uniting of these Graces in a holy and habitual confederation. And when we consider the Promile as fingularly relating to that one Grace; it is to be understood comparatively; that is, fuch persons are happy if compared with those who have contrary dispositions. For fuch a capacity does its portion of the work towards complete Felicity, from which the contrary quality does estrange and disintitle us. 2. The special and minute actions and instances of these three preparatives of Repentance are not under any command in the particulars, but are to be disposed of by Christian prudence in order to those ends to which they are most aptly instrumental and designed. Such as are Fasting, and corporal severities in satisfaction, or the punitive parts of Repentance: they are either vindictive of what is past, and so are proper acts or effects of Contrition and godly forrow; or else they relate to the present and suture state, and are intended for correction or emendation, and so are of good use as they are medicinal, and in that proportion not to be omitted. And so is Confession to a Spiritual person an excellent instrument of Discipline, a bridle of intemperate Passions, an opportunity of Restitution. Te which are spiritual, restore such a person overtaken in a fault (saith the Apostle.) It is the application of a remedy, the confulring with the guide, and the best security to a weak or lapsed or an ignorant person; in all which cases he is unsit to judge his own queftions, and in these he is also committed to the care and conduct of another. But these special instances of Repentance are capable of suppletories, and are like the corporal works of Mercy, necessary only in time and place, and in accidental obligations. He that relieves the poor, or visits the fick, chusing it for the instance of his Charity, though he do not redeem captives, is charitable, and hath done his Alms. And he that cures his fin by any inftruments, by external, or interiour and spiritual remedies, is penitent, though his diet be not afcetick and afflictive, or his lodging hard, or his forrow

Gal. 6. 1.

vite bitt. of burleing out into rears, or his expressions passionate and dolorous. I only add this, Mortification, that acts of publick Repentance must be by using the instruments of the Church, such Part 1, and, as slie harh appointed; of private, such as by experience, or by reason, or by the counding of Fast. ing, Part 2. fel we can get, we shall learn to be most effective of our penitontial purposes. And yet it is a great argument that the exteriour expressions of corporal severities are of good benefit, because in all Ages wise men and severe Penitents have chosen them for their instruments.

The PRAYER.

Eternal God, who wert pleased in mercy to look upon us when we were in our blood, to reconcile us when we were enemies, to forgive us in the midft of our provocations of thy infinite and eternal Majesty, finding out a remedy for us which mankind could never ask, even making an atonement for us by the death of thy Son, sanctifying us by the blood of the everlafting Covenant, and thy all-hallowing and divine Spirit; let thy Graces fo perpetually affift and encourage my endeavours, conduct my will, and fortifie my intentions, that I may persevere in that holy condition which thou hast put me in by the grace of the Covenant, and the mercies of the Holy Jesus. O let me never fall into those sins, and retire to that vain conversation, from which the eternal and merciful Saviour of the World hath redeemed me : but let me grow in Grace, adding Vertue to Vertue, reducing my purpofes to att, and increasing my acts till they grow into habits, and my habits till they be confirmed, and fill confirming them till they be confummate in a bleffed and holy perfeverance. Let thy Preventing grace dalb all Temptations in their approach; let thy Concomitant grace enable me to relist them in the assault, and overcome them in the fight: that my Hopes he never discompofed, nor my Faith weakned, nor my Confidence made remifs, nor my title and portion in the Covenant be leffened. Or if thou permittest me at any time to fall, (which, Holy Jesu, avert for thy mercy and compassion sake,) yet let me not sleep in sin, but recall me instantly by the clamours of a nice and tender Conscience, and the quickning Sermons of the Spirit, that I may never pass from sin to sin, from one degree to another; lest Sin should get the dominion over me, lest thou be angry with me, and reject me from the Covenant, and I perish. Purish me from all uncleanness, sanctifie my (pirit, that I may be holy as thou art: and let me never provoke thy jealousie, nor presume upon thy goodness, nor distrust thy mercies, nor deferr my Repentance, nor rely upon vain confidence; but let me by a constant, sedulous and timely endeavour make my calling and election fure, living to thee and dying to thee; that having lowed to the Spirit, I may from thy mercies reap in the Spirit bliss, and eternal sanctity, and everlasting life, through Jesus Christ our Saviour, our hope, and our mighty and everglorious Redeemer. Amen.

 \mathbf{Z}_{2}

Upon

Upon Christ's Sermon on the Mount, and of the Eight Reatitudes.

Christ preaches in the Mount.



He went up into a mountain, tropened his mouth to hunght them, faying Bliffed are the poor in flint. Sec. Bliffed are the mouth to the sec. Bliffed are the mach Sec. Bliffed are the mach Sec. Bliffed are the mach Sec. Bliffed are the which hunger and thirft, Sec. Bliffed are the merciful, Sec. Math. 5, 125,4, 6

Moses delivers the Law.



Johnwithe Law was given by Nofes but Grace and Truth came by Isfus Chrift.
The came by Isfus Chrift.
The yeard has Lord flack unto all the Affembly in the mounte out of the midfl of the five with a great voicesthe wrote them in two Tables of Jone 2 - delivered them unto me. Dout. 8. 22. Prog. 21.

1. THE Holy Jesus, being entred upon his Prophetical Office, in the first solemn Sermon gave testimony that he was not only an Interpreter of Laws then in being, but also a Law-giver, and an Angel of the New and everlasting Covenant: which because God meant to establish with mankind by the mediation of his Son, by his Son also he now began to publish the conditions of it. And that the publication of the Chrifian Law might retain some proportion at least and analogy of circumstance with the promulgation of the Law of Moles, Christ went up into a Mountain, and from thence gave the Oracle. And here he taught all the Disciples: for what he was now to speak was to become a Law, a part of the Condition on which he established the Covenant, and founded our hopes of Heaven. Our excellent and gracious Law-giver, knowing that the great argument in all practical disciplines is the proposal of the End, which is their crown and their reward, begins his Sermon, as David began his most divine collection of Hymns, with Bleffednefs. And having enumerated Eight Duties, which are the rule of the spirits of Christians, he begins every Duty with a Beatitude, and concludes it with a Reward; to manifest the reasonableness, and to invite and determine our choice to fuch Graces which are circumscribed with Felicities, which have Blessedness in present possession, and Glory in the consequence; which in the midst of the most passive and afflictive of them tells us that we are blessed: which is indeed a selicity, as a hope is good, or as a rich heir is rich, who in the midst of his Discipline and the severity of Tutors and Governours knows he is defigned to and certain of a great inheritance.

2. The Eight Beatitudes, which are the Duty of a Christian, and the Rule of our spirit, and the special Discipline of Christ, seem like so many paradoxes and impossibilities reduced to Reason; and are indeed Vertues made excellent by rewards, by the sublimity of Grace, and the mercies of God, hallowing and crowning those habits which are despiled by the world, and are esteemed the conditions of lower and less considerable people. But God fees not as man fees, and his rules of estimate and judgment are not

2 pon

the state of the s

Reile bearum : rectins occupat

Nomen beati, qui Deorum Muneribus supienter uti,

Latins regnes avidum domando

Spiritum, quam si Libyam remotis Gadibus jungas, & merque Panus

Serviet aternum, qui parvo nesciet uti. Hor.

5. 1, 56.

borrowed from the exteriour iplendor, which is apt to seduce children, and cozen fools, and please the appetites of fense and abused fancy; but they are fuch as he makes himself, excellencies which by abstractions and separations from things below land is upon celestial appetites. And they are states of suffering rather than states of life. For the great imployment of a Christian being to bear the Cross, Christ laid the Pedestal so low, that the rewards were like rich mines interred in the deeps and inacceffible retirements, and did chuse to build our felicities upon the torrents and violences of affliction and forrow. Without these Graces we cannot get Heaven; and without forrow and fad accidents we cannot exercise these Graces. Such are,

3. First, Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Poverty

Herean du of spirit is in respect of secular affluence and abundance, or in respect of great opinion and high thoughts: either of which have divers acts and offices. That the first is one of the meanings of this Text is certain, because S. Luke, repeating this Beatitude, de-Luke 6.20,24 livers it plainly, Bleffed are the Poor; and to it he opposes riches. And our Bleffed Saviour speaks to suspiciously of riches and rich men, that he represents the condition to

be full of danger and temptation: and S. James calls it full of fin, describing rich men to be oppressors, litigious, proud, spiteful, and contentious. Which sayings, like all others of that nature, are to be understood in common and most frequent accidents, not regularly, but very improbable to be otherwise. For if we consider our Vocation, St. Paul informs us, that not many mighty, not many noble are called; but God hath chofen the poor of this world, rich in faith. And how hard it is for a rich man to enter into Heaven, our Great Master hath taught us, by faying, it is more easte for a Camel to past

through a needle's eye. And the reason is, because of the infi-

nite temptation which Riches minister to our spirits; it being

fuch an opportunity of vices, that nothing remains to coun-

termand the act but a ftrong, resolute, unaltered and habitual

purpose, and pure love of Vertue: Riches in the mean time

offering to us occasions of Lust, fuel for Revenge, instru-

ments of Pride, entertainment of our defires, engaging them

in low, worldly and fortish appetites; inviting us to shew

our power in oppression, our greatness in vanities, our wealth

in prodigal expences, and to answer the importunity of our

Lusts, not by a denial, but by a correspondence and satisfa-

ction, till they become our mistresses, imperious, arrogant,

tyranuical, and vain. But Poverty is the Sister of a good

minister food to us, and God's common providence and dai-

Nulli fortunæ minus bene quam optimæ creditur, Alia fecilitate ad tuendam fecilitatem eft opus, Sen. Ann securate an tremam securaters of opis. Sen.
Sapake, & none now to the surface opis.
Sapake, it none to the sapake opisses.
Sapake, but to the sapake opisses.
Sapake to the sapake opisses.
Sapake opisses opisses.
Sapake opisses.
Sapake

Gemmas & lapides, aurum & inutile, Summi materiam mali, Mittamus Hor. lib 3. od 24.

Ο ή πλέτω ήμας, καλάπες ίατεος κακός, πυρλές (βλέποντας παεχλαβών) πάντας ποιά.

Antonatics.

And Emerito Abbulo, is ocusen megs,

Red medio Iso is one abavetres.

Transportus desire to disasortros arbeiros,
dicit Homerus de mess & hippomologis, 1 13 ll. Fuftiffimos & longiccos dixit qui vefcebantur lefte

mind, it ministers aid to wisdom, industry to our spirit, severity to our thoughts, foberness to our countels, modely to our defires; it reftrains extravagancy and diffolution of appetites: the next thing above our present condition, which is commonly the object of our wifnes, being temperate and little, proportionable enough to nature, not wandring beyond the limits of necessity or a moderate conveniency, or at farthest but to a free refreshment and recreation. And the cares of Poverty are fingle and mean, rather a fit imployment to correct our levities, than a business to impede our better thoughts: fince a little thing supplies the needs of nature, and * the earth and the fountain with little trouble

- Satis est fluviúsque Cerésque. Lucan. 'Επεὶ τί δει βερτοίοι πλω δυοίν μόνον, 'Δημητερς αντ. πώματ . 3' υδρηχές, ly dispensation eases the cares, and makes them portable. "Απες πάζες, η πέρυχ ήμας τρέφου; Eurip.

But the cares and bufiness of rich men are violences to our whole man, they are loads of memory, business for the understanding, work for two or three arts and sciences, imployment for many servants to assist in, increase the appetite and heighten the thirft; and by making their dropfie bigger, and their capacities large, they deftroy all those opportunities and possibilities of Charity in which only Riches can be useful.

4. But it is not a mere poverty of possession which intitles us to the blessing, but a poverty of spirit; that is, a contentedness in every state, an aptness to renounce all when we are obliged in duty, a refuling to continue a possession when we for it must quit a vertue or a noble action, a divorce of our affections from those gilded vanities, a generous contempt of the world; and at no hand heaping riches, either with injultice

Quad vixit credidit, ingens Pauperiem vitium, & cavit nil acrius ; ut fi Forte minus locuples uno quadrante periret, Ipse videretur nequior sibi — Horat.

or with avarice, either with wrong or impotency, of action or affection. Not like Laberius described by the Poet, who thought nothing fo criminal as Poverty, and every fpending of a fefterce was the lois of a moral vertue, and every gaining of a talent was an action glorious and heroical. But Poverty of fipirit accounts Riches to the fervants of God first, and then of our felves; being fent by God, and to return when he pleases, and all the while they are with us to do his business. It is a looking upon riches and things of the earth, as they do who look upon it from Heaven, to whom it appears little and unprofitable. And because the residence of this blelled Poverty is in the mind, it follows that it be here understood, that all that exinanition and renunciation, abjection and humility of mind, which depauperates the foirit, making it less worldly and more spiritual, is the duty here enjoyned. For if a man throws away his gold, as did Crates the Theban, or the proud Philosopher Dios genes, and yet leaves a spirit high, airy, phantastical and vain, pleasing himself, and with complacency reflecting upon his own act; inis Poverty is but a circumftance of Pride, and the opportunity of an imaginary and a fecular greatness. Ananias and Sapphirs renounced the world by felling their possessions: but because they were not poor in spirit, but still retained the affections to the world, therefore they kept back part of the price, and loft their hopes. The Church of Landicea was possessed with a spirit of Apocal. 3. 17. Pride, and flattered themselves in imaginary riches: they were not poor in spirit, but they were poor in possession and condition. These wanted Humility, the other wanted a generous contempt of worldly things; and both were destitute of this Grace.

Ad SECT. XII. Considerations upon the Eight Beatitudes.

The acts of this Grace are, 1. To cast off all inordinate 5. The acts of this Grace are, 1. 10 can off an inormate affection to * Riches. 2. In heart and fipirit, that is, pre- tra πυτικοντια ευπόν Ταρτίνο βασικούσα. paration of mind, to quit the possession of all Riches; and

actually so to do when God requires it, that is, when the retaining Riches loses a Vertue. 3. To be well pleased with the whole economy of God, his providence and dispenfation of all things, being contented in all effates. 4. To imploy that wealth God hath given us in actions of Justice and Religion. 5. To be Non possidentem multa vocaveris thankful to God in all temporal losses. 6. Not to distrust God, or to be follicitous and fearful of want in the future. 7. To put off the spirit of vanity, pride and phantastick com-Pejafque letho flagitium timet, &c.

placency in our felves, thinking lowly or meanly of whatfoever we are to do. 8. To preferr others before our felves, do-

ing honour and prelation to them; and either contentedly receiving affronts done to us, or modestly undervaluing our selves. 9. Not to praise our selves, but when God's glory and the edification of our neighbour is concerned in it; nor willingly to hear others praise us. 10. To despoil our selves of all interiour propriety, denying our own will in all infrances of subordination to our Superiours, and our own judgment in matters of difficulty and question; permitting our selves and our affairs to the advice of wifer men, and the decision of those who are trusted with the cure of Souls. 11. Emptying our felves of our felves, and throwing our felves wholly upon God, relying upon his Providence, trufting his Promifes, craving his Grace, and depending upon his firength for all our actions, and deliverances, and duties.

6. The reward promised is the Kingdom of Heaven. Fear not little flock, it is your Father's pleasure to give you a Kingdom. To be little in our own eyes is to be great in God's: the Poverty of the spirit shall be rewarded with the Riches of the Kingdoms, of both Kingdoms: that of Heaven is expressed. Poverty is the high-way of Eternity. But therefore the Kingdom of Grace

is taken in the way, the way to our Country: and it being the fore-runner of Matth 11.11. glory, and nothing else but an antedated Eternity, is part of the reward as well & 18 4. as of our duty. And therefore whatfoever is fignified by Kingdom in the appropriate Evangelical fence, is there intended as a recompence. For the Kingdom of the Gospel is a congregation and society of Christ's poor, of his little ones: they are the Communion of Saints, and their present entertainment is knowledge of the truth, remission of fins, the gift of the Holy Ghost, and what else in Scripture is signified to be a part or grace or condition of the Kingdom. For to the Matth. 11.5. poor the Go'pel is preached: that is to the poor the Kingdom is promised and mini-

7. Secondly, Bleffed are they that Mourn; for they shall be comforted. This duty of Christian Mourning is commanded not for it self, but in order to many good ends. It is in order to Patience: Tribulation worketh Patience; and therefore we glory in Rom. 5.3. them, (faith S. Paul;) and S. James, * My brethren, count it all joy when ye enter Gaules pairs. into divers temptations, Knowing that the trial of your faith (viz. by afflictions) work * Jam 1.2, 3. eth Patience. 2. It is in order to Repentance : (*) Godly forrow worketh Repentance. (*) 2 Lot. 7. 3. By consequence it is in order to Pardon; for a contrite heart God will not reject. 10.

4. And

4. And after all this it leads to Joy. And therefore S. * James preached a Homily of Sorrow: Be afflicted, and mourn, and weep, that is, in penitential mourning; for he adds, Humble Rursus per ipsos lacrymas fundis pias, Egressione ut eluat que ingressa sunt. your selves in the fight of the Lord, and he shall lift you up. The Dum dolemus admissa, admistenda excludimus; Es sit quadam de condemnatione culpa disciplina acts of this Duty are, 1. To bewail our own fins. 2. To lament our infirmities, as they are principles of fin, and recef-

innocentia. S. Ambrof. fions from our first state. 3. To weep for our own evils and sad accidents, as they are issues of the Divine anger. 4. To be sad for the miseries and calamities of the Church, or of any member of it, and indeed to weep with every one that weeps; that is not to rejoyce in his evil, but to be compassionate, and pitiful, and apt to bear another's burthen. 5. To avoid all loose and immoderate laughter, all dissolution of spirit and manners, uncomely jeftings, free revellings, carnavals and balls, which are the perdition of precious hours, (allowed us for Repentance and possibilities of Heaven,) which are the instruments of infinite vanity, idle talking, impertinency and lust, and very much below the severity and retiredness of a Christian spirit. Of this Christ became to us the great example; for S. Bafil reports a tradition of him, that he never laughed, but wept often. And if we mourn with him, we shall also rejoyce in the joys of eternity.

8. Thirdly, Bleffed are the meek; for they shall posses the earth: That is, the gentle and fofter spirits, persons not turbulent or unquiet, not clamorous or impatient, not over-bold or impudent, not querulous or discontented, not brawlers or contentious, not nice or curious; but men who submit to God, and know no choice of fortune or employment or fuccess but what God chuses for them, having peace at home, because nothing from

Πορείε είση οἱ κατεςαλμένοι τὰ ἡθη, κὴ παυτός πάθες ἀπολαγμένοι, ὡς μηθεμίαν ε΄. χων παρεχιμί ἐνοικίσαν αὐκο τὰ ἡνχιίε. S. Bafil. in Pfal. 33.

without does discompose their spirit. In summ, Meekness is an indifferency to any exteriour accident, a being reconciled to all conditions and instances of Providence, a reducing our felves to such an evenness and interiour satisfaction, that there is the same conformity of spirit and fortune by complying with my fortune, as if my

fortune did comply with my spirit. And therefore in the order of Beatitudes, Meekness is set between Mourning and Desire, that it might balance and attemper those actions by indifferency, which by reason of their abode are apt to the transportation of passion. The reward expressed is a possession of the Earth, that is, a possession of all which is excellent here below, to Mansuetus & aquus secundum Aristot. est euru-

τον μέτει , Ο απιχών μεγαλό μχω. Οσου τε δειμονίησι το χαις βεστοί αλγι έχνσιν, confign him to a future glory, as Canaan was a type of Heaven. For Meekness is the best cement and combining of των αν μοίραν εχης, περίως φέρε, μηθ αλα-νάκτει. Pythag. Carm. aur. friendships, it is a great endearment of us to our company. Aquam memento rebus in arduis It is an (') ornament to have a meek and quiet spirit, (b) a Servare mentem ; non fecus in bonis prevention of quarrels, and pacifier of wrath; it purchaseth Ab infolenti temperatam Latitia, moriture Deli. Hor. Carm. 1.2.0d.3. peace, and is it felf a quietness of spirit. It is the greatest af-Quem res plus nimio delestavire secunda, front to all injuries in the world; for it returns them upon the injurious, and makes them ufelcfs, ineffective, and innocent: and is an antidote against all the evil consequents

Mutatæ quatient-

(*) τ Pet. 3. 4. (*) 'Ο δυμός φόνων αίπου, συμφοεδις σύμμα-χου, βλάδις σύνερου κὶ ἀπμίας, χεριμάτων ἀ-πώλαα, ἕπ ἢ κὴ φδοεδις ἀρχιρόν. Ariflot,

of anger and adversity, and tramples upon the usurping passions of the irascible faculty.

9. But the greatest part of this Paisage and Landtschap is Sky: and as a man in all countries can fee more of Heaven than of the Earth he dwells on; so also he may in this Promise. For although the Christian hears the promise of the inheritance of the Earth; yet he must place his eye and fix his heart upon Heaven, which by looking downward also upon this Promise, as in a vessel of limpid water, he may see by reflexion, without looking upwards by a direct intuition. It is Heaven that is defigned by this Promise as well as by any of the rest; though this Grace takes in also the refreshments of the Earth by equivalence and a suppletory design. But here we have no abiding city, and therefore no inheritance; this is not our Country, and therefore here cannot be our portion: unless we chuse, as did the Prodigal, to go into a strange Country, and spend our portion with riotous and beastly living, and forfeit our Father's bleffing. The Devil carrying our Bleffed Saviour to a high Mountain shewed him all the Kingdoms of the world; but, besides that they were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be chosen by us for our inheritance and portion Evangelical: for the Gospel is founded upon better promifes, and therefore the hopes of a Christian ought not to determine upon any thing less than Heaven. Indeed our Blessed Saviour choice to describe this Beatitude in the words of the Plalmift, so inviting his Disciples to an excellent precept by the infinuation of those Scriptures which themselves admitted. But as the Earth which Ad SECT. XII. Considerations upon the Eight Beatitudes.

was promifed to the meek man in David's Pfalm, was no other earth but the terra promillionis, the Land of Canaan; if we shall remember that this Land of promise was but a transition and an allegory to a greater and more noble, that it was but a type of Heaven, we shall not see cause to wonder why the Holy Jesus, intending Heaven for the reward of this Grace also, together with the rest, did call it the inheritance of the earth. For now is revealed to us a new heaven and a new earth, an habitation made without hands, eternal in the heavens. And he understands nothing of the excellency of Christian Religion whose affections dwell below, and are fatisfied with a portion of dirt and corruption. If we be rifen with Christ, let us feek those things that are above, where Christ sitteth at the right hand of God. But if a Christian desires to take possession of this Earth in his way as his inheritance or portion, he hath reason to fear it will be his all. We have but one inheritance, one country, and here we are strangers and pilgrims. Abraham told Dives that he had enjoyed his good things here; he had the inheritance of the earth, in the crass material sense: and therefore he had no other portion but what the Devils have. And when we remember that Persecution is the lot of the Church, and that Poverty is her portion, and her quantum is but food and raiment at the best, and that Patience is her support, and Hope her refreshment, and Self-denial her security, and Meekness is all her possession and title to a subsistence; it will appear certain, that as Christ's Kingdom was not of this world, so neither shall his Saints have their portion in that which is not his Kingdom. They are miserable if they do not reign with him, and he never reigned here; but if we suffer with him, we shall also reign with him hereaster. True it is, Chift promised to him that should lose any interest for his sake, the restitution of an hundred-fold in this world. But as the sense of that cannot be literal, for he cannot receive a hundred Mothers or a hundred Wives; fo whatfoever that be, it is to be enjoyed with persecution. And then such a portion of the Earth as Christ hath expressed in figure, and shall by way of recompence restore us, and such a recompence as we can enjoy with Persecution, and such an enjoyment as is consistent with our having lost all our temporals, and fuch an acquist and purchase of it as is not destructive of the grace of Meekness; all that we may enter into our accounts as part of our lot, and the emanation from the holy Promife. But in the foot of this account we shall not find any great affluence of temporal accruements. However it be, although, when a meek man hath earthly pofsessions, by his Grace he is taught how to use them and how to part with them; yet if he hath them not, by the vertue here commanded, he is not suffered to use any thing violent towards the acquiring them, not fo much as a violent passion or a stormy imagination: for then he lofes his Meeknefs, and what-ever he gets can be none of the reward of this Grace. He that fights for temporals, (unless by some other appendent duty he be obliged,) loses his title by striving incompetently for the reward; he cuts off that hand by which alone he can receive it. For unless he be indeed meek, he hath no right to what he calls the inheritance of the earth; and he that is not content to want the inheritance of the earth when God requires him, is not meek. So that if this Beatitude be understood in a temporal sense, it is an offer of a reward upon a condition we shall be without it, and be content too. For, in every fense of the word, Meekness implies a jult fatisfaction of the spirit, and acquiescence in every estate or contingency whatsoever, though we have no possessions but of a good Conscience, no bread but that of carefulness, no support but from the Holy Spirit, and a providence ministring to our natural necessities by an extemporary provision. And certain it is, the meekest of Christ's fervants, the Apostles and the Primitive Christians, had no other verification of his Promise but this, that rejoycing in tribulation, and knowing how to want as well as how to abound, through many tribulations they entered into the Kingdom of Heaven: For that is the Countrey in which they are co-heirs with Jesus. But if we will certainly understand what this reward is, we may best know it by understanding the duty; and this we may best learn from him that gave it in commandment. Learn of me for I am meek, (faid the Holy Jesus:) and to him was promised that the uttermost ends of the earth should be his inheritance. And yet he died first, and went to Heaven before it was verified to him in any fense, but only of content, and defire, and joy in suffering, and in all variety of accident. And thus also if we be meek, we may receive the inheritance of the Earth.

10. The acts of this Grace are, 1. To submit to all the instances of Divine Providence, not repining at any accident which God hath chosen for us, and given us as part of our lot, or a punishment of our deserving, or an instrument of vertue; not envying the gifts, graces, or prosperities of our neighbours. 2. To pursue the interest and imployment of our calling in which we are placed, not despissing

-Non si male nunc, & olim Sic erit -

Rebus angustis animosus atque Fortis appare : sapienter idem Contrabes vento nimium secundo Turgida vela. Hor. lib. 2. Od. 10. the meannels of any work, though never fo disproportionable to our abilities. 3. To correct all malice, wrath, evil-speaking, and inordinations of anger, whether in respect of the object or the degree. 4. At no hand to entertain any thoughts of revenge or retaliation of evil. 5. To be affable and courteous in our deportment towards all perfons of our fociety and intercourse. 6. Not to censure or reproach the weakness of our neighbour, but support his burthen, cover and cure his infirmities. 7. To excuse what

Πεῶτον ἀχαθῶν τὸ ἀναμαξεπτον ενίτερον છે, αἰχούναι, Melli dife. 19. Neque ulli patientiks reprehenduntur quam qui Орноизорий 8 и преты тел потория. Æsch. Тхетове. maxime laudari merentur. Plin. 1. 7. c. 10 Salva res est, propier spem salutis quam promittit indoles erubescentis. Comced.

Τηρήσιων δ' αποίσι μεθαπεέπει . थे δ'ε τις εὐτον negauw S' agoin μειαστέρη. Βλαπίων, εδ' αλθές, έδε δίκης, εθέλω. Theog.

may be excused, lessening severity, and being gentle in reprehenfion. 8. To be patient in afflictions, and thankful under the Cross. 9. To endure reproof, with shame at our selves for deserving it, and thankfulness to the charitable Physician that offers the remedy. 10. To be modest and fairly-mannered to. ward our Superiours, obeying, reverencing, speaking honourably of and doing honour to aged persons, and all whom God hath fet over us, according to their feveral capacities. 11. To be ashamed and very apprehensive of the unworthiness of a crime; at no hand lofing our fear of the invisible God, and

our reverence to visible societies, or fingle persons. 12. To be humble in our exteriour addresses and behaviour in Churches and all Holy places. 13. To be temperate in government, not imperious, unreasonable, insolent or oppressive; lest we provoke to wrath those whose interest of Person and of Religion we are to defend or promote, 14. To do our endeavour to expiate any injury we did, by confessing the fact, and

offering fatisfaction, and asking forgiveness.

11. Fourthly, Bleffed are they that hunger and thirst after Rightconfness; for they fball be filled. This grace is the greatest indication of spiritual health, when our appetire is right, firong and regular; when we are defirous of spiritual nourishment, when we long for Manna, and follow Christ for Lowers, not of a low and terrostrial gust, but of that bread which came down from Heaven. Now there are two forts of holy repast which are the proper objects of our defires. The Bread of Heaven, which is proportioned to our hunger; that is, all those immediate emanations from Christ's pardon of our sins, and redemption from our former conversation, holy Laws and Commandments. To this Food there is also a spiritual Beverage to quench our thirst: and this is the effects of the Holy Spirit, who first moved upon the waters of Baptism, and afterwards became to usuhe breath of life; giving us holy infpirations and affiltances, refreshing our wearineffes, cooling our fevers, and allaying all our intemperate paffions, making us holy, humble, resigned and pure, according to the pattern in the mount, even as our Father is pure. So that the first Redemption and Pardon of us by Chrise's Merits is the Bread of life, for which we must hunger; and the refreshments and daily emanations of the Spirit, who is the spring of comforts and purity, is that Drink which we must thirst after. A being first reconciled to God by Jesis, and a being sanctified and preserved in purity by the Holy Spirit, is the adequate object of our defires. Some to hunger and thirst best farile the analogy and proportion of the two Sacraments, the Waters of Baptilin, and the food of the Eucharift; foine the Bread of the Patin, and the Wine of the Chalice. But it is certain they fignific one defire expressed by the most impatient and necessary of our appetites, hunging and thirfting. And the object is whatfoever is the principle or the effect, the beginning, or the way, or the end of righteoufness; that is, the Moreics of God, the Pardon of Jefus, the Graces of the Spirit, a holy life, and a holy death, and a bleffed Eternity.

. The bleffing and reward of this Grace is Fulnefoor fatisfaction; which relates immediately to Heaven, because nothing here below can farisfie us. The Grace of God is dur Vinctionin, and entertains us by the way quits nature is to increase, not to fatisfiethe appeares: not because the Grace is empty and unprofitable, as are the things of the world; but because it is excellent, but yet in order to agreatet porfection; it invites the appetite by its prefent goodness, but it leaves it unsatisfied, because it is not yet arrived arglory and yet the prefent imperfection, in respect of all the good of this World's possession, is rost and savisfaction, and is imperfect only in respect of its own survey complement and perfection, and our hunger convinues, and our needs return because all we have is but an antepalt. But she glorids of Eternity are allo the proper object Pal. 17. 15. of our defires; that's the reward of God's Grace, that is the trown of right confinels. As for me, I will behold thy fuse in righteougness; and when I wake up after thy likeness, I Shall be farisfied with it. The notes of this Venue are multiplied according to its object: for they are only, it to defire, and, zerpray for, and, 3. labour for all that which

is Rightcouiness in any sense: a . Not the Pardon of our thins; 2. for the Graces

and Sanctification of the Spirit; 3. for the advancement of Christ's Kingdom ; in for the reception of the holy Sacrament, and all the instruments, ordinances and namifleries of Grace; 5. for the grace of Perseverance; 6. and finally for the crown of Righteousness.

13. Fifthly, Bleffed are the Merciful; for they flall obtain mercy. Mercy is the greatell mark and token of the holy, elect and predestinate persons in the world. Put ye Col. 2. 12. on (my beloved) as the elect of God the bowels of mercy, holy and precious. For Mercy is an attribute, in the manifestation of which as all our happiness consists, so God takes greatest com-

placency, and delights in it above all his other Works. He

Neque enim funt isti audiendi qui virtuem du rain & quali ferream esse volunt ; que quidem est cam in multis rebus, tum in amicitis, tenera ayue trastabilis, ut & bonis amici quasi dissundantur & incommed s contrabantur. Lælius apud M. T. Cic.

punishes to the third and fourth generation, but shews mercy unto thousands. Therefore the Jews say that Michael slies with one wing, and Gabriel with two: meaning, that the pacifying Angel, the Minister of mercy, slies swift; but the exterminating Angel, the Messenger of wrath, is flow. And we are called to our approximation to God by the practice of this Grace: we are made partakers of the Divine nature by being merciful as our heavenly Father is merciful. This Mercy consists in the affections, and in the effects and actions. In both which the excellency of this Christian Precept is eminent above the goodness of the moral precept of the old Philosophers, and the piety and charity of the Jews by virtue of the Molaick Law. The Stoick Philosophers affirm it to be the duty of a wife man, to succour and help the necessities of indigent and miserable persons; but at no hand to pity them, or fuffer any trouble or compassion in our affections: for they intended that a wile person should be dispassionate, unmoved, and without disturbance in every accident and object and concernment. But the Bleffed Jefus, who came to reconcile us to his Father, and purchase us an intire possession, did intend to redeem us from sin, and make our passions obedient and apt to be commanded, even and moderate in temporal affairs, but high and active in some instances of spiritual concernment; and in all instances, that the affection go along with the Grace; that we must be as merciful in our compassion, as compassionate in our exteriour expressions and actions. The Jens by the prescript of their Law were to be merciful to all their Nation and Confederates in Religion; and this their Mercy was called Justice: He hath dispersed abroad and given to the poor, his Righteoufness [or Justice] remaineth for ever. But the mercies of a Chriflian are to extend to all: Do good to all men, especially to the houshold of Faith. And this Gal. 6. 10. diffusion of a Mercy, not only to Brethren, but to Aliens and Enemies, is that which S. Paul calls goodnefs, still retaining the old appellative for Judaical mercy, [righteoufm[s:] For scarcely for a righteous man will one die, yet peradventure for a good man some Rom. 5. 7. will even dare to die. So that the Christian Mercy mult be a mercy of the whole man, some interpretable with a man legit with the heart must be merciful, and the hand operating in the labour of love: and it must signify, sed dishbe extended to all persons of all capacities, according as their necessity requires, and xx, injusto.

our ability permits, and our endearments and other obligations dispose of and determine the order.

14. The acts of this Grace are, 1. To pity the miseries of all persons, and all calamities spiritual or temporal, having a fellow-feeling in their afflictions. 2. To be afflicted and fad in the publick Judgments imminent or incumbent upon a Church, or State, or Family. 3. To pray to God for remedy for all afflicted persons. 4. To do all acts of bodily affiftance to all miferable and diffressed people; to relieve the Poor, to redeem Captives, to forgive Debts to disabled persons, to pay Debts for them, to lend them money, to feed the hungry and cloath the naked, to rescue perfons from dangers, to defend and relieve the oppressed, to comfort widows and fatherless Children, to help them to right that suffer wrong; and, in brief, to do any thing of relief, support, succour, and comfort. 5. To do all acts of spiritual Mercy; to councel the doubtful, to admonish the erring, to strengthen the weak, to resolve the ferupulous, to teach the ignorant, and any thing else which may be instrumental to his Conversion, Perseverance, Restitution and Salvation, or may rescue him from spi- Bona comparate ritual dangers, or supply him in any ghostly necessity. The reward of this Vertue is preside milerilymbolical to the Vertue it felf, the grace and glory differing in nothing but degrees, and forting in adverevery Vertue being a reward to it felf. The merciful shall receive mercy; mercy to help sis auxilia qui them in time of need; mercy from God, who will not only give them the great mercies in fecundle comof Pardon and Eternity, but also dispose the hearts of others to pity and supply their notate publics. needs as they have done to others. For the present, there is nothing more noble than to juvare more be beneficial to others, and to lift up the poor out of the mire, and refcue them from milery; eff. ad atention it is to do the work of God: and for the future, nothing is a greater title to a mercy tem via. Sen.

at the Day of Judgment, then to have shewed mercy to our necessitous Brother; it being exprelled to be the only rule and instance in which Christ means to judge the world. in their Mercy and Charity or their Unmercifulness respectively; I was hungry, and re fed me, or, ye fed me not : and so we stand or fall in the great and eternal scrutiny. And it was the prayer of Saint Paul, (Onesiphorus shewed kindness to the great Apostle) The Lord lbew him a mercy in that day. For a cup of charity, though but full of cold we. ter, shall not lose its reward.

15. Sixthly, Bleffed are the Pure in heart; for they shall fee God. This purity of Pal. 24.3, 4 heart includes purity of hands. Lord who shall dwell in thy Tabernacle? even he that is of clean hands and a pure heart; that is, he that hath not given his mind unto vanity, nor fworn to deceive his Neighbour. It fignifies justice of action and candour of spirit, innocence of manners and fincerity of purpole; it is one of those great circumstances that confummates Charity: For the end of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and Faith unfeigned. A pure Heart; that is, a Heart free from all carnal affections, not only in the matter of natural impurity, but also spiritual and immaterial; fuch as are Herefes, (which are therefore impurities, because they mingle fecular interest or prejudice with persuasions in Religion,) Seditions, hurtful and impious Stratagems, and all those which S. Paul enumerates to be works or fruits of the flest. A good Conscience; that is, a Conscience either innocent or penitent, a state of Grace, either a not having prevaricated, or a being restored to our Baptismal punity. Faith unfeigned; that also is the purity of Sincerity, and excludes Hypocrific, timorous and half perfuations, neutrality and indifferency in matters of Salvation. And all these do integrate the whole duty of Charity. But Purity, as it is a special Grace, fignifies only honesty and uprightness of Soul, without hypocrific to God and diffimulation towards men; and then a freedom from all carnal defires, so as not to be governed or led by them. Chastity is the purity of the body, Simplicity is the purity of the spirit; both are the Sanctification of the whole Man, for the entertainment of the Spirit of

Purity and the Spirit of Truth. 16. The acts of this Vertue are, 1. To quit all luftful thoughts, not to take delight in them, not to retain them or invite them, but as objects of displeasure to aveit them from us. 2. To refift all luftful defires, and extinguish them by their proper correctories and remedies. 3. To refuse all occasions, opportunities and temptations to Impurity; denying to please a wanton eye, or to use a lascivious gesture, or to go into a danger, or to converse with an improper, unsafe object : hating the garment spotted with the flesh, fo S. Jude calls it; and not to look upon a maid, fo Job; not to fit with a woman that is a singer, so the Son of Sirach. 4. To be of a liberal soul, not mingling with affections of money and inclinations of coverousness, not doing any act of violence, rapine or injuftice. 5. To be ingenuous in our thoughts, purpoles and professions, spear king nothing contrary to our intentions, but being really what we feem. 6. To give all Plato wear Fa- our faculties and affections to God, without dividing interests between God and his eneritatem and mies, without entertaining of any one crime in fociety with our pretences for God.

Recomp Recommon

7. Not to lie in fin, but inflantly to repent of it and return, purifying our Confeience from and Bearings. dead works. 8. Not to diffemble our faith or belief when we are required to its confeffion, pretending a perfuation complying with those from whom secretly we differ. Luft, Covetouinels and Hypocrifie are the three great enemies of this Grace, they are the motes of our eyes, and the spots of our Souls. The reward of Purity is the vision beatifical. If we are pure as God is pure, we shall also see him as he is: When we awake up after his likeness, we shall behold his presence. To which in this world we are configued by freedom from the cares of Coverousness, the shame of Lust, the fear of discovery, and the stings of an evil Conscience; which are the portion of the several Impurities

here forbidden.

17. Seventhly, Bleffed are the Peace-makers; for they Shall be called the children of God. The wisdom of God is first pure, and then peaceable; that's the order of the Bo atitudes. As foon as Jesus was born, the Angels fang a Hymn, Glory be to God on high, and on earth peace, good will towards men: fignifying the two great errands upon which Christ was dispatched in his Legation from Heaven to Earth. He is the Prima of Peace. Follow peace with all men, and holinefs, without which no man shall ever see God. The acts of this Grace are, 1. To mortifie our anger, peevishness, and siery dispositions, apt to enkindle upon every slight accident, inadvertency, or misfortune of a friend or fervant. 2. Not to be hafty, rash, provocative, or upbraiding in our language. 3. To live quietly and ferenely in our families and neighbourhoods. 4. Not to backbire, slander, misreport, or undervalue any man, carrying tales, or fowing diffention between brethren. 5. Not to interest our selves in the quarrels of others by abetting either part, except where Charity calls us to rescue the oppressed; and then also to do a work of charity without mixtures of uncharitableness. 6. To avoid all. hits of Law as much as is possible, without intrenching upon any other collateral obligation towards a third interest, or a necessary support for our selves, or great convenency for our families; or if we be engaged in Law, to purfue our just interests with inft means and charitable maintenance. 7. To endeavour by all means to reconcile difagreeing persons. 8. To endeavour by affability and fair deportment to win the love of our neighbours. 9. To offer fatisfaction to all whom we have wronged or flandered, and to remit the offences of others; and in trials of right to find out the most charitable expedient to determine it, as by indifferent arbitration, or something like it. 10. To be open, free and ingenuous in reprehensions and fair expostulations with persons whom we conceive to have wronged us, that no seed of malice or rancour may be latent in us, and upon the breath of a new displeasure break out into a slame. 11. To be modest in our arguings, disputings, and demands, not laying great interest upon trifles. 12. To moderate, balance and temper our zeal by the rules of Prudence and the allay of Charity, that we quarrel not for Opinions, nor intitle God in our impotent and miltaken fancies, nor lose Charity for a pretence of an article of Paith. 13. To pray heartily for our enemies, real or imaginary, always loving and being apt to benefit their persons, and to cure their faults by charitable remedies. 14. To abstain from doing all affronts, difgraces, flightings and uncomely jearings and mockings of our neighbour, not giving him appellatives of scorn or irrision. 15 To submit to all our Superiours in all things, either doing what they command, or fuffering what they impose; at no hand lifting our heel against those upon whom the characters of God and the marks of Jesus are imprinted in signal and eminent authority; such as are principally the King, and then the Bilhops, whom God hath fee to watch over our Souls. 16. Not to invade the possessions of our Neighbours, or commence War, but when we are bound by justice and legal trust to defend the rights of others, or our own in order to our duty. 17. Not to speak evil of dignities, or undervalue their persons, or publish their faults, or upbraid the levities of our Governours; knowing that they alfo are defigned by God, to be converted to us for castigation and amendment of us. 18. Not to be bulie in other mens affairs. And then the peace of God will rest upon us. Phil. 4.9. The reward is no less than the adoption and inheritance of Sons; for he hath given 1 Thef. 5, 23 unto us power to be called the fons of God: for he is the Father of Peace, and the Sons of Heb. 13. 20. Peace are the Sons of God, and therefore have a title to the inheritance of Sons, to be

never-failing Charity. 18. Eighthly, Bleffed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven. This being the hardest command in the whole Discipline of Jesus is fortified with a double Blessedness; for it follows immediately, Blessed are ye, when men shall revile you, and persecute you: meaning, that all Persecution for a cause of Righteousness, though the affliction be instanced only in reproachful Language, shall ____ Dulce periculum eft,

heirs with God, and co-heirs with Christ in the Kingdom of Peace, and essential and Rom. 8. 17.

be a title to the Bleffedness. Any fuffering for any good or harmless action is a degree of Martyrdom. It being the greatest testimony in the world of the greatest love, to quit that for Cingenten viridi tempora pampino.

God which hath possessed our most natural, regular and orderly affections. It is a preferring God's cause before our own interest; it is a loving of Vertue without fecular ends. It is the noble, the most resigned, ingenuous, valiant act in the world, to die for God, whom we never have feen; it is the crown of Faith, the confidence of Hope, and our greatest Charity. The Primitive Churches living under Perfecution commenced many pretty opinions concerning the state and special dignity of Martyrs, apportioning to them one of the three Coronets which themselves did knir, and supposed as pendants to the great Crown of Righteoufnefs. They made it suppletory of Baptilin, expiatory of fin, farisfactory of publick Penances: they placed them in blifs immediately, de- c. Tacitus de clared them to need no after-Prayer, fuch as the Devotion of those times used to pour upon Judeis, Animas the graves of the faithful. With great prudence they did endeavour to alleviate this bur-picits peremptothen, and sweeten the bitter chalice; and they did it by such doctrines which did only rum siternas puremonstrate this great truth, That since no love was greater than to lay down our lives, no tank this morthing could be so great but God would indulge to them. And indeed what sever they said in this had no inconvenience; nor would it now, unless men should think mere suffering to be sufficient to excuse a wicked life, or that they be invited to dishonour an excellent patience with the mixture of an impure action. There are many who would die for Christ

O Lenae, fequi Deum

Ad SECT. XII.

Tertul. de Caftit.

frangatur, eum frangi cupiditate; nec qui in-villum se à labore præstiterit, vinci à voluptate. Cic.de Offic.l. 1.

Non est autem consensantum, qui meta non if they were put to it, and yet will not quit a Lust for him. Those are hardly to be esteemed Christ's Martyrs. Unless they be dead unto sin, their dying for an Article or a good action will not pass the great scrutiny. And it

may be boldness of spirit, or fullenness, or an honourable gallantry of mind, or fomething that is excellent in civil and political estimate, moves the person, and endears the suffering: but that love only which keeps the Commandments will teach us to die for love, and from love to pass to blessedness through the red Sea of blood. And indeed it is more easie to die for Chastity than to live with it: and many women have been found, who suffered death under the violence of Tyrants for defence of their holy vows and purity, who, had they long continued amongst pleasures, courtships, curiofities, and importunities of men, might perchance have yielded that to a Lover which they denied to an Executioner. S. Cyprian observes that our Bleffed Lord, in admitting the innocent Babes of Bethlehem first to die for him, did to all generations of Christendom confign this Lesson, That only persons holy and innocent were fit to be

Hos juxta falfo damnati crimine mortis. Nec verò be fine forte date, fine judice, fedes: Quafitor Minos urnam movet; ille filentim Concilièmque vocat, visifque & crimina difeit. Virg. Eneid 6.

Chrift's Martyrs. And I remember that the Prince of the Latin Poets, over against the region and seats of Infants, places in the Shades below persons that suffered death wrongfully; but adds, that this their death was not enough to place them in fuch bleffed manfions, but the Judge first made inquiry in-

to their lives, and accordingly defigned their station. It is certain that such dyings or great sufferings are Heroical actions, and of power to make great compensations, and redemptions of time, and of omiffions and imperfections: but if the Man be unholy, * Albiesa now fo also are his * Sufferings. For Hereticks have died, and vicious persons have suffered in a good cause, and a dog's neck may be cut off in facrifice, and Swine's blood may fill unus cranus, the trench about the Altar: but God only accepts the Sacrifice which is pure and spotlefs, first seasoned with falt, then seasoned with fire. The true Martyr must have all the preceding Graces, and then he shall receive all the Beatitudes.

19. The acts of this Duty are, 1. Boldly to confess the Faith, nobly to exercise pullick vertues, not to be ashamed of any thing that is honest; and rather to quit our goods, our liberty, our health, and life it felf, than to deny what we are bound to affirm, or to omit what we are bound to do, or to pretend contrary to our present persuasion, 2. To rejoyce in Afflictions; counting it honourable to be conformable to Chrift, and to wear the cognizance of Christianity, whose certain lot it is to suffer the hostility and violence of enemies visible and invisible. 3. Not to revile our Persecutours, butto bear the Crofs with evenness, tranquility, patience and charity. 4. To offer our sufferings to the glory of God, and to joyn them with the Passions of Christ, by doing it is love to God, and obedience to his Sanctions, and testimony of some part of his Keligion, and defigning it as a part of duty. The reward is the Kingdom of Heaven; which can be no other but eternal Salvation, in case the Martyrdom be consummate: and "On com to they also shall be made perfett; so the words of the reward were read in Clemen's time, overactions. If it be lets, it keeps its proportion: all fuffering persons are the combination of Saints, Sie eitem ohm they make the Church, they are the people of the Kingdom, and heirs of the Coveperiodus: 877 nant. For if they be but Confessors, and confess Christ in prison, though they never preach upon the rack or under the axe, yet Christ will confess them before his heavenly Father; and they shall have a portion where they shall never be persecuted any more.

The PRAYER.

Bleffed Jessus, who art become to us the Fountain of Peace and Sanctity, of Righteoulness and Charity, of Life and perpetual Benediction, imprint in our spirits these glorious characterisms of Christianity, that we by such excellent dispositions may be configned to the infinity of Bleffedness which thou camest to reveal, and minister, and exhibit to mankind. Give us great Humility of Spirit: and deny us not, when we beg Sorrow of thee, the Mourning and Saduess of true Pentients, that we may imitate thy Excellencies, and conform to the Sufferings. Make us Moek, Patient, Indifferent, and refigned in all Accidents, Changes and Issues of Divine Providence. Mortifie all inordinate Anger in 45; all Wrath, Strife, Contention, Murmurings, Malice and Envy; and interrupt, and then blot out all peevilb Dispositions and Morosities, all Disturbances and Unevenness of Spirit or of Habit,

that may hinder us in our duty. Oh teach me fo to hunger and thirst after the ways of Righteousness, that it may be meat and drink to me to do thy Father's will. Raisemy affedions to Heaven and heavenly things, fix my heart there, and prepare a treasure for me, which I may receive in the great diffusions and communications of thy glory. And in this fad interval of infirmity and temptations strengthen my hopes, and fortific my Faith, by such emissions of light and grace from thy Spirit, that I may relish those Blessings which thou preparest for thy Saints with fo great appetite, that I may despise the world and all its gilded vanities, and may desire nothing but the crown of righteousness and the paths that lead thither. the graces of thy Kingdom and the glories of it; that when I have served thee in holiness and fritt obedience, I may reign with thee in the glories of Eternity: for thou, O Holy Icfus, art our hope, and our life, and glory, our exceeding great reward. Amen.

Erciful Jesu, who art infinitely pleased in demonstrations of thy Mercy, and didst defeend into a state of misery, suffering persecution and affronts, that thou mightest give us thy mercy, and reconcile us to thy Father, and make us partakers of thy Purities, give unto us tender bowels, that we may suffer together with our calamitous and necessitous Brethren; that we, having a fellow-feeling of their miseries, may use all our powers to help them, and ease our selves of our common sufferings. But do thou, O Holy Jelu, take from us also all our great calamities, the Carnality of our affections, our Senfualities and Impurities, that we may first be pure, then peaceable, living in peace with all men, and preserving the peace which thou hast made for us with our God, that we may never commit a sin which may interrupt so blessed an atonement. Let neither hope nor fear, tribulation nor anguish, pleasure nor pain, make us to relinquish our interest in thee, and our portion of the everlasting Covenant. But give us hearts constant, bold and valiant, to confess thee before all the world in the midst of all difadvantages and contradictory circumstances, chusing rather to beg, or to be disgraced, or afflicted, or to die, than quit a boly Conscience, or renounce an Article of Christianity: that we either in act, when thou shalt call us, or always in preparation of mind, suffering with thee, may also reign with thee in the Church Triumphant, O Holy and most merciful Saviour Tefu. Amen.

DISCOURSE X.

A Discourse upon that part of the Decalogue which the Holy JESUS adopted into the Institution and obligation of Christianity.

I. W Hen the Holy Jefus had described the Characterisms of Christianity in these Eight Graces and Restinates he added his Total On the Characteristics of Christianity in these they should be eminent and exemplar, that they might adorn the Doctrine of God. For he intended that the Gospel should be as Leaven in a lump of dough, to season the whole mass; and that Christians should be the instruments of communicating the excellency and reputation of this holy Institution to all the world. Therefore Christ calls them Salt and Light, and the focieties of Christians a City fet upon a hill, and a Light fet in a candle stick, whose office and energy is to illuminate all the vicinage: which is also expressed in these preceptive words, Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. Which I consider not only "on the in as a Circumstance of other parts, but as a precise Duty it self, and one of the Sanctions of Christianity, which hath so confederated the Souls of the Disciples of the In- wise Me Kestastitution, that it hath in some proportion obliged every man to take care of his Bro. vol. 10st. Mar. ther's Soul. And fince Reverence to God and Charity to our Brother are the two is of earliest greatest Ends which the best Laws can have, this precept of exemplary living is en- de configuration loyned in order to them both. We must shine as lights in the world, that God may be world, that glorified, and our Brother edified; that the excellency of the act may endear the reputation of the Religion, and invite men to confess God according to the sanctions of so holy an Institution. And if we be curious that vanity do not mingle in the

intention, and that the intention do not spoil the action, and that we suffer not our lights to shine that men may magnific us, and not glorifie God; this duty is soon performed by way of adherence to our other actions, and hath no other difficulty in it. but that it will require our prudence and care to preserve the simplicity of our purposes. and humility of our spirit, in the midst of that excellent reputation which will certain ly be consequent to a holy and exemplary life.

2. But fince the Holy Jefus had fer us up to be lights in the world, he took care we should not be Stars of the least magnitude, but eminent, and such as might by their great emissions of light give evidence of their being immediately derivative from the Son of Righteousnels. He was now giving his Law, and meant to retain so much of Moses, as Moses had of natural and effential Justice and Charity, and superadd many degrees of his own: that as far as Moses was exceeded by Christ in the capacity of a Law-giver, fo far Christianity might be more excellent and holy than the Mofaical Sanctions. And therefore, as a Preface to the Christian Law, the Holy Jesus declares, that unless our righteousness exceed the righteousness of the Scribes and Pharifees, that is. of the stricter sees of the Mosaical Institution, we shall not enter into the Kingdom of heaven. Which not only relates to the prevaricating Practices of the Pharifies, but even to their Doctrines and Commentaries upon the Law of Mofes; as appears evidently in the following inflances. For if all the excellency of Christianity had confifted in the mere command of Sincerity, and prohibition of Hypocrifie, it had nothing in it proportionable to those excellent promises and clearest revelations of Rternity there expres fed, nor of a fit imployment for the defignation of a special and a new Law-giver, whose Laws were to last for ever, and were established upon soundations stronger than

the pillars of Heaven and Earth.

3. But S. Paul, calling the Law of Mofes a Law of Works, did well infinuate what the Doctrine of the Jews was concerning the degrees and obligations of Juffice. For besides Rom. 3. 27. that it was a Law of Works in opposition to the Law of Faith, (and so the sence of it is * formerly explicated;) it is also a Law of Works in opposition to the Law of the Spirit: and it is understood to be such a Law which required the exteriour Obedience; derat. of Cbrift's firft Preaching.

fuch a Law according to which S. Paul fo lived, that no man could reprove him, that is, the Judges could not tax him with prevarication; fuch a Law which being in very many degrees carnal and material, did not with much feverity exact the intention and purposes spiritual. But the Gospel is the Law of the Spirit. If they failed in the exce riour work, it was accounted to them for fin; but to Christians nothing becomes a sin, but a failing and prevaricating spirit. For the outward act is such an emanation of the interiour, that it enters into the account for the relation fake, and for its parent. When God hath put a duty into our hands, if our spirits be right, the work will certainly follow: but the following work receives its acceptation, not from the value the Christian Law hath precifely put upon it, but because the spirit from whence it came hath obferved its rule. The Law of Charity is acted and expressed in works, but hath its estimate from the spirit. Which discourse is to be understood in a limited and qualified fignification. For then also God required the Heart, and interdicted the very concupifeences of our irregular passions, at least in some instances: but because much of their Law consisted in the exteriour, and the Law appointed not, nor yet intimated any penalty to evil thoughts, and because the expiation of such interiour irregularities was casie, implicite, and involved in their daily Sacrifices without special trouble, therefore the old Law was a Law of Works, that is, especially and in its first intention. But this being less perfect, the Holy Jesus inverted the order. 1. For very little of Chris flianity franks upon the outward action; (Christ having appointed but two Sacraments immediately:) and, 2. a greater restraint is laid upon the passions, desires, and first morions of the pirit, than under the feverity of Mofes: and, 3. they are threatned with the

obedience of the spirit does in many things excuse the want of the outward act, God alen 38 dager dinas , alla ED, Dela,

ou of the first street, and the contraction of the most street and spiritual, and certainly represented the spiritual of the street and spiritual, and certainly represented the spiritual of the street and spiritual, and certainly represented the spiritual of th therefore the Holy Jefus hath secured the fountain, as knowing that the current must needs be healthful and pure, if it proceeds through pure channels from a limpid and un-

ways requiring at our hands what he hath put in our power,

and no more: and, 5. lastly because the spirit is the prin-

polluted principle. 4. And certainly it is much for the glory of God, to worship him with a Religion whose very design tooks upon God as the fearther of our hearts and Lord of our spi-

fame curses of a fad eternity with the acts proceeding from them: and, 4 because the

rits, who judges the purposes as a God, and does not only take his estimate from the outward action as a man. And it is also a great reputation to the Institution it self, that it purifies the Soul, and fecures the fecret cogitations of the mind. It punishes Coveroufness as it judges Rapine; it condemns a Sacrilegious heart as foon as an Irreligious hand; it detefts hating of our Brother by the same aversation which it expresses against

doing him affronts. He that curfes in his heart shall die the death of an explicite and bold Blasphemer: murmur and repining is against the Laws of Christianity. But either by the remiffness of Moses's Law, or the gentler execution of it, or the innovating or leffening gloffes of the Pharifees, he was esteemed innocent whose actions were according to the letter,

Josephus reprehendit Polybium, qu'id mortem Antischi inflictum dixit ob sogitatum scelus Sutratum facinus: To 38 punten molitout To Eggov Bunevacultion, in in muchelas action.

not whose spirit was conformed to the intention and more secret Sanctity of the Law. So that our Righteousness must therefore exceed the Pharifaical standard, because our spirits must be pure as our hands, and the heart as regular as the action, our purposes must be fanctified, and our thoughts holy: we must love our Neighbour, as well as relieve him; and chuse Justice with adhesion of the mind, as well as carry her uponthe palms of our hands. And therefore the Prophets fore-telling the Kingdom of the Gospel and the state of this Religion, call it a writing the Laws of God in our hearts. And S. Paul diffinguishes the Gospel from the Law by this only measure: We are all Israelites, of the seed of Abraham, heirs of the same inheritance; only now we are not to be accounted Jews for the outward conformity to the Law, but for the inward confent and obedience to those purities which were secretly signified by the types of Moles. They of the Law were Jews outwardly, their Circumcision was outward in the sless, Rom. 2. 28,29 their praise was of men: We are Jews inwardly, our Circumcision is that of the heart, in the spirit, and not in the letter, and our praise is of God; that is, we are not judged by

the outward act, but by the mind and the intention: and though the acts must follow in all instances where we can and where they are required; yet it is the less principal, and rather fignificative, than by its own firength and energy operative, and

accepted.

Ad SECT. XII.

5. S. Clemens of Alexandria faith, the Pharifees righteoufness confisted in the not doing evil, and that Christ superadded this also, that we must do the contrary, good, and so exceed

Virtus est vicio caruisse --Optimus eft qui minimis urgesur.

the Pharifaical measure. They would not wrong a Jew, nor many times relieve him : they reckoned their innocence by not giving offence, by walking blamelefs, by not being accused before the Judges sitting in the gates of their Cities. But the balance in which the Judge of quick and dead weighs Christians is, not only the avoiding evil, but doing good; the following peace with all men and holiness; the proceeding from faith to faith, ; the adding vertue to vertue; the persevering in all holy conversation and godline's. And therefore S. Paul commending the grace of universal Charity, fays, that Love worketh no ill to his neighbour, therefore Love is the fulfilling of the Law; im-Rom. 13, 10. plying, that the prime intention of the Law was, that every man's right be fecured, that no man receive wrong. And indeed all the Decalogue confifting of Prohibitions rather than Precepts, faving that each Table hath one positive Commandment, does not obscurely verifie the Doctrine of S. Clement's interpretation. Now because the Chrithan Charity abstains from doing all injury, therefore it is the fulfilling of the Law: and because it is also patient and liberal, that it suffers long and is kind; therefore the Charity commanded in Christ's Law exceeds that Charity which the Scribes and Pharifees reckoned as part of their Righteousness. But Jefus himself does with great care in the particulars instance in what he would have the Disciples to be eminent above the most strict Sect of the Jewilb Religion: 1. in practifing the moral Precepts of the Decalogue with a stricter interpretation; 2. and in quitting the permissions and licences which for the hardness of their heart Moses gave them, as indulgences to their persons, and fecurities against the contempt of too severe Laws.

6. The feverity of exposition was added but to three Commandments, and in three indulgences the permiffion was taken away. But because our great Law-giver repea-* Luke 18.20. ted also other parts of the Decalogue in his * after Sermons, I will represent in this one Matth. 19. 18. view all that he made to be Christian by adoption.

7. The First Commandment Christ often repeated and enforced, as being the basis of I. COM. all Religion, and the first endearment of all that relation whereby we are capable of being the fons of God; as being the great Commandment of the Law, and comprebeing the lons of God; as being the great Commandment of the Law, and Complete Matth. 22.37. henlive of all that duty we owe to God in the relations of the Vertue of Religion. Mark 12.30. Hear, O Ifrael, the Lord thy God is one Lord; and, Thou shalt love the Lord thy God with Luke 10. 27.

all thine heart, and with all thy Soul, and with all thy mind, and with all thy frength. This is the first Commandment, that is, this comprehends all that which is moral.

and eternal in the First Table of the Decalogue.

234

8. The Duties of this Commandment are, 1. To worship God alone with actions proper to him, and, 2. to love, and, 3. obey him with all our faculties. 1. Concerning worship. The actions proper to the Honour of God are, to offer Sacrifice, Incense and Oblations, making Vows to him, Swearing by his Name as the instrument of fecret testimony, confessing his incommunicable Attributes, and Praying to him for those Graces which are essentially annexed to his dispensation, as Remission of sins. Gifts of the Spirit, and the grace of Sanctification, and Life eternal. Other acts of Religion, such as are uncovering the head, bowing the knee, falling upon our face. stooping to the ground, reciting praises, are by the consent of Nations used as testimonies of civil or religious veneration, and do not always pass for consessions of a Divinity; and therefore may be without fin used to Angels, or Kings, or Governours, or to persons in any sence more excellent than our selves, provided they be intended to express an excellency no greater than is proper to their dignities and persons; not in any fence given to an Idol, or false gods. But the first fort are such which all the world hath consented to be actions of Divine and incommunicable Adoration, and such which God also in several Religions hath reserved as his own appropriate regalities, and are Idolatry if given to any Angel or man.

9. The next Duties are, 2. Love, 3. and Obedience: but they are united in the Gospel, This is Love, that we keep his Commandments. And since we are for God's sake bound also to love others, this Love is appropriate to God by the extension of parts, and the intention of degrees. The Extention fignifies that we must ferve God with all our Faculties; for all division of parts is hypocrifie, and a direct prevarication: our Heart must think what our Tongue speaks, our Hands act what we promise or purpose; and God's enemies must have no share so much as in appearance or dissimulation. Now no Creature can challenge this: and if we do Justice to our neighbours, though unwillingly, we have done him no injury; for in that case he only who sees the irregularity of our thoughts is the person injured. And when we swear to him, our heart must swear as well as our tongue, and our hands must pay what our lips have promined fed ; or else we provoke him with an imperfect facrifice : we love him not with all

our mind, with all our strength, and all our faculties.

10. But the difficulty and question of this Commandment lies in the Intention. For it is not enough to serve God with every Capacity, Passion, and Faculty; but it must be every degree of every Faculty, all the latitude of our Will, all the whole intention of our Passions, all the possibility and energy of our Senses and our Understanding. Which because it is to be understood according to that moderate sentence and account which God requires of us fet in the midft of fuch a condition, so attended, and depressed and prejudiced, the full sence of it I shall express in several Proposi-

II. First, The Intention of the Love to which we are obliged requires not the Degree which is absolutely the greatest, and simply the most perfect. For there are degrees of Grace, every one of which is pleafing to God, and is a state of Reconciliation and atonement. And he that breaks not the bruifed reed, nor quenches the smooking flax, loves to cherish those endeavours which, beginning from small principles, pass through the variety of degrees, and give demonstration, that though it be our duty to contend for the best, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement, being an imperfection rather than a fin, is actually confiftent with the state of Grace, the endeavour being in our power, and not the success: the perfe-Ction is that which shall be our reward, and therefore is not our present duty. And in deed, if to do the best action, and to love God as we shall do in Heaven, were a prefent obligation, it would have been clearly taught us what is simply the best action: whereas now that which is of it felf better, in certain circumstances is less perfect, and formetimes not lawful: and concerning those circumstances we have no rules, nor any guide but prudence and probable inducements. So that it is certain, in our best endeaactions we should only increase our scruples, instead of doing actions of the highest perfections; we should erect a tyranny over our Consciences, and no augmentation of any thing but the trouble. And therefore in the Law of Moles, when this Commandment was given in the same words, yet that the sense of it might be clear, the analogy of the Law deglared that their duty had a latitude; and that God was not fo strict a taskmaster, but that he left many instances of Piety to the voluntary Devotion of his

lervants, that they might receive the reward of Free-will-offerings. But if these words had obliged them to the greatest degree, that is, to all the degrees of our capacities in every instance, every act of Religion had been duty and necessity.

12. And thus also it was in the Gospel. Ananias and Sapphira were killed by senrence from Heaven, for not performing what was in their power at first not to have promised; but because they brought an obligation upon themselves which God brought not, and then prevaricated, they paid the forfeiture of their lives. S. Paul took no wages of the Corinthian Churches, but wrought night and day with his own hand; 2 Cor. 11-7,8. but himself says he had power to do otherwise. There was laid upon him a necessity to preach, but no necessity to preach without wages and support. There is a good and a hetter in Virginity and Marriage; and yet there is no command in either, but that we abstain from fin: we are left to our own election for the particular, having no necessity, 1 Cor. 7. 37. but power in our will. David prayed feven times a day, and Daniel prayed times; and both were beloved of God. The Christian matters were not bound to manumic their flaves, and yet were commended if they did fo. Sometimes the Christians fled in Persecution; S. Paul did so, and S. Peter did so, and S. Cyprian did so, and S. Athanalius, and many more: But time was, when some of these also choice to suffer death rather than to fly. And if to fly be a permission, and no duty, there is certainly a difference of degrees in the choice: to fly is not fo great a fuffering as to die, and yet a man may innocently chuse the casier. And our Blessed Lord himself, who never failed of any degree of his obligations, yet at some time prayed with more zeal and fervour than at other times, as a little before his Paffion. Since then at all times he did not do actions of that degree which is absolutely the greatest; it is evident that God's goodness is so great, as to be content with such a Love which parts no share between him and fin; and leaves all the reft under fuch a liberty, as is only encouraged by those extraordinary rewards and crowns proportioned to heroical endeavours. It was a pretty Question which was moved in the Solitudes of Nitria concerning two Religious Histor. Language Brothers: the one gave all his goods to the poor at once; the other kept the inheritance, and gave all the revenue. None of all the Fathers knew which was absolutely the better, at once to renounce all, or by repetition of charitable acts to divide it into portions; one act of Charity in an heroical degree, or an habitual Charity in the degree of Vertue. This instance is probation enough, that the opinion of such a necessity of doing the best action simply and indefinitely is impossible to be safely acted because it is impossible to be understood. Two talents shall be rewarded, and so shall five; both in their proportions: He that fows sparingly shall reap sparingly, but he shall reap: Every man as he purposes in his heart, so let him give. The best action shall have the best reward: and though he is the happieft who rifes higheft, yet he is not fafeft that enters into the state of disproportion to his person. I find in the Lives of the later reputed Saints, that S. Terefa à Jesu made a vow to do every thing which she should judge to be the best. I will not judge the person, nor censure the action, because possibly nar no giaher intention and defires were of greatest Sanctity: but whosoever considers the story was greatest so of her Life, and the strange repugnancies in the life of man to such undertakings, must up a must be a needs fear to imitate an action of fuch danger and fingularity. The advice which in 70. Epit. a. this case is safest to be followed is, That we employ our greatest industry that we fall 75. not into fin and actions of forbidden nature; and then strive by parts and steps, and with much wariness in attempering our zeal, to superadd degrees of eminency, and oblervation of the more perfect inflances of Sanctity: that doing some excellencies which God hath not commanded, he may be the rather moved to pardon our prevaricating lo many parts of our necessary duty. If Love transport us and carry us to actions sublime and heroical, let us follow fo good a guide, and pass on with diligence, and zeal, and prudence, as far as Love will carry us: but let us not be carried to actions of great eminency and strictness and unequal severities by scruple and pretence of duty; lest we charge our miscarriages upon God, and call the yoke of the Gospel insupportable, and Chrift a hard Task-mafter. But we shall pass from Vertue to Vertue with more lafety, if a Spiritual guide take us by the hand: only remembring, that if the Angels zw no sugar themselves and the beatified Souls do now, and shall hereafter, differ in degrees of love 38 mix themselves and the beatified Souls do now, and shall hereafter, differ in degrees of love 38 mix themselves and the beatified Souls do now, and shall hereafter, differ in degrees of love 38 mix themselves and the beatified Souls do now, and shall hereafter, differ in degrees of love 38 mix themselves and the beatified Souls do now, and shall hereafter, differ in degrees of love 38 mix themselves are shall be a supplication of the same and the same an and glory; it is impossible the state of persection should be confined to the highest phoe. Apr. Love, and the greatest degree, and such as admits no variety, no increment or difference of parts and Itations.

13. Secondly, Our Love to God confifts not in any one determinate Degree, but hath such a latitude as best agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities, and which receive their height-

heightnings and declenfions according to a thousand accidents of mortality. For when a Law is regularly prescribed to persons whose varieties and different constitutions cannot be regular or uniform, it is certain God gives a great latitude of performance, and binds not to just atomes and points. The Laws of God are like universal objects received into the Faculty, partly by choice, partly by nature; but the variety of perfection is by the variety of the instruments, and disposition of the Recipient; and they are excelled by each other in feveral fenses, and by themselves at several times. And so is the practice of our Obedience, and the entertainments of the Divine Commandments. For some are of malleable natures, others are morose; some are of healthful and temperate conflicutions, others are luftful, full of fanfie, full of appetite; fome have excellent leisure and opportunities of retirement, others are busic in an active life, and cannot with advantage attend to the choice of the better part; fome are peaceable and timorous, and fome are in all inflances ferene, others are of tumultuous and unquiet fpirits: and these become opportunities of Temptation on one side, and on the other occasions of Vertue. But every change of faculty and variety of circumstance hathinfluence upon Morality: and therefore their duties are personally altered, and increase in obligation, or are flackened by necessities, according to the infinite alteration of ex-

teriour accidents and interiour possibilities. 14. Thirdly, Our Love to God must be totally exclusive of any affection to sin, and engage us upon a great, affiduous and laborious care to relift all Temptations, to fubdue fin, to acquire the habits of Vertues, and live holily; as it is already expressed in the Discourse of Repentance. We must prefer God as the object of our hopes, we must chuse to obey him rather than man, to please him rather than satisfie our selves; and we must do violence to our strongest Passions when they once contest against a Divine Commandment. If our Passions are thus regulated, let them be fixed upon any lawful object whatfoever; if at the fame time we preferr Heaven and heavenly things, that is, would rather chuse to lose our temporal love than our eternal hopes, (which we can best discern by our refusing to fin upon the sollicitation or engagement of the temporal object,) then, although we feel the transportation of a sensual love towards a Wife, or Child, or Friend, actually more pungent and fensible than Passions of Religion are, they are less perfect, but they are not criminal. Our love to God requires that we do his Commandments, and that we do not fin: but in other things we are permitted in the condition of our nature to be more fenfitively moved by vilible than by invisible and spiritual objects. Only this, we must ever have a disposition and a mind prepared to quit our fensitive and pleasant objects, rather than quit a Grace, or commit a fin. Every act of fin is against the Love of God, and every man does many fingle actions of hostility and provocation against him: but the state of the Love of God is that which we actually call the state of Grace. When Christ reigns in us, and fin does not reign, but the Spirit is quickned, and the Lusts are mortified; when we are habitually vertuous, and do acts of Piety, Temperance and Justice, frequently, eafily, chearfully, and with a successive, constant, moral and humane industry, according to the talent which God hath intrusted to us in the banks of Nature and Grace; then we are in the love of God, then we love him with all our heart. But if Sin grows upon us, and is committed more frequently, or gets a victory with less difficulty, or is obeyed more readily, or entertained with a freer complacency; then we love not God as he requires, we devide between him and fin, and God is not the Lord of all our faculties. But the inftances of Scripture are the best exposition of 1 King. 14.8. this Commandment. For David followed God with all his heart, to do that which was 2 King, 23 25, right in his eyes; and Josiah turned to the Lord with all his heart, and with all his soul, and with all his might. Both these Kings did it: and yet there was some imperfection in David, and more violent receffions: for fo faith the Scripture of Josiah, Like unto him was there no King before him; David was not so exact as he, and yet he followed God with all his heart. From which these two Corollaries are certainly deducible: That to love God with all our heart admits variety of degrees, and the lower degree is yet a Love with all our heart; and yet to love God requires a holy life, a diligent walking in the Commandments, either according to the fense of innocence or of penitence, either by first or second counsels, by the spirit of Regeneration or the spirit of Renovation and Restitution. The summ is this, The sence of this Precept is such as may be reconciled with the Infirmities of our Nature, but not with a Vice in our Manners: with the recession of fingle acts seldom done, and always disputed against, and long fought with, but not with an habitual aversation, or a ready obedience to sin, or an easie victory.

15. This Commandment, being the fumm of the First Table, had in Mofer's Law narticular instances which Christ did not insert into his Institution; and he added no other particular, but that which we call the Third Commandment concerning Veneration and reverence to the Name of God. The other two, viz. concerning Images and the Sabbath, have fome special Considerations.

Of the Decalogue.

16. The Jews receive daily offence against the Catechisms of some Churches, who, IL COM. in the recitation of the Decalogue, omit the Second Commandment, as supposing it to be a part of the First, according as we account them: and their offence rifes higher, because they observe that in the New Testament, where the Decalogue is fix times repeated in special recitation and in summaries, there is no word prohibiting the making, retaining, or respect of Images. Concerning which things Christians consider, that God forbad the Yews the very having

Ο Μωσίς τὰς θολίμες τὸ γλαφυέζε τὰ χνὰς, ζωγεροίαν κὶ ἀνθειαντοποίταν, ἐκ τὰ κὰτ ἀδ τὸν πολιτοίας εξίλαστε. Philo, de Gigant. Vide Exod. 34. 13. 1 eut. 4. 16. & 7. 5. Num. 33.

and making Images and representments, not only of the true God, or of false and imaginary Deities, but of visible creatures: which because it was but of temporary reason. and relative confideration of their aptness to Superstition, and their conversing with idolatrous Nations, was a command proper to the Nation, part of their Covenant; not of effential, indispensable and eternal reason, not of that which we usually call the Law of Nature. Of which also God gave tefimony, because himself commanded the signs and represent-

Im) & Ecclesia 8 Novemb. celebrat Martyrium Claudii Nicoftrati & fociorum, qui, cim peri. tiffimi fuerant Statuarii, mortem potins ferre, qu'im Gentilibus simulachra facere, maluerunt. "Αγαλμα έ κατεσκώασε, δια το μιλ νομίζειν ανθεωπόμος του έθ τ Θεόν, dixit Diodor. Sic de

ment of Scraphim to be fet upon the Mercy-feat, toward which the Priest and the people made their addresses in their religious Adorations; and of the Brazen Serpent, to which they looked when they called to God for help against the sting of the venomous Snakes. These instances tell us, that to make Pictures or Statues of creatures is not against a natural reason, and that they may have uses which are profitable, as well as be abused to danger and Superstition. Now although the nature of that people was apt to the abuse, and their intercourse with the Nations in their confines was too great an invitation to entertain the danger: yet Christianity hath so far removed that danger by the analogy and defign of the Religion, by clear Doctrines, Revelations, and infinite treasures of wisdom, and demonstrations of the Spirit, that our Blessed Lawgiver thought it not necessary to remove us from Superstition by a prohibition of the use of Images and Pictures; and therefore left us to the sence of the great Commandment, and the dictates of right Reason, to take care that we do not dishonour the invisible God with visible representations of what we never saw nor cannot understand, nor yet convey any of God's incommunicable Worship in the fore-named instances to any thing but himself. And for the matter of Images we have no other Rule left us in the New Testament: the rules of Reason and Nature, and the other parts of the Inflitution, are abundantly sufficient for our security. And possibly S. Panl might relate to this, when he affirmed concerning the Fifth, that it was the First Commandment with promise. For in the Second Commandment to the Jews, as there was a great threatning, so also a greater promise, of shewing mercy to a thousand generations. But because the body of this Commandment was not transcribed into the Christian Law, the first of the Decalogue which we retain, and in which a promife is inferted, is the Fifth Commandment. And therefore the wildom of the Church was remarkable in the variety of fentences concerning the permission of Images. At first, when they were blended in the danger and impure mixtures of Gentilism, and men were newly recovered from the fnare, and had the reliques of a long custom to superstitious and false worshippings, they endured no Images, but merely civil. But as the danger ceased, and Christianity prevailed, they found that Pictures had a natural use of good concernment, to move less-knowing people by the representment and declaration of a Story: and then they, knowing themselves permitted to the liberties of Christianity, and the restraints of nature and reason, and not being still weak under prejudice and childish dangers, but fortified by the excellency of a wise Religion, took them into lawful uses, doing honour to Saints as unto the absent Emperours, according to the custom of the Empire; they erected Statues to their honour, and transcribed a history, and sometimes a precept, into a table, by figures making more lafting impressions than words and sentences. While the Church stood within these limits, she had natural reason for her warrant, and the custom of the several Countries, and no precept of Christ to countermand it: They who went farther were unreasonable, and according to the degree of that excess were Superstitious. 17. The

Ad SECT. XII.

Τον αδομπον εκονογεισείν η διαπλάσσειν έχ coros. Philo de Legatione.

Prioribus 170 annis Templa quidem adificapriorious 170 annis tempia quiaem caiped-bain [Romani,] Simulacrum vero nullum efigia-tum faciebant; perinde aique nesas este meliora per descriorum similitudines exprimere, Plutarch.

Nund.
Ein 38 de viere unio Sede, avelezo tente de
entres 13 ylui 33 Salantieur, de gaskidu tegende a
13 solutur, 13 til autorio pointe, afres de tribe a
13 solutur, 13 til autorio pointe, afres de tribe
entre entantieu Instituce, vier trope, quoinu
viere de tribe entre de la companya del la companya de la companya del companya de la companya de la companya del companya de la companya de la companya de la companya de la companya del companya

17. The Duties of this Commandment are learned by the intents of it. For it was directed against the false Religion of the Nations, who believed the Images of their gods to be filled with the Deity: and it was also a caution to prevent our low imaginations of God, left we should come to think God to be like Man. And thus far there was indispensible and eternal reason in the precept: and this was never lessened in any thing by the Holy Jefus, and obliges us Christians to make our addresses and worshippings to no God but the God of the Christians, that is, of all the world; and not to do this inor before an Image of him, because he cannot be represented. For the Images of Christ and his Saints, they come not into either of the two considerations; and we are to understand

our duty by the proportions of our reverence to God, expressed in the great Commandment. Our Fathers in Christianity, as I observed now, made no scruple of using the Images and Pictures of their Princes and Learned men; which the Jews understood to be forbidden to them in the Commandment. Then they admitted even in the Utenfils of the Church some coelatures and engravings: Such was that Tertullian speaks of The good Shepherd in the Chalice. Afterwards they admitted Pictures, but not before the time of Constantine; for in the Council of Eliberis they were forbidden. And in fuccession of time the scruples lessened with the danger, and all the way they signified their belief to be, that this Commandment was only fo far retained by Christ as it relied upon natural reason, or was a particular instance of the great Commandment: that is, Images were forbidden where they did dishonour God, or lessen his reputation, or estrange our duties, or became Idols, or the direct matter of superstitious observances, charms, or senseless confidences; but they were permitted to represent the Humanity of Chrift, to remember Saints and Martyrs, to recount a story, to imprint a memory, to do honour and reputation to absent persons, and to be the instruments of a relative civility and esteem. But in this particular, infinite care is to be taken of Scandal and danger, of a forward and zealous ignorance, or of a mistaking and peevish considence: and where a Society hath fuch Perfons in it, the little good of Images must not be violently retained with the greater danger and certain offence of fuch persons of whom confideration is to be had in the cure of Souls. I only add this, that the first Christians made no scruple of faluting the Statues of their Princes, and were confident it made no intrenchment upon the natural prohibition contained in this Commandment; because they had observed, that exteriour inclinations and addreffes of the body, though in the lowest manner, were not proper to God, but in Scrip-* Gen 48. 12. ture found also to be communicated to Creatures, * to Kings, to Prophets, to Parents, Gen 23, 12.8 to Religious persons: and because they found it to be death to do affront to the 27, 29,84,26. Pictures and Statues of their Emperours, they concluded in reason, (which they also 1 Sam 20.41.

i Ring. 1. 16. faw verified by the practice and opinion of all the world,) that the respect they did at the Emperour's Statue was accepted as a veneration to his person. But these things are but sparingly to be drawn into Religion, because the customs of this world are altered, and their opinions new; and many, who have not weak understandings, have weak Consciences: and the necessity for the entertainment of them is not so great as the of fence is or may be.

18. Thou shalt not take the name of the Lord thy God in vain. This our Blessed Savi-HL COM. our repeating expresses it thus, It hath been faid to them of old

Apud Romanos fancitum eft, ut fi per Deum juapua Komanos jancitum est, itt si per Detun su-vana quia pesparate, ad Deum sipum pielemia remitteretur, quem faits est idoneum sua Maje-gatis vindiend diebaut. L. purisuranti. Ca erbus cealis. G jurejuv. Sin per genium Principis qui puran pieroses, estis gabatur sistibus un per elegio, Tentre n's jurt. Si duo patroni, Sell.

Infander dixit homines uti poffe pro fuo com-

modo juramentis, sicut pueri astragalis. Plutarch. in Lyland. Mem in Amilio ait, Macedonas usos effe juramento uti Moneta.

time, [Thou shalt not for swear thy felf;] to which Christ adds out of Numb. 30. 2. But thou shalt perform thy Oaths unto the Lord. The meaning of the one we are taught by the other. We must not invocate the Name of God in any promise in vain, that is, with a Lye: which happens either out of levity, that we change our purpose, which at first we really intended; or when our intention at that inflant was fallacious, and contradictory to the undertaking. This is to take the Name of God, that is, to use it, to take it into our mouths, for vanity; that is, according to the perpetual style of Scripture, for a

Lyc. Every one hath spoken vanity to his neighbour, that is, hath lyed unto him: for Pfal 12. 2. so it follows, with flattering lips, and with a double heart. And swearing deceitfully is by the Plalmiff called Lifting up his foul unto vanity. And Philo the Jew, who well underflood

हों मुख्यायां के निष्ठिया वार्धार मुर्वहरणहुन है हो स्वर्मिंग होंगे निर्धान Gebr, वेग्रहार्वायापार. Phile.

ment to be, to call God to witness to a Lye. And this is to be understood only in Promises; for fo Christ explains it by the appendix out of the Law, Thou Chalt perform thy Oaths. For lying in Judgment, which is also with an Oath, or taking God's Name for witnels, is forbidden in the Ninth Commandment. To this Christ added a farther refiraint. For whereas by the Natural Law it was not unlawful to fwear by any Oath that implied not Idolatry, or the belief of a falle God, I fay, any grave and prudent Oath, when they spake a grave truth; and whereas it was lawful for the Tens in ordinary intercourse to swear by God, so they did not swear to a Lye, (to which also fwearing to an impertinency might be reduced by a proportion of reason, and was so accounted of in the practice of the Jews,) but elfe and in other cases they us'd to swear by God or by a Creature respectively: (for, they that swear by him shall be commended, Pfal. 63, 11, faith the Pfalmift; and swearing to the Lord of Hosts is called speaking the Language of 1 Sam. 20. 17: Canaan:) Most of this was rescinded; Christ forbad all swearing; not only swearing to a Lye, but also swearing to a truth in common affairs; not only swearing commonly by the Name of God, but Iwearing commonly by Heaven and by the Earth, by our Head, ATAR 249 Ser or by any other Oath: only let our speech be Tea, or Nay, that is, plainly affirming of anti-femous Femous Parish is. or denying. In these, I say, Christ corrected the licence and vanities of the Jews and TALLING. Gentiles. For as the Jews accounted it Religion to name God, and therefore would not fwear by him but in the more solemn occasions of their life; but in trisles they would swear by their Fathers, or the Light of Heaven, or the Ground they trod on: fo the Greeks were also careful not to swear by the gods lightly, much less fallaciously; but they would swear by any thing about them or near them, upon an occasion as vain as their Oath. But because these Oaths are either indirectly to be referred to God, (and Mart. 1. 11. 10). Divine honour to a Creature, by making it a Judge of truth and difference of fipirits; pre traingle rept truth and difference of fipirits; pre traingle rot therefore Christ feems to forbid all forms of Swearing whatfoever. In pursuance of nantis, Noncres which Law, Bafilides, being converted at the prayers of Potamiena a Virgin-Martyr, pe, per ambiaand required by his fellow-fouldiers to fwear upon fome occasion then happening, an- Ium, id eff, per fwered. It was not lawful for him to fwear, for he was a Christian. And many of the Elohim Hebra-Fathers have followed the words of Christ in so severe a sence, that their words seem to Harmenpourdwin to experion admit no exception.

Scalig de Emendas, temp, in append. Noror. Ms) mesmenüs x31 Al Stäv buvben, dihd x31 Al messtyxavbrun. Bulch Nb. G. byl, cap. 4.

19. But here a grain of falt must be taken, lest the letter destroy the spirit. 1. It is certain the Holy Jesus forbad a * custom of Swear-* Vide Ecclus 23. 9, 11, 13. Dominus & Ja. ing; it being great irreligion to despise and lessen the Name cobus ideo probibucrunt jusjarandum, non us illud profjus è rebus humanis tollerens fed quia caveremus à perjurio non facilè jurando. S. August. fer. 28. de verbis Apos. of God, which is the instrument and conveyance of our Adorations to him, by making it common and applicable to trifles and ordinary accidents of our life. He that fwears often, many times fwears false; and however lays by that reverence which, being due to God, the Scripture determines to be due to his Name: His Name is to be loved and feared. And therefore Christ commands that our communication be Yea, yea, or Nay, nay; that is, our ordinary discourses should be simply affirmative or negative. In order to this, * Plu- * Panair. wil turch affirms out of Phavorinus, that the reason why the Greeks forbad children who were about to swcar by Hercules, to swear within doors, was, that by this delay and waygened preparation they might be taught not to be hasty or quick in swearing, but all such in word of the control of the swearing swearing in the swearing swear observed never to have sworn in all his life-time but once.

2. Not only customary is to have swearing is forbidden, but all Swearing upon a slight cause.

3. Bass upbraids some upon a second time to the same upon the same upo Chriftians his contemporaries with the example of Clineas the Pythagorean, who ra-in the descent there than he would swear, suffered a mulct of three Talents. And all the followers of the suffered a mulct of three Talents. Pythagoras admitted no Oath, unless the matter were grave, necessary, and charitable? and the wifest and gravest persons among the Heathens were very severe in their Counfels concerning Oaths. 3. But there are some cases in which the interests of Kingdoms and Bodies politick, Peace and Confederacies, require the fanction of promiffory Oaths: and they whom we are bound to obey, and who may kill us if we do not, require that their interests be secured by an Oath. And that in this case, and all that are equal, our Bleffed Saviour did not forbid Oaths, is certain, not only by the example of Christians, but of all the world before and fince this prohibition, underflanding it to be of the nature of fuch natural bands and fecurities, without which Common-

Interp. in Hom.

2 Cor. 11.31.

Gal, 1, 20.

Commonwealths in some cases are not easily combined, and therefore to be a thing necellary, and therefore not to be forbidden. Now what is by Christians to be efteemed a slight cause, we may determine by the account we take of other things; The Glory of God is certainly no light matter; and therefore when that is evidently and certainly concerned, not phantaftically and by vain and imaginary confequences, but by prudent and true estimation, then we may lawfully swear. We have S. Pans's example, who well underflood the precept of his Mafter, and is not to be supposed easily to have done any violence to it; but yet we find religious affirmations, and God invoked for witness as a record upon his foul, in his Epittles to the Romans, Galatians, and Corinthians. But these Oaths were only affertory. Tertullian affirmeth, that Christians refused to swear by the Genius of their Prince, because it was a Dæmon; but they sware by his Health, and their solemn Oath was by God, and Christ, and the Holy Spirit, and the Majesty of the Emperour. The Fathers of the Ephesine Council made Neftorius and Victor fwear; and the Bishops at Chalcedon sware by the health of their Princes. But as S. Paul did it extrajudicially, when the glory of God was concerned in it and the interest of Souls; so the Christians used to swear in a cause of Piety and Religion, in obedience and upon publick command, or for the ends of Charity and Juflice, both with Oaths promissory and affertory, as the matter required: with this only difference, that they never did fwear in the causes of Justice or Charity but when they were before a Magistrate; but if it were in a cause of Religion, and in matters of promile, they did indeed fwear among themselves, but always to or in communities and focieties, obliging themselves by Oath not to commit wickedness, Robberies, Sacrilege, not to deceive their trust, not to detain the pledge; which rather was an act of direct intercourse with God, than a solemn or religious obligation to man. Which very thing Pliny also reports of the Christians.

To Nat 18 78 20. The fumm is this: Since the whole subject matter of this Precept is Oaths pro-ம் கூற சூர்கள் less they be made to God or God's Vicegerent, in a matter not trifling. For in the first a) a but of the first case, a Promise made to God, and a swearing by God to perform the Promise, to him been by six is all one. For the Name of God being the instrument and determination of all our advances, it dresses, it dresses, we cannot be supposed to speak to God without using of his Name explicitely with the control of the case of th where it is not by indication : and therefore he that promifes to God makes a Promife, and ules the state of the Name in the Promife it felf being in the nature of a Prayer or forms the Promise it self being in the nature of a Prayer or so install lemn Invocation of God. In the second case, when the publick * necessity requires it, of which we are not judges, but are under authority, we find the lawfulness by being * Needlist, bound to believe, or not to contradict the pretence of its necessity. Only care is to be magning humathe profitation fo by us, if the Oath be imposed by our lawful Superiours, and to be cared for by them: q iriquid cogii, or else it is so to be provided for by our selves, when our intercourse is with God, as in Vows and Promifes paffed to God; being careful that we do not offer to God Goatshair, or the fumes of Mushromes, or the blood of Swine, that is, things either impious or vain. But in our communication, that is, in our ordinary intercourse with men, we must promise by simple testimony, not by religious adjurations, though a Creature

be the instrument of the Oath. 21. But this forbids not affertory Oaths at all, or depoling in Judgment: for of this Christ speaks not here, it being the proper matter of another Commandment. And fince (as S. Paul affirms) an Oath is the end of all controverse, and that the necessity of Commonwealths requires that a period should be fixed to questions, and a rule for the nearest certainty for Judgment; whatsoever is necessary is not unlawful; and Christ, who came to knit the bonds of Government fafter by the stricture of more religious ties, cannot be understood to have given precepts to dissolve the instruments of Judicature and prudent Government. But concerning affertory Oaths, although they are not forbidden, but supposed in the Ninth Commandment to be done before our Judges in the cause of our Neighbour; yet because they are only so supposed, and no way else mentioned by permission or intimation, therefore they are to be estimated by the proportions of this Precept concerning promiffory Oaths. They may be taken in Judgment and righteousnels, but never lightly, never extrajudicially: only a less cause, so it be judicial, may authorize an affertory than a promissory Oath: because many cases occur in which Peace and Justice may be concerned, which without an Oath are indeterminable; but there are but few necessities to confirm a Promise by an Oath. And therefore the reverence of the Name of God ought not to be intrenched upon in accidents of little or no necessity. God not having made many necessities in this cale, would not in the matter of Promise give leave to use his Name but when an extraordinary case happens. An Oath in Promises is of no use for ending questions and giving judicial fentences; and the faith of a Christian and the word of a just person will do most of the work of Promises; and it is very much to the disreputation of our Religion or our felves, if we fall into hypocrifie or deceit, or if a Christian Asseveration were not of value equal with an Oath. And therefore Christ forbidding promiflory Oaths, and commanding fo great fimplicity of spirit and honesty, did consonantly to the defign and perfection of his Institution, intending to make us fo just and fincere, that

our Religion being infinite obligation to us, our own Promifes should pass for bond enough to others, and the Religion receive great honour by being esteemed a sufficient security and instrument of publick entercourse. And this was intimated by our Lord himself in that reason he is pleased to give of the prohibition of swearing: (') Let your Communication be, Tea, yea, Nay, nay; for what soever is more cometh of evil. That is, As good Laws come from ill manners, the modelty of cloathing from the shame of fin, Antidotes and Physick by occasion of poisons and diseases; so is Swearing an effect of diftrust, and want of faith or honesty, on one or both sides. Men dare not trust the word of a Christian, or a Christian is not just

Ad SECT. XII.

and punctual to his Promifes, and this calls for confirmation by an Oath. So that Oaths fuppose a fault, though they are not faults always themselves: whatsoever is more than Yea or Nay is not always evil, but it always cometh of evil. And therefore the Essens esteemed every man that was put to his Oath no better than an infamous person, a persurer, or at least suspected, not esteemed a just man. And the Heathens would not suffer the Priest of Jupiter to swear, because all men had great opinion of his fanctity and au- Curtius lib. 7.

thority: and the Soythians derided Alexander's caution and timorous provision, when he required an Oath of them; Nos religionem in ipfa side novimus, Our faith is our bond : * Oninon required and * they who are willing to deceive men will not flick to deceive God, when they remain bomines have called God to witness. But I have a caution to infert for each, which I propound fallen Deos Ci-

as an humble advice to persons eminent and publickly interested.

22. First, That Princes, and such as have power of decreeing the injunction of pro- or 38 missions milfory Oaths, be very curious and referved, not lightly enjoyning fuch Promifes, TRAININGTON TOneither in respect of the matter trivial, nor yet frequently, nor without great reason en demotia, 831, forcing. The matter of fuch Promifes must be only what is already matter of Duty or much will be Religion; for elle the matter is not grave enough for the calling of God to testimony: in Decal. but when it is a matter of Duty, then the Oath is no other than a Vow or Promise made to God in the presence of men. And because Christians are otherwise very much obliged to do all which is their duty in matters both civil and religious, of Obedience and Piety; therefore it must be an instant necessity, and a great cause to superinduce such aconfirmation as derives from the fo-facredly invocating the Name of God: it must be when there is great necessity that the duty be actually performed, and when the Supreme Power either hath not power sufficient to punish the delinquent, or may miss to have notice of the delict. For in these cases it is reasonable to bind the faith of the obliged persons by the fear of God after a more special manner: but else there is no reason fufficient to demand of the subject any farther security than their own faith and contract. The reason of this advice relies upon the strictness of the words of this Precept against promissory Oaths, and the reverence we owe to the Name of God. Oaths of Allegiance are fit to be imposed in a troubled State or to a mutinous People. But it is not fo fit to tie the People by Oath to abstain from transportations of Metal or Grain or Leather, from which by Penalties they are with as much fecurity, and less suspicion of iniquity, restrained.

23. Secondly, Concerning affertory Oaths and Depositions in Judgment, although a greater liberty may be taken in the subject matter of the Oath, and we may, being required to it, fivear in Judgment, though the cause be a question of money, or our intereff; or the rights of a Society; and S. Athanasus purged himself by Oath before the Emperour Confrantius: yet it were a great pursuance and security of this part of Chrithish Religion, if in no case contrary Oaths might be admitted; in which it is certain * 'Anx' of the part is perjured, to the * ruine of their Souls, to the intricating of the Judgment, to speed their souls, to the intricating of the Judgment, to speed thish the difficionour of Religion; but that fuch rules of prudence and reasonable presumption our of be thall is free, that upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of that party which the Law shall chuse, and upon the Oath of the Probable grounds shall prefume for, the sentence may be established. For by a small Hom Blad. 14.

Mil δμενύναι θεές · ἀσκῶν γδ αὐτὸν δῶν ἀξίδ-πισον παζέχων. Hierocl. Vide Marc. Anton. in descriptione viri boni, 1. 3. uere ogna Sebuly ... Tov Iranov val oft val, x, a oftw a,trium est: ità feil, ut falta diftis respondere justorum fit. Kanasbr, χ) Βιοριλέςτατον, κ) άρμος τη λομική φύσει To armuotor, with annieties to exacts of the

Surviera, es rores bones El) voniceo. Philo. Verbum Sacerdois] apud Christiana Ecclesia Ministros etiam bodie manet loco juramenti. Ad eundem sensum apud antiquos fuerunt verba ilia Pratoris ex edicto perpetuo, [Sacerdotem Vestalem & Flaminem Dialem in omni mea jurististione jurare non cegam.] A. Gell. 1 10, c. 15.

(a) Matt 5. 37

probability

Ad SECT. XII.

probability there may a furer Judgment be given than upon the confidence of contradictory Oaths; and after the fin the Judge is left to the uncertainty of conjectures as much as if but one part had fworn; and to much more, because such an Oath is by the confent of all men accepted as a rule to determine in Judgment. By these discourses we understand the intention of our Blessed Master in this Precept: and I wish by this or any thing else men would be restrained from that low, cheap, unreasonable and unexcufable vice of cultomary Swearing, to which we have nothing to invite us that may leffen the iniquity, for which we cannot pretend temptation nor alledge infirmity, but it begins by wretchlefness and a malicious carelesness, and is continued by the ftrength of habit and the greatest immensity of folly. And I consider that Christian Religion, being to holy an Institution, to which we are invited by so great promises, in which we are instructed by so clear revelations, and to the performance of our duties compelled by the threatnings of a fad and unprofitable Eternity, should more than fufficiently endear the performance of this Duty to us. The name of a Christian is a high and potent antidote against all sin, if we consider a right the honour of the name, the undertaking of our Covenant, and the reward of our duty. The fews cat no Swines flesh, because they are of Moses, and the Turks drink no Wine, because they are Mahumetans; and yet we swear for all we are Christians, than which there is not in the world a greater conviction of our baseness and irreligion. Is the authority of the Holy Jesus so despicable? are his Laws so unreasonable, his rewards so little, his threatnings fo small, that we must needs in contempt of all this profane the great Name of God, and trample under foot the Laws of Jesus, and cast away the hopes of Heaven, and enter into fecurity to be possessed by Hell-torments for Swearing, that is, for speaking like a fool, without reafon, without pleasure, without reputation, much to our difeffeem, much to the trouble of civil and wife persons with whom we joyn in society and intercourse? Certainly Hell will be heat seven times hotter for a customary Swearer; and every degree of his unreasonableness will give him a new degree of torment, when he shall find himself in flames for being a stupid, an atheistical, an irreligious sool This only I defire should be observed, that our Blessed Master forbids not only swearing by God, but by any Creature; for every Oath by a Creature does involve and tacitly relate to God. And therefore faith Christ, Swear not by Heaven, for it is the throne of God; and he that Iweareth by

Of the Decalogue.

"Ошици S' іведу аддеў, оїкногу Дібя. Sophoc. Menal. Qui per salutem suam jurat, Deum jurare videtur ; respellu enim divini Numinis juras. Ulpian. 7 C. Concil. Chalc. c. 25.

Vide Supra,

testimony, but as it is a relative to God; and it by implication calls the God of that Creature to witness. So that although in fuch cases in which it is permitted to swear by God, we may in those cases express our Oath in the form of advocating and calling the Creature: (as did the Primitive Christians swearing by the health of their Emperour, 2 King, 2. 2. and as Joseph swearing by the life of Pharaoh, and as Elisha swearing by the life of E-1 Cor. 15. 21. lias, and as did S. Paul protesting by the rejoycing he had in Jesus Christ, and as we in our forms of swearing in Courts of Judicature touch the Gospels, saying, So help me God, and the Contents of this Book; and in a few Ages lately past Bilhops and Priests sometimes swore upon the Cross, sometimes upon the Altar, sometimes by their holy Order:) yet we must remember that this in other words and ceremonies is but a calling God for witness; and he that fwears by the Cross, swears by the holy Crucifix, that is, Jefus crucified thereon. And therefore these and the like forms are therefore not to be used in ordinary communication, because they relate to God; they are as obligatory as the immediate invocation of his Holiness and Majesty: and it was a

the throne of God, sweareth by it, and by him that sitteth there-

to swear by God: for a Creature cannot be the instrument of

ging. They are just with the same restraints made to be reli-

gious as the most folemn invocation of the holy and reverend

Name of God, lawful or unlawful as the other. Unless the

fwearing by a Greature come to be spoiled by some other inter-

wening circumstance, that is, with a denying it to relate to

God; for then it becomes Superstition as well as Profanation,

So that it is not a less matter to swear by a Creature than

Per tus jurures faces, themique vaput. Mart. Judaical vanity to think swearing by Creatures was less obli-Deut. 30. 19. Ila. 1. 2. Micah 1/2. S. August. epist. ad Publicolam; & I. 51. Duo patroni, Sest. Si quis juraverit; & I. Non erit, D. de jureju-rando. Tertul, ad Scap. – e que tuémque Teftor, chara, Deis -Dulce caput, magicas invitam accingier artes. Virgil. 1. 4. Eneld.

Pérque suos illam quondam jura fe recordor, Perque meos oculos ; & dolucre mei. Ovid.

and it gives to a Creature what is proper to God: or when the Creature is contemptible, or less than the gravity of the matter; as if a man should fwear by a Ply or the Madow of a Tree: or when there is an indecorum in the things or fomething that does at too great diffance relate to God., For that which with greatest vicinity referrs to God in several Religions is the best instrument of an Oath, greatest vicinity refers to God in leverage Rengions is the Holy Sacrament, the and nearest to God's honour; as, in Christianity, are the Holy Sacrament, the Cross

Crofs, the Altar, and the Gospels: and therefore too great a distance may be an indecency next to a disparagement. This only may be added to this consideration; That although an Oath, which is properly calling God or God's relative into testimony, is to he understood according to the former Discourse; yet there may be great affirmations or negations respectively, and confirmed by forms of vehement affeveration, such as the customs of a Nation or consent shall agree upon: and those do in some cases promote our belief or confirm our pretenfions better than a plain Yea or No; because by fuch consent the person renders himself infamous if he breaks his word or trust. And although this will not come under the restraint of Christ's words, because they are not properly Oaths, but circumftances of earnest affirmation or negation; yet these are humane Attestations, introduced by custom or consent; and as they come not under the notion of Swearing, fothey are forms of tellimony and collateral engagement of a more

24. The Holy Jesus having specified the great Commandment of loving God with all IV. COM. our heart, in this one instance of hallowing and keeping his Name sacred, that is, from profane and common talk, and less prudent and unnecessary intercourses, instanced in no other commandment of Moses: but having frequent occasion to speak of the Sabbath,

for ever expresses his own dominion over the Day, and that he had dissolved the bands of Moses in this instance; that now we were no more obliged to that Rest which the Jews religiously observed by prescript of the Law; and by divers acts against fecurities of the then-received practices did desecrate the day, making it a broken yoke, and the first great instance of Chri-

Ignat, ep. ad Magnef. Kal xil võ oullanissa keprulisen å onkryen i strib vuetatubi. Anig sign Sir striban videve septidi njarran. Disc Clem. Apoft. Conflit. k. 7. e. 24. U ib. 8. Ter-tul. Mong. Canna. Apoft. 65.52 Zonar. in eund. Fide exim Synod. Laodic.

fian Liberty. And when the Apostle gave instructions that no man should judge his Col. 2. 16. Brother in a Holy-day, or New-moons, or the Sabbath-days, he declared all the Indaical Feafts, to be obliterated by the sponge which Jefus tasted on the Cross; it was within the Manuscript of Ordinances and there it was cancelled. And there was nothing moral in it, but that we do honour to God for the Creation, and to that and all other purpoles of Religion separate and hallow some portion of our time. The Primitive Church kept both the Sabbath and the Lord's Day till the time of the Laodicean Council, about 300 years after Christ's nativity, and almost in every thing made them equal; and therefore did not esteem the Lord's Day to be substituted in the place of the obliterated Sabbath, but a Feast celebrated by great reason and perpetual consent, without precept or necessary Divine injunction. But the liberty of the Church was great: they found themselves disobliged from that strict and necessary Rest which was one great part of the Sabbatick rites, only they were glad of the occasion to meet often for offices of Religion, and the day ferved well for the gaining and facilitating the Conversion of the Jens, and for the honourable sepulture of the Synagogue, it being kept fo long, like the forty days mourning of Ifrael for the death of their Father Jacob: but their liberty they improved not to licence, but as an occasion of more frequent assemblies. And there is something in it for us to imitate, even to sanctific the Name of God in the great work of the Creation, reading his praises in the Book of his Creatures, and taking all occasions of Religious acts and offices, though in none of the Jewilh

25. Concerning the observation of the Lord's Day, which now the Church observes and ever did in remembrance of the Refurrection, because it is aday of politive and Ecclefiastical institution, it is fit that the Church, who instituted the day, should determine the manner of its observation. It was set apart in honour of the Resurrection; and it were not ill if all Churches would into the weekly Offices, put some memorial of that mystery, that the reason of the festival might be remembred with the day, and God thanked with the renewing of the Offices. But because Religion was the defign of the Feath, and leifure was necessary for Religion, therefore to abstain from * Suits of Law and servile works, but fuch works as are of (a) necessity and charity, (which to observe are of themselves a very good Religion,) is a necessary duty of the day; and to do acts of publick Religion is the other part of it. So much is made matter of duty by the intervention of Authority. And though the Church hath made no more prescriptions in this and God hath made none at all; yet he who keeps the Day most strictly, most religiously, he keeps it best,

* Feriis jurgia amovento, eafque in famulis operibus patratis habento. Cicer. de Leg. 1. 2. ") Onippe esiam festis quædam exercere diebus Fas & jura finunt : rivos deducere milla Pas o Jura Juna: Hose acuter lepem, Inflaias avibus moliri, incendere vepres, Balanthmque gregem fluvio merfare falubri.

Virgil. apud Macrob. De ferocia Tiberii dedit testimonium Tacit 1.3. Annal, his verbi: Ouemne diem vacuum pæna, ubi inter sacra & vota, quo tempore verbis etiam profanis abstinere mos effet, vincula 85 laqueus inducantur? Eogth हर्रिए बेरिश हिला है तो रिक्ट कर्जनीस.

S.Ignat.ep. ad Magnef." Exas @ vull oullaπζέτω πνευμαπικώς, μελέτη νόμε χαίζων, ε σώματθ ανευματικώς, κεπει η ευλο χειζωτ, ο δυσ ματθ ανευτά, δημικερίαν θες δαμιαζον, εχ έσο λα έδιον, εχ χλιαρά πίνων, ελ μεμετεριώνα βα-δίζων, ελ δεργοσι ελ κερέτοις νέν εκ έχκεπ γαίγον. S. Aug. trait. 4. in Joan. Judei fervillier objer-

vant diem Sabbati, ad luxuriam, ad ebrietatem. Quanto mellus famina corum lanam facerent, quam illo die in Menjanis faltarent? Et in Pfal. 92.

Ad SECT. XII.

and most consonant to the design of the Church, and the ends of Religion, and the opportunity of the present leisure, and the interests of his Soul. The acts of Religion proper for the Day are Prayers and publick Liturgies, Preaching, Chatechizing, acts of Charity, Visiting sick Persons, acts of Eucharist to God, of Hospitality to our poor neighbours, of friendliness and civility to all, reconciling differences; and after the publick Affemblies are diffolved, any act of direct Religion to God, or of ease and remission to Servants, or what soever else is good in Manners, or in Piety, or in Mercy. What is said of this great Feast of the Christians is to be understood to have a greater severity and obligation in the Anniversary of the Resurrection, of the Ascension, of the Nativity of our Bleffed Saviour, and of the descent of the Holy Spirit in Pentecost. And all days festival to the honour of God in remembrance of the holy Apostles, and Martyrs, and departed Saints, as they are with prudence to be chosen and retained by the Church, so as not to be unnecessary, or burthensome, or useless; so they are to be observed by us as instances of our love of the communion of Saints, and our thankfulness for the bleffing, and the example.

26. Honour thy Father and thy Mother. This Commandment Christ made also to be Christian by his frequent repetition and mention of it in his Sermons and Laws, and fo ordered it, that it should be the band of civil Government and Society. In the Decalogue God fets this Precept immediately after the duties that concern himfelf, our duty to Parents being in the confines with our duty to God, the Parents being in order of nature next to God, the cause of our being and production, and the great Almoners of Eternity, conveying to us the effences of reafonable Creatures, and the charities of Heaven. And when our Bleffed Saviour in a Sermon to the Pharifees spake of Duty to Parents, he rescued it from the impediments of a vain tradition, and secured this Duty, though against a pretence of Religion towards God, telling us that God would not himfelf accept a gift which we took from our Parents needs. This duty to Parents is the very firmament and band of Commonwealths. He that ho-

Ο λοιδερών τον πατέρα Ουσφημεί λόγφ. Την εκ το Βείον 3 μελετά βλασφημίαν Έμφανώς Θεοί, μιμέμλιοι τ αλέννητον εν πό ζωοτλαςείν. de Parentibus dixit Philo ad Decat. Vivet extento Proculeius avo, Notus in fratres animi paterni : Illum aget penna metuente folvi

Thum aget penna methers food 2.

Fama superstess. Hor. l. 2. od. 2.

Tes τε γονείς τίμα, τες τ' ἀγχις' ἐκγεραῦτας.

Hierocl. Tas.

Hierocl
Com tibi sint fratres, fratres ulciscere læsos:
Connque pater tibi sit, jura suere patris.
Necessaria præsidia vita debensur bis maximo. Cicer. Offic. 3.

Kings and Governours.

Mat. 15. 6. Mar. 7. 12. * 1 Tim. 5.17, 18. Γονέας πιμήσωμεν Κάρβανλόντως σώμωτ Φ 10. I ovac thumoun varianostic autoto-ioneria is rendator reprinta autoti iotro-re on minista residuariatum. Herocl. Vere d'671 f Shundiar autot, is to Al d'ant-nortens ionermatras autoto iote tie tal.

Sus, were in modus Smort Las. Hierocl. apud Sto-

27. Thou shalt do no Murther. So it was said to them of old time; He that kills shall Lev. 24.21. be guilty of Judgment, that is, he is to die by the fentence of the Judge. To this Christ makes an appendix, But I fay unto you, He that is angry with his Brother without a cause shall be in danger of the Judgment. This addition of our Blessed Saviour, as all the other which are severer explications of the Law than the Jews admitted, was directed against the vain and imperfect opinion of the Lawyers, who thought to be justified by their external works, supposing, if they were innocent in matter of fact, God would require no more of them, than Man did; and what by custom or filence of the Laws was not punishable by the Judge, was harmless before God. And this made them, to trust in the letter, to neglect the duties of Repentance, to omit asking pardon for their fecret irregularities, and the obliquities and aversations of their spirits. And this S. Paul also complains of, that neglecting the righteousness of God, they sought to establish their own, that is, according to Man's Judgment. But our Bleffed Saviour tells them that fuch an

innocence is not enough; God requires more than conformity, and observation of the

nours his Parents will also love his Brethren derived from the fame loins, he will dearly account of all his relatives and perfons of the fame cognation; and so Families are united, and of them Cities and Societies are framed. And because Parents and Patriarchs of Families and of Nations had regal power, they who by any change succeeded in the care and government of Cities and Kingdoms fucceeded in the power and authority of Fathers, and became fo in estimate of Law and true Divinity to all their People. So that the Duty here commanded is due to all our Fathers in the sence of Scripture and Laws; not only to our natural, but to our civil Fathers, that is, to And the Scripture adds Mothers, for they also, being infruments of the bleffing, are the objects of the Duty. The Duty is, Honour, that is, Reverence, and Support, if they shall need it. And that which our Blessed Saviour calls not honouring our Parents in St. Matthew, is called in S. Mark, doing nothing for them; and Honour is expound by *S. Paul to be maintenance as well as reverence. Then we honour our Parents, if with great readiness we minister to their necessities, and com-

municate our estate, and attend them in sicknesses, and supply their wants, and, as much as lies in us, give them support, who gave us being.

fact, and exteriour Piety, placing Justice not in legal innocency, or not being condemned in judgment of the Law and humane judicature, but in the righteoufness of the foirit alfo: for the first acquits us before Man, but by this we shall be held upright in judgment before the Judge of all the world. And therefore besides abstinence from murther or actual wounds, Christ forbids all anger without canse against our Brother, that

Of the Decalogue.

is, against any man. 28. By which not the first motions are forbidden, the twinklings of the eye, as the Philosophers call them, the pro-passions and sudden and irresistible alterations; for it is impossible to prevent them, unless we could give our felves a new nature, any more s. Hieron. epip. than we can refuse to wink with our eye when a sudden blow is offered at it, or refuse ad Demeriad. to yawn when we fee a yawning fleepy person: but by frequent and habitual mortification, and by continual watchfulness, and flanding in readiness against all inadvertencies, we shall lessen the inclination, and account fewer sudden irreptions. A wise and meek person should not kindle at all, but after violent and great collision; and then, if like a flint he fends a fpark out, it must as soon be extinguished as it shews, and cool as foon as fparkle. But however, the fin is not in the natural difpolition. But when we entertain it, though it be, as Seneca expresses it, cum voluntate non contumaci, with-Seneca lib. 2. out a determination of revenge, then it begins to be a fin. Every indignation against de lea, c. 4. the person of the man, in us is pride and self-love, and towards others ungentleness, and an immorigerous spirit. Which is to be understood, when the cause is not sufficient, or when the anger continues longer, or is excessive in the degrees of its proportion.

29. The causes of allowable Anger are, when we see God dishonoured, or a fin committed, or any irregularity or fault in matter of Government; a fault against the Laws of a Family or good manners, disobedience or stubbornness: which in all instances where they may be prudently judged such by the Governour, yet possibly they are not all direct fins against God and Religion. In such cases we may be angry. But then we

may also fin, if we exceed in time, or measure of degree.

30. The proportion of time S. Paul expresses, by not letting the Sun set upon our anoer. Leontius Patricius was one day extremely and unreasonably angry with John the Leontius Cypr. Partiarch of Alexandria; at Evening the Patriarch fent a fervant to him with this mef. Epfe. in one fage, Sir, the Sun is fer: upon which Patricius reflecting, and the grace of God making the impression deep, visible and permanent, he threw away his anger, and became wholly subject to the counsel and ghostly aids of the Patriarch. This limit S. Paul borrowed from the Pfalmift: for that which in the fourth Pfalm, verse 4. we read, Stand in ane, and fin not, the Septuagint reads, Be angry, but fin not. And this measure is taken from the analogy of the Law of the Jews, that a malefactor should not hang upon the accurled tree after the Sun was set. And if the Laws laid down their just anger against Malefactours as foon as the Sun descended, and took off his beams from beholding the example; much more is it reasonable that a private anger which is not warranted by authority, not measured by Laws, not examined by Solemnities of Justice, not made reafonable by confidering the degree of the causes, not made charitable by intending the publick good, not fecured from injuriousness by being difinteress'd, and such an anger in which the party is judge, and witness, and executioner; it is (I say) but reason such an anger should unyoke and go to bed with the Sun, since Justice and Authority laid by the Rods and Axes as foon as the Sun unteamed his chariot. Plutarch reports that the Et more designation Pythagoreans were strict observers of the very letter of this caution: for if Anger had applies of Nobiled up to the height of injury or reproach, before Sun-set they would shake hands, one of the falute each other, and depart friends. For they were assumed that the same anger which have breasted. had disturbed the counsels of the day, should also trouble the quiet and dreams of the Mills special night, left anger by mingling with their reft and nightly fancies, should grow natural in domain and nightly fancies, should grow natural in the state of the state and habitual. Well, anger mult laft no longer; but neither may a Christian's anger last of Descourafolong: for if his anger last a whole day, it will certainly before night four into a crime. A man's anger is like the Spleen, at the first it is natural, but in its excess and distemper it swells into a disease: and therefore although to be angry at the presence of certain objects is natural, and therefore is indifferent, because he that is an effential enemy to fin never made fin effential to a man; yet unless it be also transient, and pass off at the command of Reafon and Religion, it quickly becomes criminal. The meaning is, that it be no more but a transient Passion, not permanent at all; but that the anger against the man pass into indignation against the crime, and pity of the person, till the pity grows up into endeavours to help him. For an angry, violent and disturbed man is like that white Bramble of Judea, of which Josephus reports, that it is fer on fire by impetuous winds, and confumes it felf, and burns the neighbour plants.

Rom. 10. 3.

246 And the *evil effects of a violent and paffionate Anger are fo great, fo dangerous, fo * In Topoglen known to all the world, that the very confideration of them is the best argument in exists grayi known to all the world, that the very confideration of them is the best argument in smarre, the world to dispute against it. Families and Kingdoms have suffered horrid calamialis urbibus ties; and whatfoever is violent in art or nature hath been made the inftrument of ladrecause eur perirent Fundi

tus, imprimerétque muris Hostile aratrum exercitus insolens. Horat. l. 1. od. 16.

31. The measure of the degree is to be estimated by humane prudence, that it exceed not the value of the cause, nor the proportion of other circumstances, and that it cause no eruption into indiferetions or undecencies. For therefore Moles's anger, though for God and Religion, was reproved, because it went forth into a violent and troubled expression, and shewed the degree to be inordinate. For it is in this passion as in Lightning, which, if it only breaks the cloud, and makes a noise, shews a tempest and diffurbance in nature, burthe hurtis none; but if it leizes upon a man, or dwells upon a house, or breaks a tree, it becomes a judgment and a curse. And as the one is a mischief in chance and accident, so the other is in morality and choice: if it passes from passion into action, from a transient violence to a permanent injury, if it abides, it corches the garment, or burns the body, and there is no way to make it innocent, but to remove and extinguish it, and, while it remains, to tie the hands, and pare the nails, and muzzle it, that it may neither fcratch, nor bite, nor talk. An anger in God's cause may become unhallowed, if it fees the Sun rife and fet : and an anger in the caufe of a man is innocent according to the degrees of its suddenness and discontinuance. For by its quickness and volatile motion it shews that it was, 1 unavoidable in its production; or, 2. that it was harmless in the event; or, 3. quickly suppressed. According to which feveral cases Anger is either, 1. natural, or, 2. excusable, or, 3. the matter of a vertue. 32. The vulgar Latin Bible in this Precept of our Bleffed Saviour reads not the ap-

pendix, without a cause, but indefinitely, he that is angry with his Brother; and S. Hurom affirms that the clause without a cause is not to be found in the true Greek copies. Upon fupposition of which, because it is not to be imagined that all Anger in all causes and in all degrees is fimply unlawful, and S. Paul dillinguishes being angry from committing a fin, Be angry, but fin not; these words are lest to fignific such an anger as is the crime of Homicide in the heart, like the secret Lusting called by Christ Adultery in the beart: and so here is forbidden not only the outward act, but the inward inclinations * Keil murpher to Murther, that is, * an Anger with deliberation and purpose of revenge, this being 7 in Said 70 explicative and additional to the Precept forbidding Murther: which also our Blessed re in the Burney Source for the Precept forbidding the same penalty to this anger or for For habital the Saviour feems to have intended, by threatning the fame penalty to this anger or fping thanks ritual Homicide which the Law inflicted upon the actual and external, that is, judgment and the same or condemnation. And because this prohibition of Anger is an explication and the same from the same more severe commentary upon the Sixth Commandment, it is more than probable that this Anger; to which condemnation is threatned, is fuch an Anger as hath entertained fomething of mischief in the spirit. And this agrees well enough with the former interpretation, fave that it affirms no degree of anger to be criminal as to the height of condemnation, unless it be with a thought of violence or defires of revenge; the other degrees receiving their heightnings and declenfions as they keep their diffance or approach to this. And besides, by not limiting or giving caution concerning the cause, it restrains the malice only or the degree; but it permits other causes of anger to be innocent befides those spiritual and moral, of the interests of God's Glory and Religion. But this is also true, which soever of the readings be retained. For the trascible faculty having in nature an object proper to its conflicution and natural defign, if our anger be commenced upon an object naturally troublesome, the anger is very natural, and no-where said

seira non fue. to be irregular. And he who is angry with a fervant's unwariness or inadvertency, or rt, nee delitinat the remiffiness of a child's spirit and application to his studies, or on any studden displeaproficis, see per fure, is not in any fence guilty of prevaricating the Sixth Commandment, unless besides daily distributions of degree or unbandsome circumstance, or adjunctions. crimina compe the object he adds an inequality of degree, or unhandsome circumstance, or adjunct. famoure Schry. And possibly it is not in the nature of man to be strict in discipline, if the prohibitions Si multa tra ex of Anger be confined only to causes of Religion: and it were hard that such an Anger of the confined only to causes of Religion: Divine animal which is innocent in all effects, and a good instrument of Government, should become versions imper criminal and damnable; because some instances of displeasure are in actions not certain-tum per stadi-um Phineban ly and apparently sinful. So that our Blessed Saviour forbidding us to be angry without non placifiet. S. a cause, means such causes which are not only irregularities in Religion, but desections in manners; and an Anger may be religious, and political, and ecconomical, according as it meets with objects proper to it in feveral kinds. It is fometimes necessary

that a man carry a tempest in his face, and a rod in his hand; but for ever let him have Hardenton a smooth mind, or at least under command, and within the limits of Reason and Reli- 28 ward of govern gion, that he may flear fecurely, and avoid the rocks of fin: for then he may reprove mentally and avoid the rocks of fin: a Friend that did amiss, or chastise an offending Son, or correct a vicious Servaht. The wanter & wire gree of the Anger in prudent accounts be no bigger than the cause: 3. That if it ite, goes forth, it be not expressed in any action of uncharitableness, or unscasonable violence: 4. Whether it goes forth or abides at home, it must not dwell long any where nor abide in the form of a burning coal, but at the most of a thin flame, thence pasfing into air falutary and gentle, fit to breathe, but not to blaft. There is this only nicety to be observed: That although an Anger arising for Religion, or in the matter of Government, cannot innocently abide long; yet it may abide till it bath paffed forth into its proper and temperate expression, whether of Reprehension or Chastifement, and then it must fit down. But if the Anger arises from another cause, (provided it be of it felf innocent, not finful in the object or cause,) the passion in its first foring is also innocent, because it is natural, and on the sudden unavoidable: but this must be suppressed within, and is not permitted to express it fell at all. For in that degree in which it goes out of the mouth, or through the eyes, or from the hand, in that degree it is violent, ought to be corrected and reftrained: for fo that paffion was intended to be turned into vertue. For this passion is like its natural parent or instrument. And if Choler keeps in its proper feat, it is an instrument of digestion; but if it goes forth into the stranger regions of the body, it makes a Fever. And this Anger which commences upon natural causes, though so far as it is natural it must needs be innocent; yet when any confent of the will comes to it, or that it goes forth in any action or voluntary fignification, it also becomes criminal. Such an Anger is only permitted to be born and die; but it must never take nourishment, or exercise any act of life.

Of the Decalogue.

33. But if that prohibition be indefinite, then it is certain the analogy of the Commandment, of which this is an explication, referrs it to Revenge or Malice: it is an Anger that is Wrath, an Anger of Revenge or Injury, which is here prohibited. And I add this confideration, That fince it is certain that Christ intended this for an explication of the prohibition of Homicide, the clause of [* without cause] seems less natural * civii significant and proper. For it would intimate, that though anger of Revenge is forbidden when in vanum; it ex it is rash and unreasonable; yet that there might be a case of being angry with a pur- causam, sed & pole of revenge and recompence, and that in fuch a cause it is permitted to them to extra modum. whom in all other it is denied, that is, to private persons: which is against the meckness and charity of the Gospel. More reasonable it is, that as no man might kill his Brother in Moles's Law by his own private authority; fo an Anger is here forbidden, fuch an Anger which no qualification can permit to private perfons, that is, an Anger with

purpoles of Revenge.

Ad SECT. XII.

34. But Christ adds, that a farther degree of this sin is, when our Anger breaks out in contumelies and ill Language, and receives its increment according to the degree — * Δενίω ή βερτών το αλεύτο φήμω.
Φήμη μες τε κακί πέλεται κέρη μέν descat
'Ρεία μαλ', άρμελει ή φέρειν, χαλεπί δ' δισ-βέζι.
Heliod. "Εργ. I. 2. and injury of the reproach. There is a Homicide in the tongue

as well as in the heart; and he that kills a man's * reputation by calumnies, or flander, or open reviling, hath broken this Commandment. But this is not to be understood so, but that Ut fugerem, exemples vitiorum quaque notando: persons in authority or friends may reprehend a vicious person inlanguage proper to his crime, or expressive of his malice or iniquity. Christ called Herod Fox: and although S. Michael brought not a railing accufation against Satan, yet the Scripture calls him an Accuser, and Christ calls him the Father of Iyes, and S. Peter, a devourer and a roaring Lion; and S. John calls Diotrephes a lover of pre-eminence, or ambitious. But that which is here forbidden, is not a representing the crimes of the man for his emendation, or any other charitable or religious end; but a reviling him to do

Quum me hortaretur parce, frugaliter, atque Viverem uti contentus eo quod mi iple paraffet; Nonne vides Albi ut male vivat filius, útque Barrus inops? A turpi meretricis amore Cum deterreret : Seltani dissimilis fis.

Insuevit pater optimus boc me,

Ne sequerer mæchas -Deprênsi non bella est fama Treboni,

Horat, Sat. 4.1. 15

him mischief, to murther his reputation. Which also shews, that whatever is here forbidden, is in some sence or other accounted Homicide; the Anger in order to reproach, and both in order to murther, subject to the same punishment, because forbidden in the same period of the Law: save only that, according to the degrees of the fin, Christ proportions several degrees of punishment in the other world, which he apportions to the degrees of death which had ever been among the Jews; viz. the Sword, and Stoning to death, which were punishments legal and judicial; and the Burning

Horat. Serm. l. 1. Sat. 2.

infants in the Valley of Hinnom, which was a barbarous and superstirious custom used formerly by their Fathers, in imitation of the Phanician accurfed rites.

35. The remedies against anger, which are prescribed by Masters of spiritual life, are partly taken from rules of Prudence, partly from Piety and more precife rules of Religion. In Prudence, 1. Do not cafily entertain, or at all encourage, or willingly hear, or promptly believe, Tale bearers and reporters of other mens faults: for oftentimes we are set on fire by an ignis fatuus, a falle flame, and an empty story. 2. Live with peaceable people, if thou canft. 3. Be not inquisitive into the mislemeanours of others, or the reports which are made of you. 4. Find out reasons of excuse to alleviate and leffen the ignorances of a friend, or carelefnesses of a Servant. 5. Observe what object is aprest to inflame thee, and by special arts of fortification stop up the avenues to that part: If Losses, if Contempt, if Incivilities, if Slander, still make it the greatest part of your imployment to subdue the Impotency of that Passion that is more apt to raile tempeffs. 6. Extirpate perty curiofities of Apparel, Lodging, Diet, and learn to be indifferent in circumstances: and if you be apt to be transported with such little things, do fome great thing that shall cut off their frequent intervening. 7. Do not multiply fecular cares, and troublesome negotiations, which have variety of conversation with several humours of men and accidents of things; but frame to thy felf a life simple as thou canst, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy spirit with some convenient, natural, temperate and medicinal solaces; for some dispositi ons we have seen inflamed into Anger, and often assaulted by Pcevishness, through immoderate fasting and inconvenient austerities. 9. A gentle answer is an excellent Remora to the progresses of Anger, whether in thy self or others, For Anger is like the waves of a troubled fea; when it is cor-

Terminum etiam marinis fluctibus Fabricator descripsit : arena maris exigua sape inter duas acies intercape to eft. Si reprimere iram non potes, memento quia indignabundum mare nil ultra spumam & fluttuationem effert Simocatta.
(*) Ex quo fattus sum Monathus, statui apud

248

me, ut iracundia extra guttur meum non procedevet, dixit S. Ifaac Eremita.

Church, is reported to have followed, to suppress his Anger within his breaft, and use what means he could there to strangle it; but never permitting it to go forth in Language. Anger and Lust being like fire, which if you enclose, fuffering it to have no emiffion, it perithes and dies; but give it the finallest vent, and it rages to a confumption of all it reaches. And this advice is coincident with the general

rule which is prescribed in all temptations, that Anger be suppressed in its cradle and first (b) assaults. 11. Lastly, let every (b) Melius enim est negare primum ira introi-tum, etiam de causa probabili sais & gloriosa, quam admissam ejicere. S. Aug. ad Profuturum. man be careful that in his Repentance, or in his Zeal, or his Religion, he be as dispassionate and free from Anger as is possible;

rected with a foft reply, as with a little strand, it retires, and

leaves nothing behind it but froth and shells, no permanent

mischief. 10. (*) Silence is an excellent art: and that was the

advice which S. Ifaac, an old religious person in the Primitive

left Anger pass upon him in a reflex act, which was rejected in the direct. Some mortiffers in their contestation against Anger, or any evil or troublesome principle, are like Criers of Affizes, who calling for filence make the greatest noise; they are extremely angry when they are fighting against the habit or violent inclinations to Anger.

36. But in the way of more Itrick Religion it is advised, 1. that he who would cure his anger should pray often. It is S. Austin's counsel to the Bishop Auxilius, that, like the Apostles in a storm, we should awake Christ, and call to him for aid, left we shipwrack in so violent passions and impetuous disturbances. 2. Propound to thy self the example of Meek and Patient persons: remembring always that there is a family of Meek Saints, of which Moses is the Precedent; a family of Patient Saints, under the conduct of Job. Every one in the mountain of the Lord shall be gathered to his own Tribe, to his own Family, in the great day of Jubilce : and the Angry shall perish with the effects of Anger; and peevilh perfons shall be vexed with the disquietness of an eternal worm and fling of a vexatious Conscience, if they suffer here the transportations and saddell effects of an unmortified, habitual and prevailing Anger. 3. Above all things endeavour to be humble, to think of thy felf as thou deservest, that is, meanly and unworthily: and in reason it is to be prefumed thou wilt be more patient of wrong, quiet under afrionts and injuries, susceptive of inconveniencies, and apt to entertain all adversities, as instruments of Humiliation, deleteries of Vice, corrections of undecent Paffions, and instruments of Vertue. 4. All the Reason, and all the Relations, and all the Necessities of mankind are daily arguments against the violences and inordinations of Anger. For he that would not have his Reason consounded, or his discourse useless, or his family be a den of Lions; he that would not have his Marriage a daily duel, or his Society troublesome, or his Friendship formidable, or his Feasts bitter, he that delights not to have his Discipline cruel, or his Government tyrannical, or his Disputations violent, or his Civilities un-

mannerly, or his Charity be a rudences, or himfelf brutish as a Bear, or peevish as a Fly, or miserable upon every accident, and in all the changes of his Life, must mortifie his Anger. For it concerns us as much as Peace, and Wildom, and Noblenels, and Charity, and Felicity are worth, to be at peace in our Breafts, and to be pleafed with all God's Providence, and to be in charity with every thing, and with every Man.

37. Thou shalt not commit Adultery. These two Commandments are immediate to VII. COM. each other, and of the greatest cognation: For Anger and Lust work upon one subject; and the same fervours of Blood which make Men revengeful, Ubi furoris infederit virus, libidinis quoque incendium necesse est peterare. Cassian.
Numquid ego à te will also make Men unchaste. But the prohibition is repeated in the words of the old Commandment; fo it was faid to them of Magno prognatam deposco Consule ald: Which was not only a prohibition of the violation of the Velatinque flold, mea cum conferbuit ira? Rites of Marriage, but was even among the Jen's extended to fignific all mixture of Sexes not matrimonial. For Adultery in Scripture is fometimes used to fignific Fornication, and Fornication for Adultery; as it is expressed in the Per-

missions of Divorce in the case of Fornication: And by Moses's Law Fornication also was forbidden, and it was hated also and reproved in the natural. But it is very probable that this Precept was reftrained only to the instance of Adultery in the proper sence, that is, violation of Marriage: For Moles did in other annexes of the Law forbid Fornication. And as a blow or wound was not esteemed in Moses's Law a breach of the Sixth Commandment; fo neither was any thing but Adultery effected a violation of the Seventh by very many of their own Doctors; of which I reckon this a fufficient probation, because they permitted stranger Virgins and Captives to fornicate; only they believed it finful in the Hebrew Maidens. And when two Harlots pleaded before Solomon for the Baltard-Child, he gave sentence of their question, but nothing of their crime. * Stran-* zera; with ger with the Hebrews signified many times Harlots, because they were permitted to be revice Officer. fuch, and were entertained to fuch purpoles. But these were the licenses of a looser in-grinas, ad notuch, and were entertained to her purposes. But there were the hours of his detestation of rem & ad verterpretation; God having to all Nations given sufficient testimony of his detestation of rem & ad verterpretation. all Concubinate not hallowed by Marriage. Of which among the Nations there was a- & Menandrum bundant testimony, in that the Harlots were not permitted to abide in the Cities, and transferens Tebundant terrimony, in that the Hariots were not permitted to able in the Cities, and rentius pergri-wore veils in testimony of their shame and habitual undecencies; which we observe nam worst An-* in the flory of Thamar, and also in Chrysppus. And although it passed without punish driam ment, yet never without shame, and a note of turpitude. And the abstinence from For. * Gen. 38. 14 nication was one of the Precepts of Noah, to which the Jews obliged the stranger-Proselytes, who were only Profelytes of the House: and the Apostles enforce it upon the Gentiles in their first Decree at Jerusalem, as renewing an old stock of precepts and obligations

in which all the converted and religious Gentiles did communicate with the Jews.

38. To this Christ added, that the Eyes must not be adulterous; his Disciples must not only abstain from the act of unlawful Concubinate, but from the impurer intuition of a wife of another man: So according to the delign of his whole Sermon opposing the Righteousness of the Spirit to that of the Law, or of Works, in which the Jews confided. Christians must have chast defires, not indulging to themselves aliberty of loofer thoughts; keeping the threshold of their Temples pure, that the Holy Ghost may observe nothing unclean in the entry of his habitation. For he that lufts after a

Incesta est ctiam fine flupro quæ stuprum querit. Πόθεν πο deg. મીડ μοιχών γέν : દેમ મહારો છે:

woman, wants nothing to the confummation of the act but fome convenient circumstances; which because they are not in our power, the act is impeded, but nothing of the malice abated. But fo fevere in this was our bleffed Mafter, that he commanded us rather to put our eyes out, than to suffer them to become an offence to us; that is, an inlet of fin, or an invitation or transmission of impurity: By putting our eyes out, meaning the extinction of all incentives of luft, the rejection of all opportunities and occasions, the quitting all conditions of advantage which ministers fuel to this Hell-fire. And by this feverity we must understand all beginnings, temptations, likenesses, and infinuations and minutes of lust and impurity, to be forbidden to Christians; fuch as are all morose delectations in vanity, wanton words, gestures, balls, revellings, wanton diet, garish and lascivious dressings and trimmings of the body, looser banquetings; all making provisions for the flesh to fulfil the lusts of it, all lust of concupiscence, and all lust of the eye, and all lust of the hand, unclean contacts, are to be rescinded; all lust of the tongue and palate, all furfeiting and drunkenness. For it is impossible to keep the Spirit pure, if it be exposed to all the entertainment of enemies. And if Christ forbade the wanton eye, and placed it under the prohibition of adultery; it is certain, what soever ministers to that Vice, and invites to it, is within the same restraint;

Nibil refert quibus membris adulteraveris dixit Archefilaus philof. apud Plutarch agar Te ogw-

Archeniaus pinio, apiu Miniateli alys Te olso-To ogoso. Plat. Ut jam fervaris bene corpus, adultera mens est: Omnibus exclusis intus adulter cris. Ovid.

it is the eye, or the hand, or the foot, that is to be cut off. To this Commandment fastings and fevere abstinences are apt to be reduced, as being the proper abscission of the instruments and temptations of luft, to which Christ envites by the mixt proposition of threatning and reward: for better it is to go to Heaven with but one eye or one foot, that is, with a body half nourished, than with full meals and an active lust to enter in: o H.ll. And in this our blessed Lord is a Physician rather than a Law-giver: For abstinence from all impure Concubinate, and morofe delectations fo much as in thought, being the Commandment of God; that Christ bids us retrench the occasions and infinuations of lust, it is a facilitating the duty, not a new feverity, but a fecurity and caution of prudence. 39. Thou shalt not Steal. To this Precept Christ added nothing, because God had already in the Decalogue fortified this Precept with a reffraint

* Crescit indulgens sibi dirus bydrops, Nec sitim pellit, nisi causa morbi Fugerit venis & aquosus albo

Corpore languor. Horat.1.2.0d.2. (a) O 30 The advantageous Fine II. (a) Col. 2.

(b) The advantage of the Color of t Philo in Exposit. gener.

Κλοπὶ μέν χεημάτων ἀνελεύθερον. Plat. 1. 10. de Leg. Δως αλαθή, άφπαξ ή χακή, θανάτοιο δίτειρα. Hefiod. l. 1. "Εφγ.

pted into his Law, it being prohibited by the natural Law, or the Law of right Reason; Commonwealth's not being able to subsist without diffinction of dominion, nor industry to be encouraged but by propriety, nor families to be Paulus F.C. ht. maintained but by defence of just Rights and truly purchased Possessions. And this ulpian i. Pro prohibition extends to all injustice, whether done by force or fraud; whether it be by brum, D de Fer- ablation, or prevention, or detaining of rights; any thing in which injury is done directly or obliquely to our Neighbour's fortune. IX. COM.

40. Thou shalt not bear false Witness. That is, Thou shalt not answer in judgment against thy Neighbour failly; which testimony in the Law was given solemnly and

by Oath, invoking the Name of God. I adjure thee by God that thou tell us whether thou be the CHRIST, faid the High-Priest Où 35 677 4: vidron mumis Zeus kool apayós. Homer. 1 4. III. to the bleffed fefus; that is, speak upon thy Oath: and then he "Ος δέ με μαστυείνου έκου δλίσκου διώσσας Ψεύσται, ότη διλίω βλάλας, υπικού διώστη ΤΕ δέ τ' διαυσεστέρι γραί μετάπολε λέλεση). Hefiod. l. 1. "Egy: told them fully, though they made it the pretence of murthering him, and he knew they would do fo. Confessing and witneffing truth is giving glory to God; but false witness is high

upon the * Defires. (a) For the Tenth Commandment forbids

all covering of our Neighbour's goods. For the Wife there

reckoned, and forbidden to be defired from another man, is not

a restraint of libidinous appetite, but of the covetous; it being

accounted part of wealth to have a numerous family, many

wives, and many fervants. And this also God by the Prophet

Nathan upbraided to David, as an instance of David's wealth.

and God's liberality. But yet this Commandment Christ ado-

injustice, it is inhumanity and treason against the quietness, or life, or possession of a just person; it is in it self irregular and unreasonable, and therefore is so forbidden to Chriftians, not only as it is unjust, but as it is false. For a lye in communication and pri-

vate converse is also forbidden as well as unjust testimony: 'Αλήθειά દેરા μεχάλη άρχη τ' αρετής. Pind. (a) Let every man (peak truth with his neighbour; that is, in pri-Ψeũ l 🏵 🥱 μισεί πας φεόνιμ⊕ κ) συφός. vate society. And whether a lye be in * jest or earnest, when the purpose is to deceive and abuse, though in the smallest in-(4) Ephel. 4. 25. * Epaminondam ne joco quidem mentitum fuisse stance, it is in that degree criminal, as it is injurious. I find not narrant fidi scriptores. Probus. Idem de aristide the same affirmed in every deception of our neighbours, where-

refert Plutarchus.

in no man is injured, and some are benefited; the errour of the affirmation being nothing but a natural irregularity, nothing malicious, but very charitable. I find no fevority superadded by Christ to this Commandment, prohibiting such discourse which, without injury to any man, deceives a man into piety or fafety. But this is to be extended no farther: In all things else we must be severe in our discourses, and neither lye in a great matter nor a small, for the custom thereof is not good, saith the son of Sirach. I could add concerning this Precept, That, Christ having left it in that condition he found it in the Decalogue, without any change or alteration of circumstance, we are commanded to give true testimony in Judgment; which because it was under an Oath, there lies upon us no prohibition, but a feverity of injunction, to swear truth in judgment when we are required. The fecuring of Testimonies was by the fanctity of an Oath, and this remains unaltered in Christianity.

X. COM. Furtum quoque fine ulla attrellatione fieri pose fola mente, atque animo ut furtum fiat annitente. A. Gell. l. 11.6.18.

Has patitur pænas peccandi fola voluntas. Nam feelus intra fe tantkm qui cogitat ullum, _ Invenal. Factierimen habet -Dixit Xenocrates, Non minns effe turpe oculos quam pedes in aliena immitiere.

41. Thou shalt not covet. This Commandment we find no where repeated in the Gospel by our Blessed Saviour; but it is inserted in the repetition of the Second Table, which St. Paul mentioned to the Romans. For it was so abundantly expressed in the inclosure of other Precepts, and the whole defign of Christ's Doctrines, that it was less needful specially to express that which is every-where affixed to many Precepts Evangelical Particularly it is inherent

Ad SECT. XII. in the first Beatitude, Bleffed are the poor in spirit: and it means, that we should not wish our Neighbour's goods with a deliberate entertained defire, but that upon the commencement of the motion it be disbanded inftantly. For he that does not at the first address and incitement of the passion suppress it, he hath given it that entertainment which in every period of staying is a degree of morose delectation in the appetite. And to this I find not Christ added any thing; for the Law it felf, forbidding to entertain the defire, hath commanded the instant and present suppression: they are the same thing, and cannot reasonably be distinguished. Now that Christ in the instance of Adultery hath commanded to abstain also from occasions and accesses towards the Lust, in this is not the same severity; because the vice of Covetousness is not such a wild-fire as Lust is, not inflamed by contact, and neighbourhood of all things in the world. Every thing may be instrumental to libidinous desires, but to covetous appetites there are not temptations of fo different natures.

42. Concerning the order of these Commandments it is not unusefully observed, that, if we account from the first to the last, they are of greatest perfection which are last described; and he who is arrived to that severity and dominion of himself as not to defire his Neighbour's goods, is very far from actual injury, and so in proportion; it being the least degree of Religion to confess but One God. But therefore Vices are to take their estimate in the contrary order: he that prevaricates the First Commandment is the greatest sinner in the world; and the least is he that only covets without any actual injustice. And there is no variety or objection in this, unless it be altered by the accidental difference of degrees; but in the kinds of fin the Rule is true. This only, The Sixth and Seventh are otherwise in the Hebrew Bibles than ours, and in the Greek otherwise in Exodus than in Deuteronomy: and by this rule it is a greater fin to commit Adultery than to kill: concerning which we have no certainty, fave that S. Paul in one respect makes the sin of Uncleanness the greatest of any sin whose scene lies in the Body; Every fin is without the body, but he that commits Fornication fins against his own body.

The PRAYER.

Eternal Jesus, Wisdom of thy Father, thou Light of Jews and Gentiles, and the great Master of the world, who by thy holy Sermons and clearest Revelations of the Mysteries of thy Father's Kingdom didst invite all the world to great degrees of Justice, Purity and Santtity, and instruct us all in a holy Institution, give us understanding of thy Laws; that the light of thy celestial Doctrine illuminating our darknesses, and making bright all the recesses of our spirits and understandings, we may direct our feet, all the lower man, the affections of the inferiour appetite, to walk in the paths of thy Commandments. Dearest God, make us to live a life of Religion and Justice, of Love and Duty; that we may adore thy Majesty, and reverence thy Name, and love thy Mercy, and admire thy infinite Glories and Perfections, and obey thy Precepts. Make us to love thee for thy felf, and our Neighbours for thee; make us to be all Love and all Duty: that we may adorn the Gospel of thee our Lord, walking worthy of our Vocation: that as thou haft called us to be thy Disciples, fo we may walk therein, doing the work of faithful servants, and may receive the adoption of lons, and the gift of eternal glory, which thou hast reserved for all the Disciples of thy holy Institution. Make all the world obey thee as a Prophet; that, being redeemed and purified by thee our High-Priest, all may reign with thee our King in thy eternal Kingdom, O Eternal Jesus, Wildom of thy Father. Amen.

Of the Three additional Precepts which Christ Superinduced and made parts of the Christian Law.

DISCOURSE XI.

Of CHARITY, with its parts, Forgiving, Giving, not Judging.

Of Forgiveness. PART I.

HE Holy Jefus coming to reconcile all the world to God, would reconcile all the parts of the world one with another, that they may rejoyce in their common Band and their common Salvation. The first instance of Charity forbad to Christians all Revenge of Injuries: which was a perfection and endearment of duty beyond what either most * of the old Philosophers, or the Laws

* Plutarchus tamen multa præclara dicit de charitate erga inimicos. Simplicitati & magna-nimitati atque bonitati plus loci hic est quam in amicitiis --- Oblata occasione ulciscendi inimicum, eum nissum facere æquanimitatis est. Qui vero miseratur inimicum assiitum, & opem fert in-digenti, & filiis ejus ac familia adverso ipsorum tempore operam suam studismque defert, bunc qui non amat, buic pestus atrum est atque adamantinum, Gc. De cap. ex inim. utilit.

Et Cicero dixit Cafari ; Pompeii statuas restituendo, tuas defixisti. Justitia primum munus est, ut ne cui noceas,

nisi lacessicus injuria. Cic. de Offic.

Exod. 21. 22. Levit 24. 20. Deut. 19. 21. Ideirco Judiciorum vigor, jurijque publici tutla videtur in medio confituna, ne quifquan sibi ips permitrevuleas ultionem Honor. & Theod. in Cod. Theodof.

Revenge was effeemed to unhallowed, unchriftian natures as fweet as life, a fatisfaction of injuries, and the only cure of maladies and affronts. Only, Laws of the wifelt Commonwealths commanded that Revenge should be taken by the Judge: a few cases being excepted, in which, by sentence of the Law, the injur'd person or his nearest Relative might be the Executioner of the Vengeance: as among the Jews in the case of Murther; among the Romans, in the case of an Adulteress or a ravished Daughter, the Father might kill the Adulteress or the Ravisher. In other things the Judge only was to be the Avenger. But Christ commanded his Disciples, rather than to take revenge, to expose themselves to a second injury; rather offer the other cheek, than be avenged for a blow

of the Nations, or of Moses, ever practised or enjoyned. For

Rom. 12-19. on his: For vengeance belongs to God, and he will retaliate. And to that wrath we mast give place, faith S. Paul; that is, in well-doing and evil-fuffering commit our felives to his righteous judgment, leaving room for his execution, who will certainly do it, if we

fnatch not the fword from his arm.

27. But some observe, that our Blessed Saviour instanced but in finalier injuries. He "that had us fuffer a Blow on the cheek, did not oblige us tamely to be facrificed : he that enjoyned us to put up the loss of our Coat and Cloak, did not fignifie his pleasure to be that we would offer our Family to be turned out of doors, and our whole effate aliened and cancelled; especially we being otherwise obliged to provide for them under the pain of the curse of Infidelity. And indeed there is much reason our defences may be extended, when the injuries are too great for our fufferance; or that our defence bring no greater damage to the other than we divert from our felves. But our Bleffed Saviour's prohibition is inflanced in fuch finall particulars, which are no limitations of the general Precept, but particulars of common confideration. But I fay unto you, refift not goil; Mi arrived to out English Teltament reads it : but the word fignifies, avenge not evil; and it binds To margo for us to this only, That we'be not averagers of the wrong, but rather fuffer twice, than once mitter feeling general processing to be averaged. He that is firuck on the face may run away, or may divert the blow, or bind the hand of his enemy, and he whose Coat is snatched away may take it again, if without injury to the other he may do it. We are sometimes bound to result evil: every clearing of our innocence, refuting of calumnics, quitting our felves of reproach, is a refifting evil; but fuch which is hallowed to us by the example of our Lord Rom. 12-17. himfelf and his Apostles. But this Precept is clearly expounded by S. Paul, Render not evil for evil, that is, be not revenged. You may either secure or restore your selves

frequently and severely hath he preached and enjoyned Forgiveness; that he who

to the condition of your own possessions or fame, or preserve your life, provided that no evil be returned to him that offers the injury. For fo facred are the Laws of Chrift, fo holy and great is his Example, so much hath he endear'd us who were his Enemies, and so which all Laws and wife Princes and States have fecured by the circumvallation of Laws and Penalties, which nothing but Heaven can recompense for the loss of, which is the breath of God, which to preserve Christ died, the Son of God died, as if this were so contemptible a thing, that it must be ventured for satisfaction of a vicious person, or a vain cultom, or fuch a folly which a wife and a fevere person, had rather die than be guilty of. Honour is from him that honours. Now certainly God and the King are the

knows not to forgive, knows not to be like a Christian, and a Disciple of so gentle a

Of Forgiving Injuries.

3. So that the smallness or greatness of the instance alters not the case in this duty : In the greatest matters we are permitted only to an innocent defence, in the smallest we may do fo too. I may as well hold my coat fast as my gold, and I may as well hide my goods as run away; and that's a defence. And if my life be in danger, I must do no more but defend my felf. Save only that defence in case of life is of a larger signification on than in case of goods. I may wound my enemy, if I cannot else be safe; I may disarm him, or in any sense disable him, and this is extended even to a liberty to kill him, if my defence necessarily stands upon so hard conditions. For although I must Succinran perhim not give him a wound for a wound, because that cannot cure me, but is certainly Remonspecam invenge; yet when my life cannot be otherwise safe than by killing him, I have used that he figures ero venge; yet when my incommend be defined the service which Nature hath permitted me, and Christ hath not forbidden, who only in magna rei terdicted Revenge, and forbade no defence which is charitable and necessary, and not merces. S. n. blended with malice and anger. And it is as much charity to preserve my felf as him,

when I fear to die. 4. But although we find this no-where forbidden, yet it is very confonant to the excellent mercy of the Gospel, and greatly laudable, it we chuse rather to lose our life, in imitation of Christ, than fave it by the loss of another's in pursuance of the permissions of Nature. When Nature only gives leave, and no Lawgiver gives command to defend our lives, and the excellence of Christianity highly commends dying for our enemies, and propounds to our imitation the greatest Example that ever could be in the world; it is a very great imperfection, if we chuse not rather to obey an infinuation of the Holy Jesus, than with greediness and appetite pursue the bare permissions of Nature. But in this we have no necessity. Only this is to be read with two cautions:

I. So long as the affaulted person is in actual danger, he must use all arts and subterfuges which his wit or danger can fupply him with, as passive defence, flight, arts of diversion, entreaties, soft and gentle answers, or whatsoever is in its kind innocent, to prevent his fin and my danger; that when he is forced to his last defence, it may be certain he hath nothing of revenge mingled in fo fad a remedy. 2. That this be not Privatas ini-

understood to be a permission to desend our lives against an angry and unjust Prince, micriar, me understood to be a permission to desend our lives against an angry and unjust Prince micriar, me for it my lawful Prince should attempt my life with rage, or with the abused solemnia, ear, sint ribe. ties of Law; in the first case the facredness of his Person; in the second, the reverence riss, Tacit.l. 2. and religion of Authority, are his defensatives, and immure him, and bind my hands, Annal, that I must not lift them up, but to Heaven, for my own defence and his pardon.

5. But the vain pretences of vainer persons have here made a question where there is no scruple: And if I may defend my Life with the sword, or with any thing which Nature and the Laws forbid not, why not also mine Honour, which is as dear as life, which makes my life without contempt, useful to my friend, and comfortable to my felf? For to be reputed a Coward, a baffled Person, and one that will take affronts, is to be miserable and scorned, and to invite all insolent Persons to do me injuries. May Inot be permitted to fight for mine Honour, and to wipe off the stains of my reputation? Honour is as dear as Life, and fometimes dearer. To this I have many things to fay. For that which Men in this Question call Honour, is nothing but a reputation amongst persons vain, unchristian in their deportment, empty and ignorant Souls, who count that the Standard of Honour which is the Instrument of Reprobation; as if to be a Gentleman were to be no Christian. They that have built their Reputation upon such Societies, must take new estimates of it, according as the Wine, or Fancy, or Custom, or some great fighting person shall determine it; and whatsoever envites a quarrel is a rule of Honour. But then it is a fad confideration to remember, that it is accounted Honour not to recede from any thing we have faid or done. It is honour not to take the Lye; in the mean time it is not dishonourable to lye indeed, but to be told so: And not to kill him that fays it, and venture my life and his too, that is a forfeiture of reputation. A Mistress's favour, an idle discourse, a jest, a jealousie, a health, a gaiety, any thing must engage two lives in hazard, and two Souls in ruine; or else they are dishonoured. As if a life, which is so dear to a man's self, which ought to be dear to others, fountains of Honour; right Reason and Religion, the Scripture and the Laws, are the best Rules of estimating Honour. And if we offer to account our Honours by the senseless and illiterate discourses of vain and vicious persons, our honour can be no greater than the fountain from whence it is derivative: And at this rate Harpafte, Seneca's Wife's Fool, might have declared Thersites an honourable person; and every bold Gladiator in a Roman Theatre, or a fighting Rebel among the Slaves of Sparta, or a Trooper of Spartacus his Guard, might have stood upon their Honour upon equal and as fair a challenge. Certainly there is no greater honour than to be like the Holy Jefus, and he is delectable in the eyes of God, and fo are all his relatives and followers, by participation of his honour; and nothing can be more honourable than to do wife and excellent actions, according to the account of divine and humane Laws: And if either God or the King can derive Honour upon their Subjects, then whatfoeveris contrary to that which they honour must needs be base, dishonourable and inglorious. 6. But if we be troubled for fear of new and fucceeding injuries, and will needs fight,

254

* E) pages 4 and as much as lies in us kill our Brother to * prevent an injury; nothing can be more oh Alene unworthy of a Christian, nothing can be more inhumane. Cato, pleading in the Roman THOSE, XII) 25 Senate in the behalf of the Rhodian Embassadors, who came to beg peace of the Comστ μέλλειτ, ως senate in the benation that the name of the senate of th Quit hoe flatult feverely and prudently against such unreasonable purposes. And the life of men and the imquim, aut till severely and prudently against such as Thomas whose lot is to conquer if they seem concedi fine interest of States, is not like the trade of Fencers, whose lot is to conquer if they strike fumno omnium first, to die if they be prevented. Man's life is not establish'd upon so unequal and un-perius potest, potest, are also able necessities, that either we must first do an injury, or esse it is certain we must ut eum jure po- reasonable necessities, that either we must first do an injury, or esse it is certain we must ment decidere, receive a milchief. God's Providence and Care in his Government of the World is à quo menuific se more vigilant and merciful, and he protects persons innocent and just in all cases; exfleries oxidere cept when he means to make an injury the inflrument of a grace, or a violent death to be the gate of glory. It was not ill answered of Merope to King Polyphontes, who therefore killed his Brother, because he had entertained a purpose to have killed him: Tou should only have done the same injury to him which he did to you ; you should still have had a purpose to kill bim : For his injustice went no farther ; and it is hard to requite ill and uncertain purposes with actual murther, especially when we are as much secured by the power of Laws, as the whole Commonwealth is in all its greatest interests. And therefore for Christians to kill a man to prevent being baffled or despited, is to use an extream desperate remedy, infinitely painful and deadly, to prevent a little griping in the belly foreseen as possible to happen it may be three years after. But besides, this objection supposes a disease almost as earnestly to be cured as this of the main question; for it represents a man keeping company with lewd and debauch'd persons, spending his time in vanity, drunken focieties, or engaged in luft, or placing his scene amongst persons apt to do affronts and unworthy mildemeanors: And indeed an affront, an injury, a blow, or a loud difference, is not the confequent of not fighting, but a punishment for engaging in loofe, baser and vicious company. If the Gallants of the Age would find an honest and a noble employment, or would be delicate in the choice of their friends and company, or would be severe in taking accounts of themselves and of their time, would live as becomes persons wise and innocent, that is, like Christians, they would foon perceive themselves removed far from injuries, and yet farther from trouble, when such levities of mischance or folly should intervene. But suppose a man affronted or difgraced, it is confiderable whether the man deferve it or no; if he did, let him entertain it for his punishment, and use it for an instrument of correction and humility: If he did not, as an infrance of fortitude, and despite of lower things. But to venture lives to abolish a past act, is madness, unless in both those lives there was not good enough to be esteemed greater and of better value, than the light affront had in it of misery and trouble. Certainly those persons are very unfortunate, in whose lives much more pleasure is not, than there is mischief in a light blow, or a lighter affront, from a vain or an angry person. But suppose there were not, yet how can fighting or killing my adversary wipe off my aspersion, or take off my blow, or prove that I did not lye For it is but an ill argument to fay, If I dare kill him, then I did not lye; or, If I dare fight, then he struck me not; or, if I dare venture dammation, then I am an honourable person. And yet farther, who gave me power over my own life, or over the life of another, that I shall venture my own, and offer to take his? God and God's Vicegerent only are the Lords of Lives: Who made us Judges, and Princes, or Gods? And if we be not fuch, we are murtherers and villains. When Mofes would have parted the Duellifts that fought in Egypt, the injurious person asked him, Who made thee a judge or ruler over us? Wilt thou kill me, as thou didst the Egyptian yesterday? meaning, he had no power no kill, none to judge of life and death, unless he had been made a Ruler. Yea, but slesh and blood cannot endure a blow or a difgrace. Grant that too; but take this into the account, Flesh and blood shall not inherit the kingdom of God. And yet besides this, those persons have but a tender stock of reason and wisdom and patience, who have not discourse enough to make them bear an injury, which the Phi-

losophy of the Gentiles, without the light of Christianity, Our mediate is drip - Oste adducing a nais baseau Bestor. raught them to tolerate with fo much equanimity and dispasfionate entertainment. That person is not a man, who knows

Menand

not how to fuffer the inconvenience of an accident, and indifcretion of light persons: Or if he could not, yet certainly that is a mad impatience, when a man, to remedy the pain of a drop of scalding water, shall drench himself in the liquid slames of pitch and

a bituminous bath.

PART II.

7. Truth is, to fight a Duel is a thing that all Kingdoms are bound to restrain with highest severity: It is a consociation of many the worst acts that a person ordinarily can beguilty of; it is want of Charity, of Justice, of Humility, of trust in God's Providence; it is therefore Pride, and Murther, and Injuffice, and infinite Unreasonablenels; and nothing of a Christian, nothing of excuse, nothing of honour is in it, if God and wife men be admitted Judges of the Lifts. And it would be confidered, that every one that fights a Duel, must reckon himself as dead or dying: (for however any man flatters himself by saying he will not kill, if he could avoid it; yet, rather than be killed, he will, and to the danger of being killed his own act exposes him.) Now is it a good posture for a man to die with a fword in his hand thrust at his Brother's breast, with a purpose either explicite or implicit to have kill'd him? Can a man die twice, that in case he miscarries and is damned for the first ill dying, he may mend his fault, and die better the next time? Can his vain, imaginary and fantastick shadow of Reputation, make him recompence for the diffrace and confusion of face, and pains and horrours of Eternity? Is there no fuch thing as forgiving injuries, nothing of the discipline of Jesus in our spirits: Are we called by the Name of Christ, and have nothing in us but the Spirit of Cain, and Nimrod, and Joab? If neither Reason nor Religion can rule us, neither interest nor safety can determine us, neither life nor eternity can move us, neither God nor wise men be sufficient Judges of Honour to us; then our Damnation is just, but it is heavy; our fall is certain, but it is cheap, base, and inglorious. And let not the Vanities or the Gallants of the World flight this friendly monition, rejecting it with a foorn, because it is talking like a Divine: It were no disparagement if they would do fo too, and believe accordingly; and they would find a better return of Honour in the Crowns of Eternity by talking like a Divine, than by dying like a Fool; by living in imitation and obedience to the laws of the Holy Jesus, than by perishing, or committing murther, or by attempting it, or by venturing it, like a weak, impotent, passionate and brutish person. Upon this Chapter it is sometimes asked, Whether a Virgin may not kill a Ravisher to defend her Chastity? Concerning which, as we have no special and distinct warrant, so there is in reason and analogy of the Gospel much for the negative. For fince his act alone cannot make her criminal, and is no more than a wound in my body, or a civil or a natural inconvenience; it is unequal to take a life in exchange for a leffer injury, and it is worse that I take it my felf. Some great examples we find in story, and their names are remembred in honour: But we can make no judgment of them, but that their zeal was reprovable for its intemperance, though it had excellency in the matter of the Paffion:

8. But if we may not secure our Honour, or be reveng'd for Injuries by the Sword, may we not crave the Justice of the Law, and implore the Vengeance of the Judge, who is appointed for Vengeance against Evil-doers? And the Judge being the King's Officer, and the King God's Vicegerent, it is no more than imploring God's hand; and that is giving place to wrath, which St. Paul speaks of. that is, permitting all to the Divine Juffice. To this I answer, That it is not lawful to go to Law for every occasion or slighter injury, because it is very distant from the mercies, forgiveness, and gentleness of a Chriftian, to contest for trifles: * And it is certain, that the injuries, or evil, or charges of trouble and expence, will be

more vexatious and afflictive to the person contested,

* Σχέτλιοι ἄνθεωποι Ποίων ὸν τ' ἐεἰθων κὶ λεοχομάχων πεπλάνκιθα "Ανθεωποι, κενείις οἰήσεΦ' ἔμπλεοι ἀσκοί ;

subumanum verbum est, at quidem pro justo re-ceptum, Ultio, & à contumella non differt nist ordine. Qui dolorem regerit, tantem excufatins percat. Seneca 1. 2. de Ira, c. 32.

256

And it is a great intemperance of anger and impotence of spirit, a covetousness and impatience, to appeal to the Judge for determination concerning a lock of Camel's hair or a Goat's beard, I mean, any thing that is less than the gravity of Laws

or the folemnity of a Court, and that does not out-weigh the inconveniences of a Suit. Matth. 5. 40. But this we are to confider in the expression of our Blessed Saviour, If a man will fue thee at the Law, and take thy Clock, let him have thy Coat alfo. Which words are a particular instance in pursuit of the general Precept, Resist not, or Avenge not, evil. The Primitive Christians (as it happens in the first fervours of a Discipline) were sometimes fevere in observation of the Letter, not subtilely distinguishing Counsels from Precepts. but swallowing all the words of Christ without chewing or discrimination. They ab-Ou Studgernst stained from Tribunals, unless they were forced thither by persecutors; but went not This dead was thither to repeat their goods. And if we confider Suits of Law, as they are wrapp'd in circumstances of action and practice, with how many subtilties and arts they are managed, how pleadings are made mercenary, and that it will be hard to find right counfel that shall advise you to desist if your cause be wrong, (and therefore there is great reason to distrust every Question, since, if it be never so

Nam lucrose bujus & sanguinantis eloquentis usus recens, & malis moribus natus, atque in locum teli repertus. Quintil, de Orator. His qui bene falla cancrent, non qui mall ad-misa defenderent, augustior konor apud Deos.

wrong, we shall meet Advocates to encourage us and plead for it,) what danger of miscarriages, of uncharitableness, anger and animofities, what defires to prevail, what care and fearfulness of the event, what innumerable temptations do intervene, how many fins are fecretly infinuated in our hearts

and actions; if a Suit were of it felf never so lawful, it would concern the duty of a Christian to avoid it, as he prays against temptations, and cuts off the opportunities of a fin. It is not lawful for a Christian to sue his Brother at the Law, unless he can be patient if he loses, and charitable if he be wronged, and can prosecute his end without any mixture of Covetousness, or desires to prevail, without Envy, or can believe himself wrong when his Judge says he is, or can submit to peace when his just cause is oppressed, and rejected and condemned, and without pain or regret can sit down by the loss of his right, and of his pains and his money. And if he can do all this, what need he go to Law? He may with less trouble and less danger take the loss singly, and expect God's providence for reparation, then disentitle himself to that by his own frowardness, and take the loss when it comes loaden with many circumstances of trouble. 9. But however by accident it may become unlawful to go to Law in a just cause,

or in any, yet by this Precept we are not forbidden. To go to Law for revenge we are fimply forbidden, that is, to return evil for evil; and therefore all those suits which are * Nova lex non for * vindictive fentences, not for reparative, are directly criminal. To follow a Thief

fe vindicat ulti- to death for spoiling my goods, is extreamly unreasonable and uncharitable: For as there are gladic Tertil. I. Prins is no proportion between my goods and his life, (and therefore I demand it to his evil us Chiffiams and injury;) so the putting him to death repairs not my estate: The first makes it in me to be unjuft, the latter declares me malicious and revengeful. If I demand an eye for an eye, his eye extinguished will not enlighten mine; and therefore to profecute him to fuch purposes, is to resist or render evil with evil, directly against Christ's Sermon. But if the postulation of sentence be in order only to restore my self, we find it permitted 1 Cond. 1,8cc. by St. Paul, who, when for the scandal's sake he forbade going to Law before unbelievers, and for the danger and remptation's sake, and the latent irregularity which is certainly appendant to ordinary Ligitations, he is angry indefinitely with them that go to Law; yet he adviseth that Christian Arbitrators be appointed for decision of emergent Queftions. And therefore when the Supreme Authority hath appointed and regularly established an Arbitrator, the permission is the same. St. Paul is angry that among Christians there should be Suits, but it is therefore he is chiefly angry because Christians do wrong . They who should rather suffer wrong, yet that they should do it, and defraud their prother, which in some sence enforces Suits, that's it he highly blames. But when injuffice is done, and a man is in a confiderable degree defrauded, then it is permitted to him to repeat his own before Christian Arbitrators, whether chosen by private confent or publick authority; for that circumstance makes no effential alteration in the Question. But then this must be done with as much simplicity and unmingled defign as is possible, without any defire of rendering evil to the person of the offender, without arts of heightning the charge, without prolongation, devices, and

arts of vexation, without anger and animolities; and then although accidentally there

is some appendent charge to the offending person, that is not accounted upon the stock

of revenge, because it was not defigned, and is not defired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable Arbitrators: And this being refused, the charge and accidental evil, if it be less than the loss of my fufferance and injury, must be reckoned to the necessities of affairs, and put upon the flock of his injustice, and will not affix a guilt upon the actor. I fay, this is true, when the actor hath used all means to accord it without charge, and when he is refused, manages it with as little as he can, and when it is nothing of his defire, but fomething of his trouble, that he cannot have his own without the lesser accidental evil to the of-

fender, and that the question is great and weighty in his pro-portion; then a suit of Law is of it self lawful. But then let the remembred how many ways afterwards it may become unlawful, and I have no more to add in this Article, but the faying of the Son of Syrach, He that loves danger, shall perish in it. And certainly he had need be an Angel that manages a Suit in-

"Ω Πέροπ, ου 3 ταυτα τις ενίνεωτθεο Συμά Μῦ δε ο' bes τομό χαρτώ του βορώ Βυανό τεψο Νοκό όποι τεψοή, αργικ επαικόν τόνται (2ου Όριο μός τόληση επιπεται νεικόνογ τόρεζον το "Ωπιν μια βίωθ Ενον έπισταν λε ομπάκειται 'Ορτίδο" — Ης 1601, Τέγο, νε διακο, λ. 1. 'Degio--Hefiod. Eey. 12 husp. l. 1

nocently: And he that hath so excellent a spirit as with innocence to run through the infinite temptations of a Law fuit, in all probability hath fo much holiness as to suffer the injury, and so much prudence as to avoid the danger. And therefore nothing but a very great defalcation or ruine of a man's estate will, from the beginning to the end, juflifie fuch a Controversie. When the man is put to it so, that he cannot do some other duty without venturing in this, then the Grace of God is sufficient for him: But he that enters lightly shall walk dangerously, and a thousand to one but he will fall soully. his utterly a fault among you, faid St. Paul, because ye go to Law one with another. It is a Car s.y. not always a crime, but ever a fault and an irregularity, a recession from Christian per- one introduction, and an entertaining of a danger; which though we escape through, yet it pea. was a fault to have entered into it, when we might have avoided it. And even then when it is lawful for us, it is not expedient. For so the Apostle summs up his reprehen- Vert. 12. fion concerning Christians going to Law. We must rather take wrong, rather suffer our vert. 7. selves to be defrauded; and when we cannot bear the burthen of the loss, then indeed we are permitted to appeal to Christian Judges: But then there are so many cautions tobe observed, that it may be the remedy is worse than the disease. I only observe this one thing, That St. Paul permits it only in the instance of defraudation, or matter of interest; fuch as are defending of Widows, and Orphans, and Churches, which, in estimation of Law, are by way of fiction reckoned to be in pupillage and minority; add also repeating our own interests, when our necessities, or the support of our family and relatives, requires it : For all these are cases of Charity or Duty respectively. But besides the matter of defraudation, we find no instance expressed, nor any equality and parallel of Reason to permit Christians in any case to go to Law: Because in other things the fentence is but vindictive, and cannot repair us; and therefore demanding Justice is a rendering evil in the proper matter of Revenge. Concerning which I know no scruple but in an Action of Scandal and ill report, But because an innocent and an holy life will force light out of darkness, and humility, and patience, and waiting upon God will bring glory out of shame; I suppose he who goes to Law to regain his credit, attempts the cure by incompetent remedies. If the accufation be publick, the Law will call him to an account, and then he is upon his defence, and must acquir himself with meekness and fincerity: But this allows not him to be the actor, for then it is rather a design of revenge, than a proper deletery of his disgrace, and purgative of the calumny. For if the acculation can be proved, it was no calumny; if it be not proved, the person is not always innocent; and to have been accused, leaves something soul in his Reputation: And therefore he that by Law makes it more publick, propagates his own difgrace, and fends his shame farther than his innocence, and the crime will go whither his

absolution shall not arrive. 10. If it be yet farther questioned, whether it be lawful to pray for a Revenge, or a Punishment upon the offender; (I reckon them all one: he that prays for punishment of him that did him personal injury, cannot easily be supposed to separate the punishment from his own revenge;) I answer, That altho' God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the defigns and purposes of a Judge, but leave them to him to whom they are proper. When in the bitterness of foul an oppressed person curses sadly, and prays for vengeance, the calamity of the man and the violence of his enemy haften a curfe, and afcertain it. But whatever excuses the greatness of the oppression may make, I know not; but the bitterness of the Spirit, besides that it is pitiable as it is a passion, yet it is violent and less Chriflian, as it is active and fends forth prayers. Wo is pronounced to them by whom the

Cc 3

Matth. 3. 42.

r Tim. 6. 8

tibus quantum poffunus, imi

quim poffumus, S. Ambr. 1. 2.

258

'offence cometh; yet we must beware of offences, because by them we are engaged in a fin: And he that prays for a Revenge, hath a revengeful spirit, however it be restrained by Laws and exteriour tenderneffes from acting fuch dire purpofes. And he that prays for revenge, may indeed procure a justice to be done upon the injurious person; but oftentimes it happens then to fall on him when we least wish it, when we also have a conjunct interest in the other's preservation and escape: God so punishing the first wrong, that we also may fmart for our uncharitable wishes. For the ground of all this * Injurient gui difcourfe is, that it is part of Christian Charity to forgive * injuries: Which forgive sulli, obliviti age of the injury although it may reasonably enough thand with my fair and in the sulling sull runt, convolet notes of the injury, although it may reafonably enough stand with my fair and innocent cit, nunquam. requiring of my own, which goes no further than a fair repetition; yet in no cafe can it stand with the acting and desiring revenge, which also in the formality of revenge can have no pretence of Charity, because it is ineffective to my restitution. This difcourse concerns private persons; whether it concern the Question of War, and how far, is not proper for this Confideration.

Of Alms. PART II.

r. DUT Christian Charity hath its effect also in Benefits as well as Gentleness and Innocence. Give to him that asketh, and from him that would borrow of thee, turn not thou away. But when thou doest thine Alms, let not thy left hand know what thy right hand doth. These are the Precepts of the Lord, for the substance and the manner of Alms, for the quantity and freeness of the donative, and the simplicity of him that gives; to which add those other words of his, Sell your Possessions, and give Alms. This Precept, with its circumstances, was intended as a defensative against Covetousnels and Prodigality, and a suppletory to make up the wants, and to make even the breaches of Mankind. In which we shall best understand our obligation, if we consider in what proportion we must give alms, and to what persons, and in what manner.

2. First, For the quantity, we shall best take an estimate of it, if we remember the portion which God allows to Christians; Having food and raiment, let us be content with it : and our Bleffed Saviour, at the latter end of this Sermon, ftirs us up to confidence in God, and not to doubt our provisions, by telling that God feeds the Ravens, and cloaths the Lilies, and he will much rather do it to us; he will cloath us and feed us. No more is in the promife, no more is in our need: and therefore whatfoever is befide our needs natural and personal, that is, proportioning our needs to the condition of our life, and exigence of our calling, and quality of our person, all that can be spared from what we modeftly and temperately fpend in our support, and the supply of our faconvincing, qui milies, and other necessary incidents, all that is to be spent in Charity or Religion. He ultra fibit necess defrauds the poor of their right who detains from them beyond his own necessary, prufaria retinere probatur, apart dent, and convenient supplies, saith S. Hierom. And this is intended to be a retrenchprobatur, apart dent, and convenient supplies, saith S. Hierom. And this is intended to be a retrenchgratian. diff. ment of all vain expences, costly feasts, rich cloths, pompous retinue, and such ex-42. Cur eget indig, crescences of expence which of themselves serve no end of piety or just policy, but by wife and temperate persons are esteemed unnecessary, and without which the dignity and just value of the person may still be retained. Whatsoever is vainly spent was the Hor 1.2. Sat. 2. and Just Value of the poor; whatfoever we lofe in idle gaming, reveiling, and wantonness James 5. 2, 3. portion of the poor; whatfoever we lofe in idle gaming, reveiling, and wantonness James 5. 2, 3. portion of the poor; whatfoever we lofe in idle gaming, reveiling, and wantonness Callidat office or prodigality, was defigned by Christ to refresh his own bowels, to fill the bellies of the the monamos fur poor; what foever lies in our repository uscless and superfluous, all that is the poor Que dederi, man's inheritance: and certainly there is not any greater baleness than to suffer a man folds femper has to perifh, or be in extream want of that which God gave me for him, and beyond my own needs. It is unthankfulness to God, it is unmercifulness to the poor, it is impre-Her n. est maxi- vidence to our selves, it is unfaithfulness in the dispensation of the money, of which God munineentivum made him but the Steward, and his cheft the Bank for the exchange and issuing it to compariamer a the indigent. And he that is unmerciful and unjust, is extreamly unlike God. But in lienis calamitas taking this estimate concerning our excrescences, we are to proceed according to the rules of prudence, not making determinations in grains and fcruples, but in the greater actions and accountable proportions of our effates. And if any man feeing great necesfities of indigent and calamitous persons shall give beyond his ability, he had the Philippians for his precedent, and he hath God engaged for his payment, and a greater

share in Heaven for his reward. Only this; As we are to provide for our felves, so alfo for our Family and the relatives of our charge and nearer endearments; not only with a provision of the present day's entertainment, but also for all nearer, probable, foreseen and expected events, such as are Portions for our Children, Dowries for Daughters. But this must not be extended to care and reservations for all possible and far-diftant events; but so much is to be permitted to the Divine providence as our prefent duty gives leave. In which although a prudent guide and a fober reason are to make application to practice; yet the Rule in general is, That by fo much we are to relieve the poor, as we can deduct from fuch a portion of good things as God permits us to use for our own support, and reasonable and temporal conveniences of our perfon and condition: ever remembring, that if we encrease in our Estate, we also should encrease in Charity; that in this also may be verified what is written, He that had much had nothing over, and he that had little had no lack. There is in the quantity of these donatives some latitude: but if we fow sparingly, or if we scatter plentifully, so we shall reap. Only we must be careful that no extream necessity or biting want lies upon any poor man, whom we can relieve without bringing fuch a want upon our felves which is less than the permissions of fortune which the mercies of God have permitted to us, that is, food and raiment proper for us. Under food and raiment all the necossaries of our life are to be understood. Whatsoever is more than this is counsel and perfection; for which a proportionable reward is deposited in the treasures of Eternity.

3. Secondly, If question be made concerning the Persons who are to be the object of our Alms, our rule is plain and easie; for nothing is required in the person suscipient and capable of Alms, but that he be in mifery and want, and unable to relieve himfelf. This last clause I insert in pursuance of that caution given to the Church of Thessalonica by S. Paul, If any one will not work, neither let him eat. For we must be careful that our 2 Thes. 3. 10 Charity, which is intended to minister to poor mens needs, do not minister to idlenels and the love of beggary, and a wandring, useless, unprofitable life. But, aba-

ting this, there is no other confideration that can exempt any Όταν δέμ συγκινό μιεύσαι φίλφ ἢ πατείδι needy person from participation of your Charity: not, though Οταν δες συγκιθούμευσαι είχο η παίτεση μιλ μαντεύεις το συγκιθούμευτεσν.

— χ β δ ΠύδηΦ έξεβαλε πε νας π ε βαθήπαντα αναιζομένο το φίλο, Ερίδι. ε. 39. he be your Enemy; (for that is it which our Bleffed Saviour

means in the appendix of this Precept, Love your Enemies, that is, according to the exposition of the Apostle, If thine Ene-

* Herodes Atticus, vir Consularis, quum pal-liatus quidam specie Philosophi stipem emendicasmy hunger, feed him; if he thirst, give him drink;) not, though he be an Unbeliever; not, though he be a * vicious person.

Provided only that the vice be fuch to which your relief mi-

nisters no fuel, and adds no flame: and if the mere necessities

of his nature be supplied, it will be a fair security against the danger. But if the vice be in the scene of the body, all freer comforts are to be denied him, because they are but incentives of fin, and Angels of darkness. This I the rather infert, that the pride and fupercilious aufterities of some persons become not to them an instrument of excuse from ministring to needy persons, upon pretence their own fins brought them into that condition. For though the causes of our calamities are many times great secrets of Providence; yet suppose the poverty of the man was the effect of his Prodigality, or other baseness, it matters not as to our duty how he came into it, but where he is; lest we also be denied a visit in our sicknesses, and a comfort in our forrow, or a counsel in our doubts, or aid in any diffress, upon pretence that fuch fadness was procured by our fins: and ten to one but it was fo. Do good to all, faith the Apostle, but especially to the family of faith; for to them our Charity is most proper and proportioned. To all, viz. who are in need, and cannot relieve themselves; in which number persons that can work are not to be accounted. So that if it be necessary to observe an order in our Charity, this is, when we cannot supply and suffice for all our opportunities of mercy,

then let not the Brethren of our Lord go away ashamed. And in other things observe the order and propriety of our own relations: and where there is otherwise no difference, the degree of the necessity is first to be considered. This also, if the neceffity be final and extream, what ever the man be, he is first to be relieved before the leffer necessities of the best persons or most holy poor. But the proper objects of our Charity are old

persons, sick or impotent, laborious and poor House-keepers, Widows and Orphans, people oppressed or perfecuted for the cause of Righteousness, diffressed Strangers, Captives and abused Slaves, prisoners for Debt. To these we must be liberal, whether they be holy or unholy; remembring that we are Sons of that

set, respondit, Demus buic aliquid aris cujus modi est, tanquam bomines, non tanquam komini. A. Gell, 1, 9. 1. 2.

- nunc sportula primo Limine parva sedet surbærapienda togate. Ille tamen faciem prins inspicit, & trepidat ne Suppositus venias, & falso nomine poseas.

luven. Satyr. 1. Οἱ τὰς ὁρεῦς αἴερντες ὡς ἀβείκτερι Καὶ, Σκέψομαι, λέρντες · ἀνθρωπ۞ ⊃δῶν Σκέψη οὐ πεὰ Ϝ, δυσυχὴς ὅταν τύχη. Menand.

Father

Father who makes the dew of Heaven to drop upon the dwellings of the righteous and the fields of finners.

4. Thirdly, The Manner of giving Alms is an office of Christian prudence; for in what instances we are to exemplifie our Charity, we must be determined by our own powers, and others needs. The Scripture reckons entertaining strangers, visiting the fick, going to prisons, feeding and cloathing the hungry and naked: to which, by the exigence of the poor and the analogy of Charity, many other are to be added. The

Amieliam fi at Holy Jesus in the very Precept instanced in lending money to them that need to bound further more row; and he adds, looking for nothing again, that is, if they be unable to pay it. For referents non giving Debts is a great instance of mercy, and a particular of excellent relief; but to an titum come german and the property of the p

quedam ntille zeum juerum. Prata, E arva E pecudum greges diliguntur isto modo, qu'id fructus ex eis capitoniur : Hominum charitas E amicitàs gratuita est. Cicer, de nat. Deur, lib. 1.

Of not Judging. PART III.

Nother instance of Charity our great Master inserted in this Sermen, [not to judge our Brother.] And this is a Charity so cheap and so reasonable, that it requires nothing of us but silence in our spirits. We may perform this duty at the charge of a negative: if we meddle not with other mens affairs, we shall do them no wrong, and purchase to our selves a peace, and be secured the rather from the unerring sentence of a feverer Judge. But this interdict forbids only fuch judging as is ungentle and uncharitable. In criminal causes let us find all the ways to alleviate the burthen of the man by just excuses, by extenuating or lessening accidents, by abatement of incident circumftances, by gentle sentences, and whatsoever can do relief to the person, that his spirit be not exasperated, that the crime be not the parent of impudence, that he be

Qui ne tuberibus propriis offendat amicum Postulat, ignosiat verrucis illius: æquum est, Peccatis veniam poscentem, reddere rurfus.

Hor. l. 1. sat. 3. tingas. Prov. Judæor.

Quam temere in nosmet legem sancimus iniquam? Nam visiis nemo sine nascitur; optimus ille est Qui minimis urgetur. -

not influted on, that he be invited to repentance, and by fuch fweetneffes he be led to his refittiution. This also in questions of doubts obliges us to determine to the more favourable fence: and we also do need the same mercies, and therefore should do well, by our own rigour not to difintitle our felves to fuch possibilities and referves of Charity. But it is foul and base, by detraction and iniquity to blaff the reputation of an honourable action, and the fair name of vertue with a calumny. But this duty is also a part of the grace of Justice and of humility, and by its relation and kindred to fo many vertues is furnished with so many

arguments of amity and endearment.

The PRAYER.

HOly and merciful Jesius, who art the great principle and the instrument of conveying to us the charity and mercies of Eternity, who didst love us when we were enemies, forgive us when we were debtours, recover us when we were dead, ransome us when we were slaves, relieve us when we were poor, and naked, and wandring, and full of sadness and necessities; give us the grace of Charity, that we may be pitiful and compassionate of the needs of our necessitious Brethren, that we may be apt to relieve them, and that according to our duty and possibilities we may rescue them from their calamities. Give us courteous, affable, and liberal fouls. Let us by thy example forgive our debtours, and love our enemies, and do to them offices of civility and tenderness and relief; always propounding thee for our pattern, and thy Mercies for our Precedent, and thy Precepts for our Rule, and thy Spirit for our Guide: that we, shewing Mercy here, may receive the Mercies of Eternity by thy Merits, and by thy Charities, and Dispensation, O Holy and Merciful Jesus. Amen.

DISCOURSE XII.

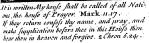
Of the Second additional Precept of Christ,

(viz.)

Of PRATER.



Ad SECT. XII.





I. THE Soul of a Christian is the house of God; Te are God's building, (faith a Cor. 3, 4 S. Paul;) but the house of God is the house of Prayer: and therefore Prayer is the work of the Soul, whose Organs are intended for Instruments of the Divine Praises; and when every stop and pause of those Instruments is but the conclusion of a Collect, and every breathing is a Prayer, then the Body becomes a Temple, and the Soul is the Sanctuary, and more private recefs, and place of intercourse. Prayer is the great Duty, and the greatest Privilege of a Christian: it is his intercourse with God, his Sanctuary in Troubles, his Remedy for Sins, his Cure of Griefs; and, as S. Gregory calls it, it is the principal instrument whereby we minister to God in execution of the decrees of eternal Predestination; and those things which God intends for us, we bring to our selves by the mediation of holy Prayers. Prayer is the * aftent of the mind to God, and a petition * Avidages is ing for such things as we need for our support and duty. It is an abstract and summary of atmost any Christian Religion. Prayer is an act of Religion and Divine | Worship, confessing his recombinator Power and his Mercy: it celebrates his Attributes, and confelles his Glories, and re-mad Ost Davereshis Person, and implores his Aid, and gives thanks for his Bleffings. It is an act made, fid. of Humility, Condescension, and Dependence, expressed in the prostration of our Bo- sold stage and humiliation of our Spirits. It is an act of Charity, when we pray for others: marning values, and humiliation of our Spirits. it is an act of Repentance, when it confesses and begs pardon for our fins; and exercises Non faith sile every Grace according to the design of the man, and the matter of the Prayer. So that Doos: gai 70. there

there will be less need to amass arguments to invite us to this Duty; every part is an excellence, and every end of it is a bleffing, and every defign is a motive, and every need is an impulsive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the imployment is to go to God with confidence, and to fetch our supplies with easiness and joy; and then, without farther preface, we may address our selves to the understanding of that Duty by which we imitate the imployment of Angels and beatified spirits, by which we ascend to God in spirit while we remain on earth, and God defeends on earth while he yet resides in Heaven, sitting there on the Throne of his Kingdom.

Of Prayer.

2. Our first inquiry must be concerning the Matter of Prayers: for our Desires are not to be the rule of our Prayers, unless Reason and Religion be the rule of our

* Cujulmodi ridet Lucianus in Itaro-Menippo. ** Cujujinaa ridet Lucanus in lata-veeniju-'N Ziv, of Barnstoni jun jevoro 'ö Ziv, od-rejupud jun givan iz od rakoodu. 'ö Ziv, od-merjeg jun rizgo sodveni, 'ö di'n ri ür gain, odb kaluşvozingai ju of zivanise. 'ödb raddura ödrakarine rid alarışı'ı gilinri jan vintin-örlakın, reşblürun od Laiyan ağl rakornu o jik Beşin ilgər ödrarvindan, 'ö 3 Noru-'ö 3 rengis' ürri ürriy, 'ö 3 yraqşis ülnor.

-Si tacito mala vota fujurro --- Pulchra Laverna, Da mihi fallere, da justum fansthimque videri; Nostem peccasis, & fraudibus objice nubem.

- Si confilium vis,

Permittes ipfis expendere Numinibus, quid

Conveniat nobis, rebifque fit utile nofiris :

Nam pro jucundi: aprissima quaque dabunt Dii.

-Multa petentibus

Defunt multa. Bene eft, cui Deus obtulit

Defires. The old Heathens * prayed to their Gods for fuch things which they were ashamed to name publickly before men: and these were their private prayers which they durst not for their undecency or iniquity make publick. And indeed fometimes the best men ask of God things not unlawful in themselves, yet very hurtful to them. And therefore, as by the Spirit of God and right Reason we are taught in general what is lawful to be asked; so it is still to be submitted to God, when we have asked lawful things, to grant to us in kindness, or to deny us in mercy: after all the rules that can be given us, we not being able in many infrances to judge for our felves, unless also we could certainly pronounce concer-

ning future contingencies. But the Holy Ghost being now sent upon the Church, and the Rule of Christ being left to his Church, together with his form of Prayer taught and prescribed to his Disciples, we have sufficient instruction for the matter of our Prayers fo far as concerns the lawfulness or unlawfulness. And the Rule is easie and of no variety. I. For we are bound to pray for all things that concern our dury, all that we are bound to labour for; fuch as are Glory and Grace, necessary affiftances of the Spirit, and rewards spiritual, Heaven and Heavenly things. 2. Concerning those things which we may with fafety hope for, but are not matter of duty to us, we may lawfully testifie our hope and express our desires by petition: but if in their particulars they are under no express promise, but only conveniences of our life and person, it is only lawful to pray for them under condition, that they may conform to God's will and our duty, as they are good, and placed in the best order of eternity. Therefore 1. For spiritual bleffings let our Prayers be particularly importunate, perpetual and per-

fevering: 2. For temporal bleffings let them be generally * short, conditional, and modest: 3. And whatsoever things are of mixt nature, more spiritual than Riches, and less necesfary than Graces, fuch as are gifts and exteriour aids, we may pray for them, as we may defire them, and as we may expect Exorari in perniciem rozantium (æva benignitas est. them, that is, with more confidence and less restraint than in the matter of temporal requests, but with more reserved-Parel, quod fatis eft, manu. Hor. 1. 3. od. 16. ness and less boldness of petition than when we pray for the

graces of Sanctification. In the first case we are bound to pray: in the second, it is only lawful under certain conditions: in the third, it becomes to us as an act of zeal, nobleness, and Christian prudence. But the matter of our Prayers is best taught us in the form our Lord taught his Disciples; which because it is short, mysterious, and, like the treasures of the Spirit, full of wisdom and latent sences, it is not improper to draw orations quality forth those excellencies which are intended and fignified by every Petition, that by fo

tur verbis, tan- excellent an authority we may know what it is lawful to beg of God.

tam aiguration fensions. Tertul. Evangelii breviarium, Idem l. de Orat. c. 1. Si tamen reste & congruenter oramus, nibil aliud discere possumus quam quad ie Oratione Dominica continetur. S. Aug. ad frat, in Erem.

Vir boniu vera 3. Our Father which art in Heaven. The address reminds us of many parts of our Dei progenies, ducy. If God be our Father, where is his fear, and reverence, and obedience? If se Senec. de Fro. ducy. were Abraham's children, ye would do the works of Abraham: and, Te are of your father West April 1997 April eques, incliain.

Hor dominexie, enemies: but if we be obedient, then we know he is our Father, and will give us a disconversionum, Child's portion, and the inheritance of Sons. But it is observable, that Christ here un Deux kominem fpeaking concerning private Prayer, does describe it in a form of plural fignification;

to tell us, that we are to draw into the communication of our prayers all those who are Matth. 23. 8. confederated in the common relation of Sons to the fame Father. Which art in Heaven Ephel. 4 6. confederated in the continuous relations to the confederated in the confederated in the confederated in the confederate in the prayers must tend. Sur sum corda; Where our treasure is, there must our hearts be asso. deletin infinit, and Hallowed be thy Name, That is, Let thy Name, thy Essence and glorious Attribenus in costs.

butes be honoured and adored in all the world, believed by Faith, loved by Charity, lea ser, displayed, celebrated with Praifes, thanked with Eucharift; and let thy Name be hallowed in us, as it is in it felf. Thy Name being called upon us, let us walk worthy of that calling; that our light may shine before men, that they, feeing our good works, may glorifie thee our Father which art in heaven. In order also to the fanctification of thy Name, grant that all our praifes, hymns, Euchariftical remembrances and reprefentments of thy glories may be useful, blessed and effectual for the dispersing thy fame, and advancing thy honour over all the world. This is a direct and formal act of worshipping and adoration. The Name of God is representative of God himself, and it signifies, Be Thou worshipned and adored, Be Thou thanked and celebrated with honour and Eucharift.

5. Thy Kingdom come. That is, As thou hast caused to be preached and published the coming of thy Kingdom, the peace and truth, the revelation and glories of the Gofpel; fo let it come verily and effectually to us and all the world: that thou mayeft truly reign in our spirits, exercising absolute dominion, subduing all thine Enemies, ruling in our Faculties, in the Understanding by Faith, in the Will by Charity, in the Passions by Mortification, in the Members by a chast and right use of the parts. And as it was more particularly and in the letter proper at the beginning of Christ's Preaching, when he also taught the Prayer, that God would hasten the coming of the Gofeel to all the world, fo now also and ever it will be in its proportion necessary and pious to pray that it may come still, making greater progress in the world, extending it celf where yet it is not, and intending it where it is already; that the Kingdom of Christ may not only be in us in name and form and honourable appellatives, but in effect and power. This Petition in the first Ages of Christianity was not expounded to fignific a prayer for Christ's second coming; because the Gospel not being preached to all the world, they prayed for the delay of the day of Judgment, that Christ's Kingdom upon Earth might have its proper increment: but fince then every Age, as it is more forward in time, so it is more earnest in desire to accomplish the intermedial Prophecies, that the Kingdom of God the Father might come in glories infinite. And, indeed, the Kingdom of Grace being in order to the Kingdom of Glory, this, as it is principally to be defired, so may possibly be intended chiefly. Which also is the more probable, because the address of this Prayer being to God the Father, it is proper to observe, that the the address of this Frayer being to God the Father, it is proper to oblive, that the Kingdom of Grace, or of the Gospel, is called the Kingdom of the *Son, and that of *Colof. 1. 12.

Revel. 1. 9. Glory in the ftyle of the Scripture is the Kingdom of the Father. S. German, Patriarch Matth. 13.41. of Constantinople, expounds it with some little difference, but not ill; Thy Kingdom Luke 6. 20. come, that is, Let thy Holy Spirit come into us: for the Kingdom of Heaven is within us, Matth. 16.28. faith the Holy Scripture. And so it intimates our desires that the promise of the Father, and the Prophecies of old, and the Holy Ghost the Comforter, may come upon us. Let that anointing from above descend upon us, whereby we may be anointed Kings and

Priests in a spiritual Kingdom and Priesthood by a holy Chrism. 6. Thy will be done in Earth as it is in Heaven. That is, The whole Occonomy and dispensation of thy Providence be the guide of the world, and the measure of our defire; that we be patient in all accidents, conformable to God's will both in doing and in fuffering, fubmitting to changes, and even to perfecutions, and doing all God's will: which because without God's aid we cannot do, therefore we beg it of him by prayer; but by his aid we are confident we may do it in the manner of Angelical obedience, that is, promptly, readily, chearfully, and with all our faculties. Or thus: As the Angels in Heaven ferve thee with harmony, concord and peace, fo let us all joyn in the service of thy Majesty with peace and purity, and love unseigned: that as all the Angels are in peace, and amongst them there is no perfecutour and none perfecuted, there is none afflicting or afflicted, none affaulting or affaulted, but all in fweetness and peaceable ferenity glorifying thee; fo let thy will be done on earth by all the world in peace and unity, in charity and tranquility, that with one heart and one voice we may glorifie thee our univerfal Father, having in us nothing that may displease thee; having quitted all our own defires and pretenfions, living in Angelick conformity, our Souls Souls Souls; that in earth also thy will may be done as in the Spirit and Soul, which is a portion of the heavenly lubstance. These three Petitions are addressed to God by way of adoration. In the first the Soul puts on the af-

fections

fections of a Child, and develts it felf of its own interest, offering it felf up wholly to the defigns and glorifications of God. In the fecond it puts on the relation and duty of a Subject to her legitimate Prince, feeking the promotion of his Regal Interest. In the third she puts on the affection of a Spouse, loving the same love, and chusing the same object, and delighting in unions and conformities. The next part defcends lower, and makes addresses to God in relation to our own necessities. 7. Give us this day our * daily bread. That is, Give unto

* 'Emson ab Shison, quod diem posterum fignificat. Nazarenorum Evangelium (referente S. Hieronymo) legit [panem crastinum;] S. Lucas [panem diurnum,] sive indies necesarium, 78 x40 nucegarium, 77 xxviros 631 xxviros oupuergo megs evsaumoviav.

264

Vivitur parvo bene, cui paternum Splendet in mensa tenui salinum, Nec leves somnos timor aut cupido Sordidus aufers. Horat. 1. 2. Od. 16. orataus sujert. 1107act. 1.2. co. 1. f. ci., i. ci., i Horat. ad lecium, l. 2. Ep. 12.

Mi μόνον જ (પેંપ, તેમને છે જ ઉત્તર્ગાત માટે ૧૯૭૦માં એ સ્ફેર્લનાય. Plutarch.

* Lætus in præsens animus quod ultra est Oderit curare; & amara læto

Consiliis an mum fatigas? Horat. l. 2. Od. 11. Vitæ samma b evis spem nos wetat inchoare longam:

Et domus exilis Plutonia - Horat. l. 1. Od. 4.

-quid æternis minorem

Fam te premet nox, fabulaque manes,

'Aναγκαιότατον εφόσιον. Conc. Nicen.

Temperet rifu

-----Horat. 1. 2 Od. 16.

us all that is necessary for the support of our lives, the bread of our necessity, so the Syriack Interpreter reads it; This day give us the portion of bread which is day by day necessary. Give us the bread or support which we shall need all our lives; only this day minister out present part. For we pray for the necessary bread or maintenance, which God knows we shall need all our days: but that we be not careful for to morrow, we are taught to pray, not that it be all at once represented or depofited, but that God would minister it as we need it, how he pleases: but our needs are to be the measure of our desires, our defires must not make our needs; that we may be consident of the Divine Providence, and not at all covetous. For therefore God feeds his people with extemporary provisions, that by needing always they may learn to pray to him, and by being still supplied they may learn to trust him for the suture,

and thank him for that is past, and rejoyce in the present. So God rained down Manna, giving them their daily portion; and fo all Fathers and Masters minister to their Children and Servants, giving them their proportion as they eat it, not the meat of a year at once: and yet no Child or Servant fears want, if his Parent or Lord be good, and wife, and rich. And it is necessary for all to pray this Prayer. The Poor, because they want the bread, and have it not deposited but in the hands of God: mercy ploughing the fields of Heaven (as Job's expression is) brings them corn; and the cattel upon a thousand hills are God's, and they find the poor man meat. The Rich also need this Prayer, because although they have the bread, yet they need the bleffing; and what they have now, may perish or be taken from them: and as preservation is a perpetual creation, so the continuing to rich men what God hath already bestowed is a continual giving it. Young men must pray, because their needs are like to be the longer; and

Old men, because they are present. But all these are to pray but for the * present; that which in estimation of Law is to be reckoned as imminent upon the present, and part of this state and condition. But it is great improvidence, and an unchristian spirit, for old men to heap up provisions, and load their fumpters still the more by how much their way is shorter. But there is also a bread which came down from heaven, a diviner nutriment of our Souls, the food and wine of Angels,

Christ himself, as he communicates himself in the expresses of his Word and Sacraments: and if we be destitute of this bread, we are miserable and perishing people. We must pray that our Souls also may feed upon those celestial viands prepared for us in the antepatts of the Gospel, till the great and fuller meal of the Supper of the Lamb shall

answer all our prayers, and satisfy every defire. 8. Forgive us our trespasses, as we forgive them that trespass against us. Not only those fins of infirmity, invalion, and fudden furprife, which, like excrefeences of luxuriant trees, adhere to many actions by inadvertency, and either natural weakness or accidental prejudice; but also all those great fins which were washed off from our Souls, and the stain taken away in Baptism; or when by choice and after the use of Reason we gave up our names to Christ, when we first received the adoption of sons. For even those things were so pardoned, that we must for ever confess and glory in the Divine Mercy, and still ascertain it by performing what we then promised, and which were the conditions of our Covenant. For although Christ hath taken off the guilt, yet ftill there remains the difreputation. And S. Paul calls himself the chiefest of sumers, not referring to his present condition, but to his former persecuting the Church of God, which is one of the greatest crimes in the world, and for ever he asked pardon for it: and fo must we, knowing that they may return; if we shake off the yoke of Christ, and break his cords from us, the bands of the covenant Evangelical, the fins will return so as to undo us. And this we pray with a tacit obligation to forgive: for so only

and upon that condition we beg pardon to be given or continued respectively; that is as we from our hearts forgive them that did us injury in any kind, never entertaining fo much as a thought of revenge, but contrary-wife loving them that did us wrong; for so we beg that God should do to us. And therefore it is but a leffer revenge to say, I will forgive, but I will never have to do with him. For if he become an object of Charity, we must have to do with him to relieve him; because his needs prayers, we must have to do with him, and pray for him: and to refuse his society when it is reafonably and innocently offered, is to deny that to him which Christians have been Parism of nobic taught to deny only to persons excommunicate, to persons under punishment, i.e. to non punish, nife persons not yet forgiven. And we shall have but an evil portion, if God should for-mercanur & digive our fins, and should not also love us, and do us grace, and bestow benefits upon s. vidor. 1.2. us. So we must forgive others; so God forgives us.

Exposition of the Lord's Prayer.

9. And lead us not into temptation. S. Cyprian, out of an old Latin copy, reads * Suffer us not to be led into temptation, that is, Suffer

us not to be overcome by temptation. And therefore we are bound to prevent our access to such temptation whose very approximation is dangerous, and the contact is irregular and evil; fuch as are temptations of the flesh. Yet

* ΤΙ 24; Θεὸς ἐπότρει ἀνθρωπον εἰς πεμεπο σμόν ; μιὰ γθόστο ἐβ ἀπιθο ¾β καμών ὁ Θε δε ἀκλά παρακτικόφων αὐτον, ίνα τοῦς πολ-κοῖς ἀὐτὸ ἀποκραίρε ωι ἐσαρ μιὰς παρεσ-θίδομ. S. German. Patr. C. P. πιεὶ Τ΄ ispay.

in other temptations the affault fometimes makes confident, and hardens a resolution. For some Spirits, who are softned by fair usages, are steeled and emboldned by a perfecution. But of what nature foever the temptations be, whether they be fuch whose approach a Christian is bound to fear, or such which are the certain lot of Christians. (fuch are troubles and persecutions, into which when we enter we must count it jor.) yet we are to pray that we enter not into the possession of the temptation, that we be

not overcome by it. 10. But deliver us from evil. From the affaults or violence of evil, from the Wickedone, who not only prefents us with objects, but heightens our concupifcence, and makes us imaginative, phantaftical and paffionate, fetting on the temptation, making the luft active, and the man full of appetite, and the appetite full of energy and power i therefore deliver us from the Evil one, who is interested as an enemy in every hostility and in every danger. Let not Satan have any power or advantage over us; and let not evil men prevail upon us in our danger, much less to our ruine. Make us safe under the covering of thy wings against all fraud and every violence, that no temptation destroy our hopes, or break our strength, or alter our state, or overthrow our glories. In these last Petitions, which concern our selves, the Soul hath affections proper to her own needs; as in the former proportion, to God's glory. In the first of these, the affection of a poor, indigent and necessitous Begger; in the second, of a delinquent and penitent Servant; in the last, of a person in affliction or danger. And after all this the reafon of our confidence is derived from God. :

11. For thine is the kingdom, the power, and the glory for ever. That is, these things which we beg are for the honour of thy Kingdom, for the manifestation of thy Power, and the glory of thy Name and Mercies. And it is an express Doxology or Adoration, which is apt and fit to conclude all our prayers and addresses to God.

12. These are the Generals and great Treasures of matter to which all our present or fudden needs are reducible. And when we make our Prayers more minute and particular, if the inftance be in matter of duty and merely spiritual, there is no

danger: but when our needs are temporal, or we are transported with secular defires, all descending to particulars is a confining the Divine Providence, a judging for our felves, a begging a temptation oftentimes, sometimes a mischief: and to beg beyond the necessities of our life, is a mutiny against that Providence which assigns to Christians no more

Impulfu & caca magnaque cupidine ducti, Conjugium perimus, parthmque uxoris: at illis Notum qui pueri, qualifque futura fit uxor.

but food and raiment for their own use; all other excrescences of possessions being entrufted to the rich man's dispensation only as to a steward, and he shall be accountable for the coat that lies by him as the portion of moths, and for the shoots which are the spoils of mouldiness, and the contumely of plenty. Grant me, O Lord, not Min un World what I defire, but what is profitable for me. For formetimes we defire that which in the a perop dan fucceeding event of things will undo us. This rule is in all things that concern our developed selves. There is some little difference in the affairs and necessities of other men: for, provided we submit to the Divine Providence, and pray for good things for others only with a tacite condition, fo far as they are good, and profitable in order to the best ends, though we be particular, there is no covetousness in it: there may be indiscretion

Dd

PARTII.

Jam. 5. 16.

John 9. 31.

26ŏ

in the particular, but in the general no fault, because it is a prayer and a design of Charity. For Kings and all that are in authority we may yet enlarge, and pray for a peace-Rese able reign, true leiges, strong armies, victories and fair success in their just wars, incolumi, ment health, long life, and riches; because they have a capacity which private persons have Amisso, rupte not. And whatsoever is good for single persons, and whatsoever is apt for their uses student. Virg. as publick persons, all that we may and we must pray for seither particularly successful. we may, or in general fignifications, for fo we must at least: That we may lead a godly, peaceable, and quiet life, in all godlines and honesty; that is S. Paul's rule, and the prescribed measure and purpose of such prayers. And in this instance of Kings, we may pray for defeating all the King's enemies, such as are truly such. And we have no other restraint upon us in this, but that we keep our Defires confined within the limits of the end we are commanded; that is, so far to confound the King's enemies, that he may do his duty, and we do ours, and receive the bleffing; ever as much as we can to diftinguish the malice from the person. But if the enemies themselves will not also feparate what our intentions diftinguish, that is, if they will not return to their duty, then let the Prayers operate as God pleases, we must be zealous for the end of the King's authority and peaceable government. By Enemies I mean Rebels or Invaders, Tyrants and Usurpers; for in other wars there are many other confiderations not proper for this place.

13. The next confideration will be concerning the manner; I mean both the manner of our Persons, and the manner of our Prayers; that is, with what conditions we ought to approach to God, and with what circumstances the Prayers may or ought to be performed. The Conditions to make our Prayers holy and certain to prevail are, first, That we live good lives, endeavouring to conform by holy obedience to all the Divine Commandments. This condition is expresly recorded by S. John: Beloved, if our hearts condemn us not, then have we confidence towards God; and what soever we ask of him, ive (ball obtain. And S. James affirms that the effectual fervent prayer of a righteons man availeth much. And our bleffed Saviour, limiting the confidence of our Prayers for Forgiveness to our Charity and forgiving others, plainly tells us, that the uncharitable

and unrighteous Person shall not be heard. And the blind man in the Gospel understood well what he said, Now we know that God heareth not sinners: But if any man be a worshipper, and doth his will, him he heareth. And it was so decreed and resolved a Point in the Doctrine of their Keligion, that it was a proverbial Saying. And although this Discourse of the blind man was of a restrained occasion, and signified, if Christ had been a false Prophet, God would not have attested his Sermons with the power of Mi-Pal. 66. 18. racles; yet in general also he had been taught by David, If I regard iniquity in my heart, I Tim. 2.8. the Lord will not hear my prayer. And therefore when men pray in every place, (for fo - they are commanded,) let them lift up pure hands without anger and contention. And in-

deed, although every fin entertained with a free choice and a full understanding, is an obstruction to our Prayers: yet the special fin of Uncharitableness makes the biggest Fofuili at an cloud, and is in the proper matter of it an indisposition for us to receive mercy. For he bem percarum, who is foftened with apprehenfion of his own needs of mercy, will be tender-hearted ne stanfeat ora; towards his brother: and therefore he that hath no bowels here, can have no aptness to. Lam. 52 towards dis protiet and the color of mercy. But this rule is to be understood of perfons who persevere in the habit and remanent affections of fin: so long as they entertain fin with love, complacency and joy, they are in a state of enmity with God, and therefore in no fit disposition to receive pardon and the entertainment of friends. But penitent finners and returning fouls, loaden and grieved with their heavy preffures, are, next to holy Innocents, the aptest persons in the world to be heard in their Prayers for pardon: But they are in no farther disposition to large favours, and more eminent charities. A finner in the beginning of his Penance will be heard for himself, and yet also he needs the Prayers of holy Persons more signally than others; for he hath but

fome very! few degrees of dispositions to reconciliation; but in Prayers of intercession or mediation for others, only holy and very pious Persons are fit to be interested. All men as matter of duty must pray Cim n. is qui displicet ad intercedendum mittitur, irati animus ad deteriora provocatur. Gregor. for all men: But in the great necessities of a Prince, of a Church, or Kingdom, or of a Family, or in a great Danger and Calamity to a fingle Person, only a Noah, a David, a Daniel, a

Immunis aram fi tetigit manus ; Non fumptiofa blandior hossis, Mollibit aversos pengtes Farre pio & faltente mica.

Heremiah, an Enoch or Job, are fit and proportioned advocates. God fo requires Holiness in us that our Prayers may be acand all or cepted, that he entertains them in feveral degrees accor-Hor. 1. 3. Od. 23. ding to the degrees of our Sanctity; to fewer or more purpoles, according as we are little or great in the kingdom of Heaven. As for those irregular donations of good things which wicked persons ask for and have; they are either no mercies, but instruments of curfing and crime: Or else they are Defigns of Grace, intended to convince them of their unworthiness; and so, if they become not instruments of their Converfion, they are aggravations of their Ruine.

14. Secondly, The second condition I have already explained in the description of the Eville Deal matter of our Prayers. For although we may lawfully ask for whatfoever we need, and as a dring of this leave is configned to us in those words of our Blessed Saviour, Your heavenly Father knoweth what you have need of: yet because God's Providence walks in the great deep, that is, his footsteps are in the water, and leave no impression; no former act of grace becomes a precedent that he will give us that in kind which then he faw convenient and therefore gave us, and now he fees to be inconvenient, and therefore does deny. Therefore in all things, but what are matter of necessary and unmingled duty, we must fend up our Prayers; but humility, mortification and conformity to the Divine will must attend for an answer, and bring back, not what the publick Embassic pretends, but what they have in private inftructions to defire; accounting that for the best satisfaction which God pleases, not what I have either unnecessarily, or vainly, or sinfully defired.

15. Thirdly, When our persons are disposed by Sanctity, and the matter of our Prayers is hallowed by prudence and religious intendments, then we are bound to entertain a full persuasion and confident Hope that God will hear us. What things soever ye defire Mar. 11, 245 when we bray, believe that ye receive them, and ye shall obtain them, said our Bicifed Saviour. And S. James taught from that Oracle, If any of you lack wifdom, let him ask it of James 1. 5, 6 God: But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the Sea, driven with the wind, and toffed to and fro. Meaning, that when there is no fault in the matter of our Prayers, but that we ask things pleafing to God, and there is no indifposition and hostility in our persons and manners between God and us, then to doubt were to diffrust God: for all being right on our parts, if we doubt the iffue, the defailance must be on that part, which to suspect were infinite impiety. But after we have Christinio Deva done all we can, if, out of * humility, and fear that we are not truly disposed, we in auren bune doubt of the iffue, it is a modesty which will not at all discommend our persons, nor im-v-rscalam occipede the event; provided we at no hand suspect either God's power or veracity. Put- seing strust ing trust in God is an excellent advantage to our Prayers; I will deliver him, (saith God) summer states. because he hath put his trust in me. And yet distrusting our selves, and suspecting our Eunapius in own dispositions, as it pulls us back in our actual confidence of the event, so because it vita Maximi. abates nothing of our confidence in God, it prepares us to receive the reward of humility, and not to lose the praise of a holy trulting in the Almighty. ritus Sanstus movet ad perendum cum siducia, & quasi securitate impetrandi. Cassan. Collar. 9. 6. 32. * Ecclus. 35. 17. Pial. 102. 17.

16. These Conditions are essential: Some other there are which are incidents and accessories, but at no hand to be neglected. And the first is, actual or habitual Attention

to our Prayers, which we are to procure with moral and fevere endeavours, that we defire not God to hear us when we do not hear our felves. To which purpose we must avoid, as much as our duty will permit us, multiplicity of cares and exteriour imployments. For a River cut into many rivulets, divides also its strength, and grows contemptible, and apt to be forded by a lamb, and drunk up by a fummer-fun: so is the spirit of man busied in variety, and divided in it self; it abates its fervour, cools into indifferency, and becomes trifling by its dispersion and inadvertency. Aguinas was once asked, With what compendium a man might best become learned? He answered, By reading of one Book: Meaning, that an understanding enter-

omnibus aliis etiam culpa carentibus vitiis oportet. Quintil. Inveni Dilettum meum in lettulo, i.e. in quiete; quia que cura implicat, quies explicat. S. Bernard. Serm. 1. in Cant. Quis locus ingenio, nisi chm se carmine folo Pellora nostra duas non admissentia curas?

tained with feveral objects is intent upon neither, and profits not. And fo it is when we pray to God; if the cares of the World intervene, they choak our defires into an indifferency, and suppress the flame into a smoak, and strangle the spirit. But this being an habitual carelesness and intemperance of spirit, is an enemy to an habitual attention, and therefore is highly criminal, and makes our Prayers to be but the labour of the lips, because our delires are lessened by the remanent affections of the World. But besides an habitual attention in our Prayers, that is, a desire in general of all that our Prayers pretend to in particular, there is also for the accommodation, and to facilitate the access of our Prayers, required, that we attend actually to the words, or sence of every Collect or Petition. To this we must contend with Prayer, with actual dereliction and seposition of all our other Affairs, though

Impar quisque invenitur ad singula, dum consusa mentedividitur ad multa. S. Gregor, 1. p. c. 4. Magnam rem puta, kominem unum agere: præter sapientem nemo unum agis ; cæteri multiformes sumus, Seneca. Mentem tanta rei intentam vacare

Non in pluribus fint actus tui. Ecclus 11-10

Magnæ mentis opus, nec de lodice paranda

268

innocent and good in other kinds, by a prefent spirit. And the use of it is, that such attention is an actual converfing with God; it occasions the exercise of many acts of vertue, it encreales zeal and fervency, and by reflexion inkindles love and holy defires. And although there is no rule to determine the degree of our actual attention, and it is ordinarily impossible never to wander with a thought, or to be interrupted with a sudden immiffion into our spirit in the midst of prayers: yet our duty is, by mortification of our fecular defires, by fupprefion of all our irregular passions, by reducing them to indifferency, by severity of spirit, by inkindling our holy appetites and defires of holy things, by filence and meditation and repose, to get as forward in this excellency as we can. To which also we may be very much helped by ejaculatory prayers and short breathings: in which as, by reason of their short abode upon the spirit, there is less fear of diversion; so also they may so often be renewed, that nothing of the Devotion may be unspent or expire for want of oil to feed and entertain the flame. But the determination of the case of Conscience is this. 1. Habitual attention is absolutely necessary in our Prayers, that is, it is altogether our duty to defire of God all that we pray for, though our mind be not actually attending to the form of words; and therefore all worldly defires, that are inordinate, must be rescinded, that we more earnestly attend on God than on the world. He that prays to God to give him the gift of Chastity, and yet secretly wishes rather for an opportunity of Luft, and defires God would not hear him, (as S. Austin confesses of himself in his youth,) that man fine for want of holy and habitual defires; he prays only with his lips, what he in no fence attests in his heart. 2. Actual attention to our Prayers is also necessary, not ever to avoid a sin, but that the present Prayer become effectual. He that means to feast, and to get thanks of God, must invite the poor: and yet he that invites the rich, in that he fins not, though he hath no reward of God for that. So that Prayer perishes to which the man gives no degree of actual attention: for the Prayer is as if it were not, it is no more than a dream, or an act of custom and order, nothing of Devotion; and so accidentally becomes a fin, (I mean there where and in what degrees it is avoidable,) by taking God's Name in vain. 3. It is not necessary to the prevalency of the Prayer, that the spirit actually accompany every clause or word; if it says a hearty Amen, or in any part of it attests the whole, it is such an attention which the present condition of most men will sometimes permit. 4. A wandering of the spirit through carelesness, or any vice, or inordinate passion, is in that degree criminal as is the cause, and it is heightened by the greatness of the interruption. 5. It is only excused by our endeavours to cure it, and by our after-acts either of forrow, or repetition of the Prayer, and re-inforcing the intention. And certainly if we repeat our Prayer, in which we have observed our spirits too much to wander, and resolve still to repeat it, (as our opportunities permit) it may in a good degree defeat the purpose of the Enemy, when his own arts shall return upon his head, and the wandring of our spirits be made the occasion of a Prayer, and the parent of a new Devotion. 6. Laftly, according to the degrees of our actual attention, 60 our Prayers are more or less perfect : a present spirit being a great instrument and testimony of wildom, and apt to many great purpoles; and our continual abode with God being a great indearment of our persons by increasing the affections.

17. Secondly, The second accessory is Intension of spirit or servency; such as was that of our Bleffed Saviour, who prayed to his Father with strong cries and loud petitions, nor clamorous in Language, but ffrong in Spirit. S. Paul alfo, when he was preffed with __ To gard a strong temptation, prayed thrice, that is, earnestly; and S. James affirms this to be of where above great value and efficacy to the obtaining Blessings, The effectual fervent prayer of a just experient a person avails much; and Elias, though a man of like passion, yet by earnest prayer he sophoch ostined rain, or drought, according as he defired. Now this is properly produced by the greatness of our desire of heavenly things, our true value and estimate of Religion, our fence of prefent preffures, our fears; and it hath some accidental increases by the disposition of our body, the strength of fancy, and the tenderness of spirit, and affidulty of the dropping of religious discourses; and in all men is necessary to be so great, as that we prefer Heaven and Religion before the world, and defire them rather, with the choice of our wills and understanding. Though there cannot always be that degree of sensual, pungent or delectable affections towards Religion, as towards the defires of nature and fence; yet ever we must prefer celestial objects, restraining the appetites of the world, left they be immoderate, and heightning the defires of grace and glory, left they become indifferent, and the fire upon the altar of incense be extinct. But the greater zeal and fervour of desire we have in our Prayers, the sooner and the greater will the return of the Prayer be, if the Prayer be for spiritual objects. For other things, our defires must be according to our needs, not by a value derived from the nature of the thing, but the usefulness it is of to us in order to our greater and better purpofes.

18. Thirdly, Of the same consideration it is, that we persevere and be importunate in 13 necessary our Prayers, by repetition of our Desires, and not remitting either our affections or our recoverage offices, till God, overcome by our importunity, give a gracious answer. Jacob wrastled 12. with the Angel all night, and would not difmits him till he had given him a bleffing, Quod olimerat Let me alone, faith God; as if he felt a pressure and burthen lying upon him by our Sacerdonina Prayers, or could not quit himself, nor depart, unless we give him leave. And fince propriam. God is detained by our Prayers, and we may keep him as long as we please, and that he will not go away till we leave speaking to him; he that will dismiss him till he hath his bleffing, knows not the value of his benediction, or understands not the energy and power of a persevering Prayer. And to this purpose Christ spake a Parable, That Luke 18. 1. men ought always to pray, and not to faint. Praying without ceasing, St. Paul calls it, that Most side is, with continual addresses, frequent interpellations, never ceasing the renewing the said of the interpellations. request till I obtain my desire. For it is not enough to recommend our desires to God as. Proclus and with one hearty Prayer, and then forget to ask him any more; but so long as our needs rimain. continue, so long in all times, and upon all occasions, to renew and repeat our defires: And this is praying continually. Just as the Widow did to the unjust Judge; she never lest going to him, the troubled him every day with her clamorous suit: So must we pray always, that is, every day, and many times every day, according to our occasions and necessities, or our devotion and zeal, or as we are determined by the customs and laws

fires by a continual fuccession of Devotions, returning at certain and determinate Periods. For God's bleffings, though they come infallibly, yet not always speedily. Saying only that it is a bleffing to be delayed, that we may encrease our Defire, and renew our Prayers, and do acts of Confidence and Patience, and afcertain and encrease the Bleffing when it comes. For we do not more defire to be bleffed, than God does to hear us importunate for bleffing: and he weighs every figh, and bottles up every tear, and records every Prayer, and looks through the cloud with delight to fee us upon our knees; and when he fees his time, his light breaks through it, and shines upon us. Only we must not make our accounts for God according to the course of the Sun, but the measures of Eternity. He measures us by our needs, and we must not measure him by our impatience. God is not flack, as some men count flackness, faith the Apostle; and we find it fo, when we have waited long. All the elapfed time is no part of the tediousness;

the trouble of it is passed with it felf: and for the future, we know not how little it

may be; for ought we know we are already entred into the cloud that brings the blef-

fing, However, pray till it comes; for we shall never miss to receive our Defire, if it be

of a Church; never giving over through weariness or distrust, often renewing our de-

holy, or innocent, and fafe; or elfe we are fure of a great reward of our Prayers. 19. And in this so determined, there is no danger of blasphemy or vain repetitions. For those repetitions are vain which repeat the words, not the devotion; which renew the expression, and not the desire: And he that may pray the same Prayer to morrow which he faid to day, may pray the fame at night which he faid in the morning, and the same at noon which he said at night; and so in all the hours of Prayer, and in all the opportunities of Devotion. Christ in his Agony went thrice, and faid the fame words, but he had intervals for repetition; and his need and his devotion preffed him forward: And whenever our needs do fo, it is all one if we fay the same words or others, so we express our defire, and tell our needs, and beg the remedy. In the same office and the same hour of Prayer to repeat the same things often, hath but sew excuses to make it reasonable, and fewer to make it pious. But to think that the Prayer is

better for fuch repetition, is the fault which the Holy Jesus condemned in the Gentiles, who in their Hymns would fay a name over an hundred times. But in this we have no rule to determine us in numbers and proportion, but right Reafon. God loves not any words the more for being faid often; and those repetitions which are unreasonable in prudent estimation, cannot in any account be esteemed pious. But where a reasonable cause allows the repetition, the same cause which is a reasonable cause allows the repetition, the same cause which is a reasonable cause allows the repetition. that makes it reasonable, makes it also proper for Devotion. He that speaks his needs, and expresses nothing but his

Λαλείν άειςος, άθωιαπότατ 🕒 λέγειν. Sophocl, Oedip. 2.

genio judicas,

O he! jam define Deos, uxor, gratulando obtundere,

Tuam ese inventam gnatam : nisi illos suo ex in-

Ut nil credas intelligere nifi idem dictum est centies.

tervour and greatness of desire, cannor be vain or long in his Prayers. He that speaks impertinently, that is, unreasonably and without desires, is long, though Dd 3

270

he speak but two syllables. He that thinks for speaking much to be heard the sooner, thinks God is delighted in the labour of the lips. But when Reason is the guide, and Piety is the rule, and Necessity is the measure, and Defire gives the proportion, let the Prayer be very long; he that shall blame it for its length must proclaim his dis relish both of Reason and Religion, his despite of Necessity, and contempt of Zeal.

In re trepida Tullus Hostilius duodecim vovit Salios, Fanaque Pallori & Pavori. Livius. Tgo'me majore religione quam quifque fuit ullius voti obstrictum puto Cicer ad Atticum. Solebant autem & vota fieri gratitudinis indicia. Voucram dulces epulas & album Libero caprum prop) funeratus Arboris ichu.

ad miseras preces Non est meum-Ton est meum———ad mi Decurrere, & votis pacisci,

Ne Cypria Tyriaque merces Id. 1. 3. Od. 29 Addant avaro divitias mari. Et leta quidem in prasens omnia : Sed benigni. tati Deorum grassam referendam ; ne ritus facro. rum inter ambigua culti per prospera obliterarentur. Tacit. I. 11. Ann.

20. As a part and instance of our importunity in Prayer, it is usually reckoned and advised, that in cases of great, sudden and violent need, we corroborate our Prayers with a Vow of doing fomething holy and religious in an uncommanded instance, fomething to which God had not formerly bound our Duty, though fairly invited our will: or else, if we chuse a Duty in which we were obliged, then to vow the doing of it in a more excellent manner, with a greater inclination of the Will, with a more fervent repetition of the act, with some more noble circumstance, with a fuller assent of the Understanding; or else adding a new Promise to our old Duty, to make it become more necessary to us, and to secure our duty, In this case, as it requires great prudence and caution in the

fusception, left what we piously intend obtain a present bleffing, and lay a lasting fnare; fo if it be prudent in the manner, holy in the matter, useful in the consequence, and fafe in all the circumstances of the person, it is an endearing us and our Prayer to God by the increase of duty and charity, and therefore a more probable way of making our Prayers gracious and acceptable. And the Religion of Vows was not only hallowed by the example of Jacob at Bethel, of Hannah praying for a child and God hearing her, of David vowing a Temple to God, and made regular and fafe by the rules and cautions in Mofes's Law; but left by our Bleffed Saviour in the same constitution he found it, he having innovated nothing in the matter of Vows. And it was practifed

* Ananias & Sapphira ideo condemnati, quia post votum absulerunt quasi sua. S. Hieron. ep. 8. Quid enim eft Fidem primam irritam fecerunt?

voverunt, & non reddiderunt. S. August. In vita n. æterna est quædam egregia gloria, non omnibus in aternum vifturis, fed quibufdam ibi tribuenda: cui consequenda parim est liberatum erioacmae, out conjequemue parum est ilberatum esse à peccatis, nisi aliquid liberatori voveatur, quot non sit criminis non vovisse, sed vovisse ac readitisse sit taudit.

Idem, de S. Virgin. c. 14.

| F.cclef. 5. 4. 5. Pfal. 132. 1, 2. Deut. 23. 21. A&ts 18. 18.
* Ofwy vovit filiam in servitutem religionis & vitam calibem, fimulque duodecim poficfiones ad construendas eles facras.

– Reddere villimas Adénique votivam memento: Nos humilem feriemus agnum. Horat. 1.2. Od. 17.

accordingly in the instance of S. Paul at Cenchrea; of * Ananias and Sapphira, who vowed their possessions to the use of the Church; and of the Widows in the Apostolical Age, who therefore vowed to remain in the flate of Widowhood, because concerning them who married after the entry into Religion S. Paul fays, they have broken their first faith. And fuch were they of whom our Bleffed Saviour affirms, that Some make themselves Eunuchs for the Kingdom of Heaven, that is fuch who promife to God a life of Chattity. And concerning the fuccess of Prayer so seconded with a prudent and religious Vow, besides I the instances of Scripture, we have the perpetual experience and witness of all Christendom: and in particular our Saxon Kings have been remarked for this part of importunity in their own Chronicles. * O/wy got a great victory with unlikely forces against Penda the Dane after his

earnest Prayer, and an appendent Vow: and Ceadwalla ob-

tained of God power to recover the Isle of Wight from the hands of Infidels after he had prayed, and promifed to return the fourth part of it 10 be imployed in the proper fervices of God and of Religion. This can have no objection or suspicion in it among wise and disabused persons; for it can be nothing but an encreasing and a renewed act of Duty, or Devotion, or Zeal, or Charity, and the importunity of Prayer acted in a more vital and real expression.

21. All else that is to be considered concerning Prayer is extrinsecal and accidental to it. First, Prayer is publick, or private; in the communion or fociety of Saints, or in our Closets: these Prayers have less temptation to vanity; the other have more advantages of Charity, example, fervour, and energy. In publick offices we avoid fingularity, in the private we avoid hypocrifie. Those are of more edification, these of great retiredness and filence of spirit: those serve the needs of all the world in the first intention, and our own by confequence; these serve our own needs first, and the publick only by a fecondary intention: these have more pleasure, they more duty: these are the best instruments of Repentance, where our Confessions may be more particular, and our shame less scandalous; the other are better for Eucharist and instruction, for edirication of the Church and glorification of God.

22. Secondly, The posture of our bodies in Prayer had as great variety as the Ceremonies and Civilities of several Nations came to. The Jews most commonly

prayed standing: so did the Pharisee and the Publican in the Temple. So did the Primitive Christians in all their greater Festivals, and intervals of Jubilee: In their Penances they kneeled. The Monks in Caffian fate when they fang the Pfalter. And in every Country, whatfoever by the custom of the Nation was a fymbol of reverence and humility, of filence and attention, of gravity and modesty, that posture they rranslated to their Prayers. But in all Nations bowing the head, that is, a laying down our glory at the feet of God, was the manner of Worshippers. And this was always the more humble and the lower, as their devotion was higher; and

Nehem. 9.5. Mark 11.25. Luke 18.11. Adoraturi fedeant, dixit Numa Pompilius apud Plutarch, id eft, fint sedato animo. Et zulifde geogramment ad eller dem fenfum. Vide S. Aug. 1. 3 c. 5, de Cura pro Depositifque suis ornamentis pretiosis, Simplicis & tennis fruitur velamine veflis,

Inter facratos nostis venerabilis hymnos Intrans nudatis templi facra limina plantis; Et prono facram vultu profiratus ad aram, Corpus frigorese fociavit nobile terrae. S. Rosweid de Hen. Imper. & de Othon.

was very often expressed by prostration, or lying slat upon the ground: And this all Nations did and all Religions. Our deportment ought to be grave, decent, humble, apt for adoration, apt to edifie: And when we address our selves to Prayer, not instantly to leap into the office, as the Judges of the Areopage into their fentence, without preface or preparatory affections; but, confidering in what prefence we fpeak, and to what purpoles, let us balance our fervour with reverential fear: And when we have done. not rife from the ground as if we vaulted, or were glad we had done; but, as we begin with defires of affiftance, fo end with defires of pardon and acceptance, concluding our longer offices with a shorter mental Prayer of more private reflection and reverence, defigning to mend what we have done amifs, or to give thanks and proceed if we did well, and according to our powers.

23. Thirdly, In private Prayers it is permitted to every man to speak his Prayers, or only to think them, which is a fpeaking to God. Vocal or mental Prayer is all one to God, but in order to us they have their feveral advantages. The facrifice of the heart and the calves of the lips make up a holocaust to God. But words are the arrest of the defires, and keep the Spirit fix'd, and in less permissions to wander from fancy to fancy: and mental Prayer is apt to make the greater fervour, if it wander not. Our office ismore determined by words; but we then actually think of God when our spirits only speak. Mental Prayer, when our spirits wander, is like a Watch standing still, because the spring is down; wind it up again, and it goes on regularly: But in vocal Prayer, if the words run on, and the spirit wanders, the Clock strikes false, the Hand points not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental Prayer we confess God's omniscience; in vocal Prayer we call the Angels to witness. In the first our spirits rejoyce in God; in the second the Angels rejoyce in us. Mental Prayer is the best remedy against lightness, and indifferency of affections; but vocal Prayer is the aptest instrument of communion. That is more angelical, but yet fittelf for the state of separation and glory; this is but humane, but it is aprer for our present constitution. They have their distinct proprieties, and may be used according to several accidents, occasions, or dispositions.

The PRAYER.

Holy and Eternal God, who hast commanded us to pray unto thee in all our necessities, and to give thanks unto thee for all our instances of joy and blessing, and to adore thee in all thy Attributes and Communications, thy own Glories and thy eternal Mercies; give unto me thy servant the spirit of Prayer and Supplication, that I may understand what is good for me, that I may defire regularly, and chuse the best things, that I may conform to thy will, and submit to thy disposing, relinquishing my own affections and imperfect choice. Sanctifie my heart and spirit, that I may fanctifie thy Name, and that I may be gracious and accepted in thine eyes. Give me the humility and obedience of a servant, that I may also have the hope and confidence of a son, making humble and confident addresses to the Throne of Grace; that in all my necessities I may come to thee for aids, and may trust in thee for a gracious anfiver, and may receive satisfaction and supply.

Ive me a sober, diligent and recollected spirit in my Prayers, neither choaked with cares, I nor feattered by levity, nor discomposed by passion, nor estranged from thee by inadvertency, but fixed fast to thee by the indissoluble bands of a great love and a pregnant devotion. And

more despised.

And let the beams of thy Holy Spirit descending from above enlighten and enkindle it with great ferwours, and holy importunity, and unwearied industry: that I may serve thee, and obtain thy bleffing by the affiduity and zeal of perpetual religious offices. Let my prayers come before thy presence, and the lifting up of my hands be a daily sacrifice, and let the fires of zeal not go out by night or day; but unite my Prayers to the intercession of thy Holy Jesus. and to a communion of those offices which Angels and beatified Souls do pay before the throne of the Lamb, and at the celestial Altar: that my Prayers being hallowed by the Merits of Christ, and being presented in the phial of the Saints, may ascend thither where thy glory dwells, and from whence mercy and eternal benediction descends upon the Church.

Ord, change my fins into penitential forrow, my forrow to petition, my petition to Eucharift; that my Prayers may be consummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulness of never-failing Charity and fruition of thee, O Holy and Eternal God, Bleffed Trinity and mysterious Unity. to whom all honour, and worship, and thanks, and confession, and glory, be ascribed for ever and ever. Amen.

DISCOURSE XIII.

Of the Third additional Precept of Christ,

(viz.)

Of the manner of FASTING.

orbem most ifte and a part of that revenge which observatur, in, is past, when it becomes an instrument of Repentance, and a part of that revenge which in konorem tan S. Paul affirms to be the effect of godly forrow, is to take its estimate for value, and its ti Saeramenti, riules for practice, by analogy and proportion to those ends to which it does co-operate. prits Domini- Fasting before the holy Sacrament is a custom of the Christian Church, and derived to us cum corpus in from great antiquity; and the use of it is, that we might express honour to the mystery, trares quam care strains for this purpose is not an act of Mortification, but of Reverence and venerable esteem of the instruments of Religion, and so is to be understood. And thus also, not to eat or drink before we have faid our morning Devotions, is effected to be a religious decency, and preference of Prayer and God's honour before our temporal fatisfaction, a fymbolical attestation that we esteem the words of God's mouth more than our necessary food. It is like the zeal of Abraham's fervant, who would not eat nor drink till he had done his errand. And in pursuance of this act of Religion, by the tradition of their Fathers it grew speniebatur bo to be a custom of the Jewish Nation, that they should not eat bread upon their solemn rum oration. Festivals before the fixth hour; that they might first celebrate the rites of their Religibut; & procut dubo exorta fue ous folemnities, before they gave satisfaction to the lesser desires of nature. And thereifet seditio, ni- fore it was a reasonable satisfaction of the objection made by the assembly against the ficoncionem for inspired Apostles in Pentecost, Thefe are not drunk, as ye suppose, seeing it is but the third wifer sexua how ruper pexis no- hour of the day: meaning, that the day being festival, they knew it was not lawful for que mofiti ed any of the Nation to break their fast before the sixth hour; for else they might easily re soles substitute their soles substitute their morning's drink in a freet iti. Joseph in proportion. And true it is that Religion fnatches even at little things; and as it wits fish teaches us to observe all the great Commandments and Significations of Dury for it is

Per university I. Afting, being directed in order to other ends, as for mortifying the body, taking away that fewel which ministers to the slame of Lust, or elle relating to what teaches us to observe all the great Commandments and Significations of Duty, foit is not willing to pretermit any thing, which, although by its greatness it cannot of it self be considerable, yet by its smalness may become a testimony of the greatness of the affection, which would not omit the leaft minutes of love and duty. And therefore when the Jews were scandalized at the Disciples of our Lord for rubbing the ears of corn on the Sabbath-day, as they walked through the fields early in the morning, they intended their reproof not for breaking the Rest of the day, but the Solemnity; for

eating before the publick Devotions were finished. Christ excused it by the necessity and charity of the Act; they were hungry, and therefore having so great need, they might lawfully do it: meaning, that fuch particles and circumstances of Religion are not to be neglected, unless where greater cause of charity or necessities does 2. But when Fasting is in order to greater and more concerning purposes, it puts

on more Religion, and becomes a duty, according as it is necessary or highly conducing to fuch ends, to the promoting of which we are bound to contribute all our skill and faculties. Fasting is principally operative to mortification of carnal apperites, to which Feafting and full Tables do minister aptness and power and inclinations. When I fed them to the full, then they committed adultery, and assembled by troups jet. 5. 7. in the Harlots houses. And if we observe all our own vanities, we shall find that uponevery fudden joy, or a prosperous accident, or an opulent fortune, or a pampered body, and highly spirited and infamed, we are apt to rashness, levities, inconsiderate expresfions, fcorn, and pride, idleness, wantonness, curiofity, nicenels, and impatience. But Falling is one of those afflictions

which reduces our body to want, our spirits to soberness, our condition to fufferance, our defires to abstinence and customs of denial; and fo, by taking off the inundations of fenfuality, leaves the enemies within in a condition of being eafilier fubdued. Fasting directly advances towards Chastity; and by consequence and

indirect Powers to Patience, and Humility, and Indifferency. But then it is not the Fast of a day that can do this; it is not an act, but a state of Fasting, that operates to Mortification. A perpetual Temperance and frequent abstinence may abate such proportions of strength and nutriment, as to procure a body mortified and lessened in defires. And thus S. Paul kept his body under, using severities to it for the taming its rebellions and distemperatures. And S. Jerom reports of S. Hilarion, that when he had s. Hieron in fasted much and used course diet, and found his Lust too strong for such austerities, he Via 5. Hilaresolved to increase it to the degree of Mastery, lessening his diet and encreasing his ion. hardship, till he should rather think of food than wantonness. And many times the Faflings of some men are ineffectual, because they promise themselves cure too soon, or make too gentle applications, or put less proportions into their antidotes. I have read of a Maiden, that, feeing a young man much transported with her love, and that he ceased not to importune her with all the violent pursuits that passion could suggest, told him, she had made a Vow to fast forty days with bread and water, of which she must discharge her self before she could think of corresponding to any other desire; and defired of him, as a testimony of his love, that he also would be a party in the same Vow. The young man undertook it, that he might give probation of his love: but because he had been used to a delicate and nice kind of life, in twenty days he was to weakened, that he thought more of death than love; and fo got a cure for his intemperance, and was wittily couzened into remedy. But S. ferom's counsel in this Queflion is most reasonable, not allowing violent and long fasts, and then returns to an ordinary course; for these are too great changes of diet to consist with health, and too fudden and transient to obtain a permanent and natural effect: but a belly always hun-Parcus sibus & gry, a table never full, a meal little and necessary, no extravagance, no freer repast, quenter semantal and necessary, no extravagance, no freer repast, quenter semantal and necessary, no extravagance, no freer repast, quenter semantal and necessary, no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance, no freer repast, quenter semantal and necessary no extravagance and necessary nece this is a state of Fasting, which will be found to be of best avail to suppress pungent jejunia superant-Lusts and rebellious desires. And it were well to help this exercise with the affistances 5.Hieron. cp. 8. of fuch aufterities which teach Patience, and ingenerate a paffive fortitude, and accuflom us to a despight of pleasures, and which are consistent with our health. For if Fashing be left to do the work alone, it may chance either to spoil the body, or not to spoil the Lust. Hard lodging, uneasie garments, laborious postures of prayer, journies on foot, sufferance of cold, paring away the use of ordinary solaces, denying every pleasant appetite, rejecting the most pleasant morsels; these are in the rank of bodily * Colos. 2. 23. exercises, which though (as S. Paul fays) of themselves they profit little, yet they accu- Appr resident from us to acts of self-denial in exteriour instances, and are not useless to the designs of the mortifying carnal and fenfual lufts. They have * a proportion of wifdom with these cau- yauge y zerous tions; viz. in will-worship, that is in voluntary susception, when they are not imposed with the as (') necessary Religion; in humility, that is, without contempt of others that use and changed them not; in neglecting of the body, that is, when they are done for discipline and more angles, if the state of the body, that is, when they are done for discipline and more angles, if the state of the body, that is, when they are done for discipline and more angles, if the state of the body is the state of the body.

'Ev รูที่ หะเห้ วละอโ ซ์ป สนภัติง รัฐพร รัห รัรา ซะเ νώσιν ή κύπεις πικεό. Achæus apud Athenæum. Extraordinarios motus in cippo claudit jejunium.

Fejunia enim nos contra peccata faciunt fortio. res, concupifrentias vincunt, tentationes repellunt, superbiam inclinant, iram mitigant, & omnes bonæ oluntatu affelus ad maturitatem totius virtutis enutriunt. S Leo, ferm 4 de Fejun. Saginantur pugiles qui xerophagiu invilefeunt. Te, tul. de Jejun.

tification, that the fless by fuch handlings and rough usages become less farisfied and James an Can. Apoft.50

3. As

274

3. As Fasting hath respect to the suture, so also to the present; and so it operates in giving affishance to Prayer. There is a kind of Devil that is not to be ejected but by prayer and fasting; that is, Prayer elevated and made intense by a defecate and pure (b) Serm, 5. de spirit, not loaden with the burthen of meat and vapours. S. (b) Bafil affirms, that there are certain Angels deputed by God to minister, and to describe all such in every Church who mortifie themselves by Fasting; as if paleness and a meagre visage were that mark in the forehead which the Angel observed

* Fejunium anima nostra alimentum, leves ei pennas producens. S. Bern. Serm. in Vigil. S. An-

Axeldas รัชโดงาน ไมเปรงใบ, ญังสีรัยออุบก์อนงาน 🕆 ψυχω, dixit S. Chryfoft.

(c) Jejuniu preces alere, lacrymari, & mugire nostes diesque ad Dominum. Tertull.

tention, after a full meal, will then perceive that Abstinence had been the better disposition to any intellectual and spiritual action. And therefore the Church of God ever joyned Fasting to their more solemn offices of Prayer. The Apostles fasted and prayed when they laid hands and in-Acts 13.3. vocated the Holy Ghost upon Saul and Barnabas. And these also, when they had prayed A&\$ 14. 23. with fasting, ordained Elders in the Churches of Lystra and Iconium. And the Vigils of every Holy-day tell us, that the Devotion of the Festival is promoted by the Fast of

Метакова 20eis unseias as 5. Balil. loel 2. 15. Levit. 23. 27, Ifai. 22. 12.

4. But when Fasting relates to what is past, it becomes an instrument of Repentance, it is a punitive and an afflictive action, an effect of godly forrow, a testimony of contrition, a judging of our selves, and chastening our bodies, that we be not judged of the Lord. The Falt of the Ninevites, and the Fast the Prophet Joel calls tor, and the Discipline of the Jews in the rites of Expiation, proclaim this usefulness of Falling in order to Repentance. And indeed it were a strange Repentance that had no forrow in it, and a stranger forrow that had no affliction; but it were the strangest

scene of affliction in the world, when the sad and afflicted * Od ornov, & norov Egen negove/fied. Philo-Pænitenta de ipfo quoque babitu ac victu mandat, Jacco & cineri incubare, corpus fordibus obscurare, person shall * eat freely, and delight himself, and to the banquets of a full table ferve up the chalice of tears and forrow, and no bread of affliction. Certainly he that makes much animum mœroribus dejicere, atque illa quæ pec-cavit trifti trastatione mutare. Tertull. de Pæof himfelf, hath no great indignation against the sinner, when

when he figned the Saints in Jerufalem to escape the Judg-

ment. Prayer is the * wings of the Soul, and Fasting is the

wings of Prayer. Tertullian calls it (c) the nourishment of

Prayer. But this is a Discourse of Christian Philosophy; and

he that chuses to do any act of spirit, or understanding, or at-

himself is the man. And it is but a gentle revenge and an easie judgment, when the sad sinner shall do penance in good meals, and expiate his fin with sensual satisfaction. So that Fasting relates to Religion in all variety and difference of time: It is an antidote against the poison of sensual temptations, an advantage to Prayer, and an inftrument of extinguilhing the guilt and the affections of fin, by judging our felves, and reprefenting in a Judicatory of our own, even our felves being Judges, that fin deserves condemnation, and the finner merits a high cala-Baruch 2. 18 mity. Which excellencies I repeat in the words of Baruch the Scribe, he that was

Laure edge of Amanuensis to the Prophet Jeremiah: The foul that is greatly vexed, which goeth stopping merajis liber and analysis of the Prophet Jeremiah: meracins owners mad feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteoulness, apud veteres. O Lord.

Olger, & Ognizm divert, apud Callimachum: & in proverbium abilt, η σλησινού Η βας Cagor & apud Theophrastrum, Seria; gayar z) ζωεότερον πων, rufticorum ese notatur, Heel αγερικίας.

5. But now as Fasting hath divers ends, so also it bath divers Laws. If Fasting be intended as an instrument of Prayer, it is sufficient that it be of that quality and degree Hazwis 2948 that the spirit be clear, and the head undisturbed; an ordinary act of Fast, an abstinence from a meal, or a deferring it, or a lessening it when it comes, and the same abstinence repeated according to the folemnity and intendment of the offices. And this is evident in reason, and the former instances, and the practice of the Church, dissolving some of her Fasts which were in order only to Prayer by noon, and as soon as the great and first folemnity of the Day is over. But if Fasting be intended as a punitive act, and an instrument of Repentance, it must be greater. S. Paul at his Conversion continued three days without eating or drinking. It must have in it so much affliction as to express the indignation, and to condemn the fin, and to judge the person. And although the

measure of this cannot be exactly determined, yet the general proportion is certain: Vid. Dan. 10. For a greater fin there must be a greater forrow, and a greater forrow must be attested Pal. 35-13. with a greater penalty. And Ezra declares his purpose thus: I proclaimed a Fast, that Levit. 16.29, we might afflitt our selves before God. Now this is no farther required, nor is it in this fence farther useful, but that it be a trouble to the body, an act of judging and

severity; and this is to be judged by proportion to the forrow and indignation, as the forrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but such transient forrow which is consequent to the abstinence of certain times designed for the solemnity is sufficient as to this purpose. Only it is to be renewed often, as our Repentance must be habitual and lasting: but it may be commuted with other actions of feverity and discipline, according to the Customs of a Church, or the capacity of the persons, or the opportunity of circumstances. But if the Falling he intended for Mortification, then it is fit to be more fevere, and medicinal by continuance, and quantity, and quality. To Repentance, total abstinences without interruption, that is, during the folemnity, short and sharp, are most apt: but towards the mortifying a Lust those sharp and short Fasts are not reasonable; but a diet of Fasting, an habitual subtraction of nutriment from the body, a long and lasting austerity, increafing in degrees, but not violent in any. And in this fort of Fasting we must be highly careful we do not violate a duty by fondness of an instrument; and because we intend Fasting as a help to mortifie the Lust, let it not destroy the body, or retard the foirit, or violate our fiealth, or impede us in any part of our necessary duty. As we must be careful that our Fast be reasonable, serious and apt to the end of our designs; fo we must be curious, that by helping one duty uncertainly, it do not certainly destroy another. Let us do it like honest persons and just, without artifices and hypocrisie: but let us also do it like wise persons, that it be neither in it self unreasonable nor by accident become criminal.

6. In the pursuance of this Discipline of Fasting, the Doctours of the Church and Guides of Souls have not unusefully prescribed other annexes and circumstances; as that all the other acts of deportment be symbolical to our Fasting. If we fast for Mortification, let us entertain nothing of temptation or semblance to invite a Lust; no senfual delight, no freer entertainments of our body, to countenance or corroborate a pafe fion. If we fast that we may pray the better, let us remove all fecular thoughts for that time: for it is vain to alleviate our spirits of the burthen of meat and drink, and to depress them with the loads of care. If for Repentance we fast, let us be most curious that we do nothing contrary to the delign of Repentance; knowing that a fin is more contrary to Repentance, than Fasting is to fin: and it is the greatest stupidity in the world, to do that thing which I am now mourning for, and for which I do judgment upon my felf. And let all our actions also pursue the same design, helping one instrument with another, and being fo zealous for the Grace, that we take in all the aids we can to fecure the Duty. For to fast from flesh, and to eat delicate fish; not to eat meat. but to drink rich wines freely; to be fenfual in the objects of our other appetites, and restrained only in one; to have no dinner, and that day to run on hunting, or to play at cards; are not handsome instances of forrow, or devotion, or self-denial. It is best to accompany our Fasting with the retirements of Religion, and the enlargements of Charity, giving to others what we deny to our felves. These are proper actions; and although not in every instance necessary to be done at the same time; (for a man may give his Alms in other circumstances, and not amis;) yet as they are very convenient and proper to be joined in that fociety, fo to do any thing contrary to Religion or to Charity, to Justice or to Piety, to the design of the person or the design of the soleman nity, is to make that become a fin which of it felf was no vertue, but was capable of being hallowed by the end and the manner of its execution.

7. This Discourse hath hitherto related to private Fasts, or else to Fasts indefinitely. For what rules foever every man is bound to observe in private for Fasting piously, the same rules the Governours of a Church are to intend in their publick prescription. And when once Authority hath intervened, and proclaimed a Fast, there is no new duty incumbent upon the private, but that we obey the circumstances, letting them to thuse the time and the end for us. And though we must prevaricate neither, yet we may improve both; we must not go less, but we may enlarge; and when Fasting is commanded only for Repentance, we may also use it to Prayers, and to Mortification. And we must be curious that we do not obey the letter of the prescription, and violate the intention, but observe all that care in publick Fasts which we do in private; knowing that our private ends are included in the publick, as our persons are in the communion of Saints, and our hopes in the common inheritance of fons: and fee that we do not falt in order to a purpose, and yet use it so as that it shall be to no purpose. Whoseever to fasts as that it be not effectual in some degree towards the end, or so fasts that it be accounted of it felf a duty and an act of Religion, without order to its proper end, makes his act vain, because it is unreasonable; or vain, because it is superstitious.

276

Holy and Eternal Jesu, who didst for our lake fast forty days and forty nights, end haft left to us thy example, and thy prediction, that in the days of thy objence from us, we thy servants and children of thy Bride-chamber should fast; teach us to do this att of discipline fa, that it may become an act of Religion. Let us never be like Esqu, valuing a dift of meat above a bleffing; but let us dean our appetites of meat and drink, and actuition our selves to the joke, and subtratt the fewel of our Lusts, and the incentives of all our unway. thy desires : That our bodies being free from the intemperances of nutriment, and our fpirits from the load and pressure of appearite, we may have no desires but of thise : That our ontward man daily decaying by the wiolence of time, and mortified by the abatements of its too free and unnees fary support; it may by degrees resign to the entire dominion of the Soul, and mey pass from uanity to piety, from weakness to ghostly strength, from darkness and mixtures of impurity to great transparences and clarity in the society of a beatified Soul, reigning with thee in the glories of Eternity, O Haly and Eternal Jelu. Amen.

DISCOURSE

Ad SECT. XII. Of the Miracles wrought by Jefus.

DISCOURSE XIV.

Of the Miracles which JESUS wrought for confirmation of bis Doctrine, during the whole time of his Preaching.

Mary & Martha.



Acertain woman, named Martha, received him Mettium woman, named Martha, trecived him \(\) who her house, Induction Her Stein felt up that the less felt and the that his word but. Martha was cambred a \(\) shown that serving \(-Martha \) fly is find unto her \(\) Martha. Martha, than are careful! \(\) May that the word that for many things in the net hing is nedful! \(\) May that the sten that good part. Like 10.5, 5, 5, 6, 4, 6, 4, 6, 2.

The dried hand healed & devil cast out Mat 12.



10 And behold There was a man which had his hand dryed up &c. 13. Then. faid he unto the man Stretch forth thine hand&c. 22. Then was brought to him one possessed with a Devill &c. and he healed him.

ne quis difficultaris gratta tier virtutis borreret.

"Απαντές έσμεν το νεθετείν σοφοί," Αὐτοὶ δι' άμαςτάνοντες ε μνώσκομβυ.

Ennodius in vita Epiphanii; Pingebat allibus

fuis paginam quam legisfer, & quod liber docue-

1. THEN Jesus had ended his Sermon on the Mount, he descended into the Vallies, to confign his Doctrine by the power of Miracles and the excellency of a rare Example; that he might not lay a yoke upon us which himself also would not bear: but as he became the Author, so also the finisher of our * Nec monstravit tantum, fed etiam præcessit,

Faith; what he defigned in proposition, he represented in his * own practice; and by these acts made a new Sermon, teaching all Prelates and spiritual Persons to descend from their eminency of contemplation, and the authority and business of their discourses, to apply themselves to do more material and corporal mercies to afflicted persons, and to preach by Example as well as by their Homilies. For he that teaches others well, and practifes contrary, is like a fair candlestick bearing a

goodly and bright taper, which fends forth light to all the house, but round about it felf there is a shadow and circumstant darkness. The Prelate should be the light consuming and spending it self to enlighten others, scattering his rays round about from the angles of Contemplation and from the corners of practice, but himself always tending upwards, till at last he expires into the element of Love and celestial Fruition.

2. But the Miracles which Jefus did were next to infinite; and every circumstance of action that passed from him, as it was intended for Mercy, so also for Doctrine; and the impotent or difeafed persons were not more cured, than we instructed. But because there was nothing in the actions but what was a pursuance of the Doctrines delivered in his Sermons, in the Sermon we must look after our Duty, and look upon his Practice as a verification of his Doctrine, and instrumental also to other purpoles. Therefore in general if we confider his Miracles, we shall see that he did design John 15. 24.

them to be a compendium of Faith and Charity. For he chose to inflance his Miracles in actions of Mercy, that all his powers might especially determine upon Bounty and Charity; and yet his acts of Charity were fo miraculous, that they became an argument of the Divinity of his Person and Doctrine. Once he turned water into wine, which was a mutation by a fupernatural power in a natural fuscipient, where a Person was not the Subject, but an Element: and yet this was done to refeue the poor Bridegroom from affront and trouble, and to do honour to the holy rite of Marriage. All the reft, (unless we except his Walking upon the waters,) during his natural life, were actions of relief and mercy, according to the defign of God, manifefting his

power most chiefly in shewing mercy. 3. The great delign of Miracles was to prove his Mission from God, to convince the world of fin, to demonstrate his power of forgiving fins, to indear his Precepts, and that his Disciples might believe in him, and that believing they might have life through 10.38. 5.36 his name. For he to whom God by doing Miracles gave testimony from Heaven, must needs be fent from God; and he who had received power to reftore nature, and to create new organs, and to extract from incapacities, and from privations to reduce habits, was Lord of Nature, and therefore of all the World. And this could not but create great confidences in his Disciples, that himself would verifie those great Promises upon which he established his Law. But that the argument of Miracles might be infallible, and not apt to be reproved, we may observe its eminency by divers circumflances of probability heightened up to the degree of moral demonstration.

4. First, The Holy Jesus did Miracles which no man (before him, or at that time) ever did. Mojes smote the Rock, and water gushed out; but he could not turn that water into wine. Moses cured no diseases by the empire of his will, or the word of his mouth; but Jefus healed all infirmities. Elifba raised a dead child to life; but Je fus raised one who had been dead four days, and buried, and corrupted. Elias, and Samuel, and all the Prophets, and the succession of the High-Priests in both the Temples, put all rogether, never did so many or so great Miracles as Jesus did. He cured Leprous perfons by his touch. He reftored Sight to the blind, who were fuch not by any intervening accident hindring the act of the organ, but by nature, who were born blind, and whole eyes had not any natural possibility to receive fight; who could never see with out creating of new eyes for them, or some integral part co-operating to vision: and therefore the Miracle was wholly an effect of a Divine power, for nature did not at all co-operate; or, that I may use the elegant expression of Dante, it was such – à cui natura

Non scaldo ferro mai, ne batte ancude, for which Nature never did heat the iron, nor beat the anvil. He made crooked limbs become straight, and the lame to walk; and habitual diseases and inveterate of 18 years continuance (and once of 38) did difappear at his speaking, like darkness at the prefence of the Sun. He cast out Devils, who by the Majesty of his Person were forced to confess and worship him; and yet by his humility and restraints were commanded filence, or to go whither he pleafed : and without his leave all the powers of Hell were as firm and impotent as a withered member, and were not able to ftir. He railed three dead persons to life: he sed thousands of people with two small sishes and five little barley-cakes: and as a confummation of all Power and all Miracles, he foretold, and verified it, that himfelf would rife from the dead after three days fepulture. But when himself had told them, he did Miracles which no man else ever did, they were not able to reprove his laying with one fingle instance: but the poor blind man found him out one instance to verific his affertion, It was yet never heard, that any man opened the eyes of one that was born blind.

5. Secondly, The scene of his Preaching and Miracles was Judea, which was the Pale of the Church, and God's inclosed portion, of whom were the Oracles and the Fathers, and of whom, as concerning the sless, Christ was to come, and to whom he was promifed. Now fince thefe Miracles were for verification of his being the CHRIST, the promifed MESSIAS, they were then to be effected a convincing argument, when all things elfe concurring, as the Predictions of the Prophets, the Syncronilus, and the capacity of his person, he brought Miracles to attest himself to be the person so declared and fignified. God would not fuffer his people to be abused by Miracles, nor from Heaven would speak so loud in testimony of any thing contrary to his own will and purposes. They to whom he gave the Oracles, and the Law, and the Predictions 1801 35: 4.5, 6. of the Messias, and declared before-hand, that at the coming of the Messias the blind should Matth 11.55 fee, the lame [bould walk, and the deaf [bould hear, the lepers [bould be cleanfed, and to

the poor the gospel should be preached, could not expect a greater conviction for acceptation of a person, than when that happened which God himself by his Prophets had configned as his future testimony; and if there could have been deception in this, it must needs have been inculpable in the deceived person, to whose Errour a Divine Prophecy had been both nut se and parent. So that taking the Miracles Jesus did in that conjun-Aion of circumstances, done to that people to whom all their Oracles were transmitted by miraculous verifications, Miracles fo many, fo great, fo accidentally, and yet fo regularly, to all comers and necessitious persons that prayed for it, after such predictions and clearest prophecies, and these prophecies owned by himself, and sent by way of symbol and mysterious answer to John the Baptist, to whom he described his Office by recounting his Miracles in the words of the Prediction; there cannot be any fallibility or weak. nels pretended to this instrument of probation, applied in such circumstances, to such a people, who, being dear to God, would be preferved from invincible deceptions; and being commanded by him to expect the Messias in such an equipage of power and demonitration of Miracles, were therefore not deceived, nor could they, because they were bound to accept it.

Ad SECT. XII.

6. Thirdly, So that now we must not look upon these Miracles as an argument prid marily intended to convince the Gentiles, but the Jews. It was a high probability to them also, and so it was designed also in a secondary intention: But it could not be an argument to them fo certain, because it was destitute of two great supporters. For they neither believed the Prophets foretelling the Meflins to be fuch, nor yet faw the Miracles done. So that they had no testimony of God before-hand, and were to relie upon humane testimony for the matter of fact; which, because it was fallible, could not infer a necessary conclusion alone and of it felf, but it put on degrees of persuasion, as the Testimony had degrees of certainty or universality; that they also which see not, and net have believed, might be bleffed. And therefore Christ fent his Apostles to convert the Gentiles, and supplied in their case what in his own could not be applicable, or so concerning them. For he fent them to do Miracles in the fight of the Nations, that they might not doubt the matter of fact; and prepared them also with a Prophecy, foretelling that they should do the same and greater Miracles than he did. They had greater prejudices to contest against, and a more unequal distance from belief and aptnelles to credit fuch things; therefore it was necessary that the Apostles should do greater Miracles to remove the greater mountains of Objection. And they did so: and by doing it in pursuance and testimony of the ends of Christ and Christianity, verified the Fame and Celebrity of their Master's Miracles, and represented to all the world his Power, and his Veracity, and his Divinity.

7. Fourthly, For when the Holy Jefus appeared upon the stage of Palastine, all things were quiet and at rest from prodigy and wonder; nay, John the Baptist, who by his excellent fancitity and aufterities had got great reputation to his Person and Doctrines, vet did no Miracle: And no man else did any, save some few Exorcists among the Jews cured some Demoniacks and distracted people. So that in this silence a Prophet appearing with figns and wonders had nothing to leften the arguments, no opposite of like power, or appearances of a condradictory defign. And therefore it perfuaded infinitely, and was certainly operative upon all persons, whose interest and love of the world did not destroy the piety of their wills, and put their understanding into fetters. And Nicodemus, a Doctor of the Law, being convinced, faid, We know that thou art a Do. John 2.2. ttor sent from God: for no man can do those things which thou doest, unless God be with him. But when the Devil faw what great affections and confidences these Miracles of Christ had produced in all persons, he too late strives to lessen the argument by playing an after-game; and weakly endeavours to abuse vicious persons (whose love to their fenfual pleasures was of power to make them take any thing for argument to retain them) by fuch low, few, inconfiderable, uncertain and fufpicious instances, that it grew to be the greatest confirmation and extrinsecal argument in behalf of Religion, that either friend or foe upon his own industry could have represented. Such as were the making an Image speak, or fetching fire from the clouds; and that the Images of Diana Cyndias and Vesta among the Jasteans would admit no rain to wet them, or cloud to darken them; and that the bodies of them who entred into the Temple of Jupiter in Arcadia would cast no shadow. Which things Polybius himself, one of their Lib. 16. bife. own Superstition, laughs at as impostures, and says they were no way to be excused, unless the pious purpose of the Inventors did take off from the malice of the lye. But the Miracles of Jesus were confessed, and wondred at by Josephus; were published to all the world by his own Disciples, who never were accused, much less convicted, of Ee 2

torgery;

forgery; and they were acknowledged by (a) Celfus and (b) Julian, the greatest Ene-

(a) Equipment 101 But 7, and construction of the first of

8. But farther yet, themselves gave it out that one Caius was cured of his blindness by Asculapius, and so was Valerius Aper; and at Alexandria, Vespasian cured a man of Spartianus in the Gout by treading upon his toes, and a blind man with spittle. And when Adrian Adrianos, qui the Emperour was lick of a Fever, and would have killed himself, it is faid, two blind addit Marham Maximum dipersons were cured by touching him, whereof one of them told him that he also should sig, bee fallar recover. But although Velhasian by the help of Apollonius Transus, who was his familiar xife, bec falla recover. But although Vefpafian by the help of Apollonius Tyaneus, who was his familiar, who also had the Devil to be his, might do any thing within the power of Nature, or by permission might do much more: yet besides that this was of an uncertain and less credible report, if it had been true, it was also infinitely short of what Christ did, and was a weak, filly imitation, and ulurping of the argument which had already prevailed upon the persuasions of men, beyond all possibility of constration. And for that of Adrian, to have reported it is enough to make it ridiculous: And it had been a strange power to have cured two blind persons, and yet be so unable to help himself, as to attempt to kill himself by reason of anguish, impatience, and dispair.

9. Fifthly, When the Jews and Pharifees believed not Christ for his Miracles, and yet perpetually called for a Sign, he refuled to give them a Sign which might be less than their prejudice, or the perfuafions of their interest; but gave them one which alone is greater than all the Miracles which ever were done, or faid to be done, by any Antichrift, or the enemies of the Religion put altogether: a Miracle which could have no fuspicion of imposture, a Miracle without instance or precedent or imitation. And that is, Jefus's lying in the grave three days and three nights, and then rifing again, and appearing to many, and converfing for forty days together, giving probation of his Rifing, of the verity of his Body, making a glorious Promise, which at Pentecost was verified, and speaking such things which became Precepts and parts of the Law for ever after.

10. Sixthly, I add two things more to this confideration. First, that the Apostles did fuch Miracles, which were infinitely greater than the pretentions of any adverlary, and inimitable by all the powers of man or darkness. They raised the dead, they cured all diseases by their very shadow passing by, and by the touch of garments; they converted Nations, they foretold future events, they themselves spake with tongues, and they gave the Holy Ghost by imposition of hands, which enabled others to speak Languages which immediately before they understood not, and to cure diseases, and to eject Devils. Now supposing Miracles to be done by Gentile Philosophers and Magicians after; yet when they fall short of these in power, and yet teach a contrary Doctrine, it is a demonstration that it is a lesser power, and therefore the Doctrine not of Divine Authority and Sanction. And it is remarkable, that among all the Gentiles none ever reasonably pretended to a power of casting out Devils. For the Devils could not get to much by it, as things then ftood: And befides, in whose name should they do it who worshipped none but Devils and false Gods? Which is too violent presumption, that the Devil was the Architect in all fuch Buildings. And when the feven Sons of Scene, who was a Jew, (amongst whom it was sometimes granted to cure Demoniacks,) of fered to exorcife a possessed person, the Devil would by no means endure it, but beat them for their pains. And although it might have been for his purpose to have enervated the reputation of S. Paul, and by a voluntary ceffion equalled S. Paul's enemies to him; yet either the Devil could not go out but at the command of a Christian; or else to have gone out would have been a differvice and ruine to his kingdom: Either of which declares, that the power of casting out Devils is a testimony of God, and a probation of the Divinity of a Doctrine, and a proper argument of Christianity.

11. Seventhly, But, befides this, I confider, that the Holy Jefus, having first possessed upon just title all the reasonableness of humane understanding by his demonstration of a miraculous power, in his infinite Wildomknew that the Devil would attempt to gain a party by the same instrument, and therefore so ordered it, that the Miracles which should be done, or pretended to, by the Devil, or any of the enemies of the Cross of Christ, should be a confirmation of Christianity, not do it differvice: For he foresold that Antichrist and other enemies (bould come in prodigies and lying wonders, and signs. Concerning which, although it may be disputed whether they were truly Miracles, or mere deceptions and magical pretences; yet because they were such which the people could not differn from Miracles really fuch, therefore it is all one, and in this confideration they are to be supposed such. But certainly, he that could fore tell fuch a future contingency, or fuch a fecret of Predestination, was able also to know from what principle it came. And we have the same reason to believe that Antichrish shall do Miracles to evil purposes, as that he shall do any at all: he that fore-told us of the man, fore-told us also of the imposture, and commanded us not to trust him. And it had been more likely for Antichrift to prevail upon Christians by doing no Miracles, than by doing any: For if he had done none, he might have escaped without discovery; but by doing Miracles, as he verified the wildom and prescience of Jefus, fo he declared to all the Church, that he was the enemy of their Lord, and therefore less likely to deceive. For which reason it is said, that he shall deceive, if it were possible, the very elect: that is therefore not possible, because that by which he infinuates himself to others, is by the Elect, the Church and chosen of God, understood to be his fign and mark of discovery, and a warning. And therefore as the Prophecies of Jefus were an infinite verification of his Miracles; fo also this Prophecy of Christ concerning Antichrift difgraces the reputation and faith of the Miracles he shall act. The old Prophets fore-told of the Messia, and of his Miracles of power and mercy, to prepare for his reception and entertainment: Christ alone, and his Apostles from him, fore-told of Antichrist, and that he should come in all Miracles of deception and lying, that is, with true or false Miracles to persuade a lye: and this was to prejudice his being accepted, Deut. 13. 13 according to the Law of Mofes. So that as all that spake of Christ bad us believe him 2, 3. for the Miracles; fo all that fore-told of Antichrift bad us disbelieve him the rather for

Of the Miracles wrought by Jesus.

his. And the reason of both is the same, because the mighty and surer word of Propheeq (as S. Peter calls it) being the greatest testimony in the world of a Divine principle. gives authority, or reprobates, with the same power. They who are the predestinate of God, and they that are the prasciti, the fore-known and marked people, must needs stand or fall to the Divine sentence; and such must this be acknowledged: for no enemy of the Cross, not the Devil himself, ever fore told such a contingency, or so rare, so personal, so voluntary, so unnatural an Event, as this of the great Antichrist.

12. And thus the Holy Jesus, having shewed forth the treasures of his Father's Wifdom in Revelations and holy Precepts, and upon the stock of his Father's Greatness having difpenfed and demonstrated great power in Miracles, and these being instanced in acts of Mercy, he mingled the glories of Heaven to transmit them to earth, to raise us up to the participations of Heaven. He was pleased, by healing the bodies of infirm persons, to invite their spirits to his Discipline, and by his power to convey healing, and by that mercy to lead us into the treasures of revelation; that both Bodies and Souls, our Wills and Understandings, by Divine instruments, might be brought to Divine perfections in the participations of a Divine nature. It was a miraculous mercy that God should look upon us in our blood, and a miraculous condescension that his Son should take our nature; and even this favour we could not believe without many Miracles: and fo contrary was our condition to all possibilities of happiness, that if Salvation had not marched to us all the way in Miracle, we had perished in the ruines of a fad eternity. And now it would be but reasonable, that, since God for our sakes hath rescinded so many Laws of natural establishment, we also for his, and for our own, would be content to do violence to those natural inclinations, which are also criminal when they derive into action. Every man living in the state of Grace is a perpetual Miracle, and his Passions are made reasonable, as his Reason is turned into Faith, and his Soul to Spirit, and his Body to a Temple, and Earth to Heaven: and less than this will not dispose us to such glories, which being the portion of Saints and Angels, and the nearest communications with God, are infinitely above what we see, or hear, or understand.

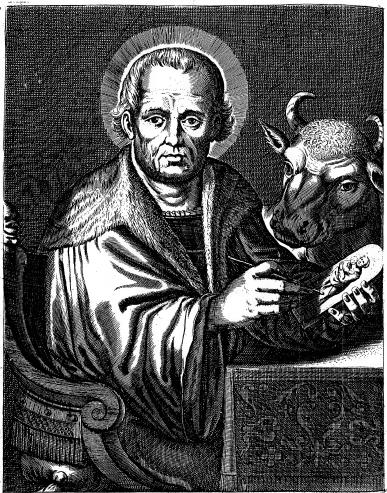
The PRAYER.

Eternal Jesu, who didst receive great power, that by it thou mightest convey the Father's mercies to us impotent and wretched people, give me grace to believe that heavenly Doctrine which thou didst ratific with arguments from above, that I may full, affent to all those mysterious Truths which integrate that Doctrine and Discipline in which the obligations of my duty and the hopes of my felicity are deposited. And to all those glorious verifications of thy Goodness and thy Power add also this Miracle, that I, who am stained with Leprose of sin, may be cleansed, and my eyes may be opened, that I may see the wonderful things of thy Law: and raise thou me up from the death of sin to the life of righteousness, that I may for ever walk in the land of the living, abborring the works of death and darkness. That as I am by thy miraculous mercy partaker of the first, so also I may be accounted worthy of the second Resurrection: and as by Faith, Hope, Charity and Obedience, I receive the fruit of thy Miracles in this life ; so in the other I may partake of thy Glories, which is a mercy above all Miracles. Lord, if thou wilt, thou canst make me clean. Lord, I believe; help mine unbelief. And grant that no indisposition or incapacity of mine may hinder the wonderful operations of thy Grace: but let it be thy first Miracle to turn my water into wine, my barrenness into fruitfulness, my aversations from thee into unions and intimate adhesions to thy Infinity, which is the fountain of mercy and power. Grant this for thy mercy's sake, and for the honour of those glorious Attributes in which thou hast revealed thy self and thy Father's Excellencies to the world, O Holy and Eternal Jesu. Amen.

The End of the Second Part.

AFIOY IEXTPO'S.





The prother who:

The prother who:

The prother who:

The protection of the state o

And not that onely but who was alfo cholen of the Chyrches to rell with us.



Baving lived to a Looke how the quick-sight Engle mounts on high after our Lords palsion desired and was Burie, all phefus 68 years Beyond the Straine of these that are before that City Ba

THE

HISTORY

OF THE

LIFE and DEATH

OF THE

HOLY JESUS:

BEGINNING

At the Second Year of His PREACHING, until His ASCENSION.

WITH

CONSIDERATIONS and DISCOURSES

Upon the feveral Parts of the Story;

And PRAYERS fitted to the feveral MYSTERIES.

The THIRD PART.

Seneca apud Lactant. lib. 6. c. 17.

Hic est ille homo qui, sive toto corpore tormenta patienda sunt, sive slamma ore recipienda est, sive extendenda per patibulum manus, non quærit quid patiatur, sed quam bene.

L O N D O N,

Printed by J. L. for Luke Meredith. 1693.

Right Honourable and Vertuous Lady,

THE

LADY FRANCES,

Countess of CARBERY.

MADAM;

Han Hill

programme to the same of the state of the state of

Section A Section Assessment to the Section Assessment to the Assessment of the Section Assessment to the Section Assessme

Ince the Divine Providence hath been pleased to bind up The great breaches of my little fortune by your Charity and Nobleness of a religious tenderness, I account it an excellent circumstance and handsomness of condition, that I have the fortune of St. Athanasius, to have my Persecution relieved and comforted by an Honourable and Excellent Lady: And I have nothing to return for this bonour done to me, but to do as the poor Paralyticks and infirm People in the Gospel did when our Blefled Saviour cured them, they went and told it to all the Country, and made the Vicinage full of the report, as themfelves were of health and joy. And although I know the modesty of your Person and Religion had rather do favours than own them; yet give me leave to draw aside the curtain and retirement of your Charity: For I had rather your Vertue should blush, than my Unthankfulness make me ashamed. Madam, Iintended by this Address not only to return you Spirituals for your Temporals, but to make your noble Usages of me and mine to become, like your other Charities, productive of advantages to the standersby. For although the beams of the Sun reflected from a marble, return not home to the body and fountain of light; yet they that walk below feel the benefit of a doubled heat: So whatever reflexions or returns of your Favours I can make, although they fall short of what your Worth does most reasonably challenge, and can proceed but towards you with forward desires and distant approaches; yet I am desirous to believe that those who wall between us may receive assistances from this intercourse, and the following Papers may be auxiliary to the inkindling of their Piety, as to the consirming and establishing yours. For although the great Prudence

The Epistle Dedicatory.

of your most Noble Lord, and the modesties of your own temperate and sweeter dispositions, become the great endearments of Vertue to you: yet because it is necessary that you make Religion the business of your life, I thought it not an impertinent application, to express my thankfulness to your Honour by that which may best become my duty and my gratitude, because it may do you the greatest service. Madam, I must be your pardon, that I have opened the sanctary of your retired Vertues; but I was obliged to publish the endearments and savours of your Noble Lord and your self towards me and my relatives. For as your hands are so class that one Ring is the ligature of them both; so I have found emanations from that conjuncture of bands with a consent so forward and apt, that nothing can satisfie for my obligations, but by being, in the greatest eminency of thankfulness and humility of person,

MADAM,

Your Honour's most Obliged,

And most Humble Servant,

Fer. Taylor.

TO THE

Right Honourable and Vertuous Lady,

THE

LADY ALICE,

Countess of CARBERY.

MADAM,

T the Divine Providence, which disposes all things wisely and charitably, you are in the affections of your Noblest Lord Successour to a very Dear and most Excellent Person, and designed to fill up those offices of Piety to her dear pledges, which the haste which God made to glorify and secure her would not permit her to finish. I have much ado to refrain from telling great Stories of her Wisdom, Piety, Judgment, Sweetness and Religion; but that it would renew the wound, and make our fins bleed afresh at the memory of that dear Saint: and we hope that much of the storm of the Divine Anger is over, because he hath repaired the breach by sending you to go on upon her account, and to give countenance and establishment to all those Graces which were warranted and derived from her Example. Madam, the Nobleness of your Family, your Education and your Excellent Principles, your fair Dispositions and affable Comportment, have not only made all your Servants confident of your Worthiness and great Vertues, but have disposed you so highly and necessarily towards an active and a zealous Religion, that we expett it should grow to the height of a great Example; that you may draw others after you, as the eye follows the light in all the angles of its retirement, or open stages of its publication. In order to this I have chosen your Honour into a new relation, and have endeared you to this instrument of Piety; that if you will please to do it countenance, and imploy it in your counsels and pious offices, it may minister to your appetites of Religion; which as they are already fair and prosperous, so they may swell up to a vastness large enough to entertain all the secrets and pleasures of Religion: that

,

that so you may add, to the Blessings and Prosperities which already dwell in that Family where you are now fixed, new title to more, upon the stock of all those Promises which have secured and entailed Felicities upon such persons who have no Vanities, but very many Vertues. Madam, I could not do you any service but by doing my self this honour, to adorn my Book with this fairest title and inscription of your Name. You may observe, but cannot blame, my ambition; so long as it is instanced in a Religious service, and means nothing but this, that I may signify how much I honour that Person who is designed to bring new Blessings to that Family which is so Honourable in it self, and for so many reasons dear to me. Madam, upon that account, besides the stock of your own Worthiness, I am

Your Honour's most Humble

And Obedient Servant,

Jer. Taylor.

SECT,

Ad SECT. XIII. The Second Year of Jesus's Preaching.

SECT. XIII.

Of the Second Year of the Preaching of JESUS.

The poole of Bethefda



IOH. 1.8.9.9.
Lefur faith unto him Rife take up thy bed and walk and immediately the man was madewhol and malked, and on the same day mas the Sabboath.

place this to the third Sunday in Advent.

Maric washing CHRISTS Rect.

IOH. 12.7
Then faid lefus let her atone: Against the day of my burying hath she kept this 8 For the poore alwayes ye haue with you, but me ye haue not alwayes.

HEN the First Year of Jesus, the Year of Peace and undisturbed Preaching, was expired, there was a Feast of the Jews, and Jesus went John 5. 1, &c.

up to Jerusalem. This Feast was the second Passever he kept after he iren. h. 2.6, 100 began to precase the Feast of Pentecost or Tabernates, both which were passed before Jesus came last from Judea. Whither when he was now come, he finds an imposent person tring at the pool of Bethesda, waiting till the Angel should move the waters, after which whosever sirst stepped in was cured of his instrinty. The poor man had waited thirty eight years, and still was prevented by some other of the Hospital that needed a Physician. But Jesus seeing him, had pity on him, cured him, and bad him take up his bed and walk. This cure happened to he wrought upon the Sabbath; for which the Jesus were so moved with indignation, that they thought to supplied him. And their anger was chraged by his calling himself the Son of God, and making himself equal with God.

2. Upon occasion of this offerice, which they snatched at before it was ministred, Jesus discourses upon "his Mission, and derivation of his authority from the Father; John 5:19, &r. "of the union between them, and the excellent communications of power, participation of dignity, delegation of judicature, reciprocations and reflexions of honour "from the Father to the Son, and back again to the Father. He preaches of Life and

"Salvation to them that believe in him; propheties of the refurrection of the dead by "the efficacy of the voice of the Son of God; speaks of the day of Judgment, the differing conditions after, of Salvation and Damhation respectively; confirms his

"words and miffion by the testimony of John the Baptist, of Moses and the other Scrip-suidas, Voc.
"tures, and of God himself. And still the scandal rises higher: for in the second Sale agram.

bath after the first, that is, in the first day of unleavened Bread, which happened the next day after the weekly Sabbath, the Disciples of Jesus pull ripe ears of Corn, rub them in their hands, and eat them to fatisfie their hunger. For which he offered fatisfaction to their scruples, convincing them, that works of necessity are to be permitted even to the breach of a positive temporary constitution; and that works of Mercy are the best serving of God upon any day whatsoever, or any part of the day that is vacant to other Offices, and proper for a Religious Festival.

3. But when neither Reason nor Religion would give them satisfaction, but that they went about to kill him, he withdrew himfelf from Jerusalem, and returned to Galilee: whither the Scribes and Pharifees followed him, observing his Actions, and whether or no he would profecute that which they called Profanation of their Sabbath, by doing Acts of Mercy upon that day. He still did so. For entring into one of the Synagogues of Galilee upon the Sabbath, Jesus saw a man

Evangel. Naz. quod S. Hieron. ex Hebr. in Gracum transtulit. "Ημισύ με τέθνηκε, τὸ δί ήμισυ λιμός ελέγχει" Σῶσόν με, βασιλεῦ, μεσικόν ἡμίτονον.

firing help of him, that he might again be restored to the use of his hand, left he should be compelled with misery and shame to beg his bread. Jesus restored his hand as whole as the other in the midst of * Sie Tertullia all those Spies and Enemies. Upon which act, being confirmed in their malice, the man, Epiphanias, Christophanias Pharifees went forth, and joyned with the Herodians, (a Sect of People who faid Hechristophanias) Theophylatius, rod was the Meffias, because by the decree of the Roman Senate, when the Sceptre de & Hieron, dis. In therma dis-ling, advert Lu. parred from Judah, * he was declared King,) and both together took counfel how off mas ore of they might kill him.

(whom S. Hierom reports to have been a Mason) coming to

Tyre, and complaining that his hand was withered, and de-

4. Jesus therefore departed again to the Sea-coast, and his companies encreased as his fame: for he was now followed by new multitudes from Galilee, from Judaa, from Jerusalem, from Idumaa, from beyond Jordan, from about Tyre and Sidon; who hearing the report of his miraculous power to cure all difeases by the word of his mouth, or the touch of his hand, or the handling his garment, came with their ambulatory hospital of their fick and possessed: and they pressed on him, but to touch him, and were all immediately cured. The Devils confessing publickly, that he was the Son of God, till they were upon all fuch occasions restrained, and compelled to filence.

5. But now Jesus having commanded a Ship to be in readiness against any inconvenience or troublesome pressures of the multitude, went up into a mountain to pray, and contimued in prayer all night, intending to make the first ordination of Apostles: which * Sie & Aposto- the next day he did, chusing out of the number of his Disciples these * twelve to be lici semper duo Apostles; Simon Peter and Andrew, James and John, the Sons of Thunder, Philip and densi lowerin Bartholomew, Matthew and Thomas, James the Son of Alphens, and Simon the Zelot, Jirfuger aprairies. range appearant das the Brother of James, and Judas Iscariot. With these descending from the mountainess of mittant & bo tain to the plain, he repeated the fame Sermon, or much of it, which he had before rates femorates the treathed in the first beginning of his Prophelyings; that he might publish his Gospel militer annea, to these new Auditors, and also more particularly inform his Apostles in the Dottrine of the Kingdom. For now, because he faw Ifrael feattered like Sherp having no Shepherd, he did purpose to send these Twelve abroad to preach Repentance and the approximation of the Kingdom; and therefore first instructed them in the mysterious parts of his holy Doctrine, and gave them also particular instructions together with their tempo-

rary Commission for that journey.

6. " For Jesus sent them out by two and two, giving them power over unclean Spirits, and " to heal all manner of Sickness and Diseases; telling them they were the Light, and the " Eyes, and the Salt of the World, so intimating their duties of Diligence, Holiness and "Incorruption; giving them in charge to preach the Gospel, to dispense their power " and Miracles freely, as they had received it, to anoint fick Persons with Oil, not to " inter into any Samaritan Town, but to go rather to the lost sheep of the House of Ilrael, "to provide no viaticum for their Journeys, but to put themselves upon the Keligion " and Piety of their Profelytes. He arms them against Persecutions, gives them leave " to fly the storm from City to City, promifes them the assistances of his Spirit, encou-"rages them, by his own Example of Long-fufferance, and by Instances of Divine " Providence expressed even to Creatures of smallest value, and by promise of great re-" wards, to the confident confession of his Name; and furnishes them with some pro-" positions, which are like so many Bills of Exchange, upon the trust of which they " might take up necessaries; promising great retributions not only to them who quit "any thing of value for the lake of Jelus, but to them that offer a cup of water to a "thirfty Disciple. And with these initructions they departed to preach in the Cities.

7. And Jesus returning to Capernaum, received the address of a faithful Centurion of the Legion called The Iron Legion (which usually quartered in Judea) in behalf of his Dio hift. Rom. fervant, whom he loved, and who was grievoully afflicted with the Palfie; and healed him, as a reward and honour to his Faith. And from thence going to the City Naim, he raised to life the only son of a widow, whom the mourners followed in the street. bearing the corps fadly to his funeral. Upon the fame of these and divers other Miracles John the Baptist, who was still in prison, (for he was not put to death till the latter end of this year,) fent two of his Disciples to him by divine Providence, or else by John's designation, to minister occasions of his greater publication, enquiring if he was the Messias. To whom Jesus returned no answer, but a Demonstration taken from the nature of the thing, and the glory of the Miracles, faying, Return to John, and tell him what ye see; for the deaf hear, the blind see, the lame walk, the dead are rai- Isa 35. 4.5, 6. sed, and the leapers are cleansed, and to the poor the Gospel is preached. Which were the Characteristick Notes of the Messia, according to the predictions of the holy

SECT. XIII.

8. When John's Disciples were gone with this answer, Jesus began to speak concerning John, " of the austerity and holiness of his Person, the greatness of his Function, "the divinity of his Commission; saying, that he was greater than a Prophet, a burning "and shining light, the Elias that was to come, and the consummation or ending of the "old Prophets. Adding withal, that the perverseness of that Age was most notorious "in the entertainment of himself and the Baptist: For neither could the Baptist, who " came neither eating nor drinking, (that by his austerity and mortified deportment he "might invade the judgment and affections of the people) nor Jefus, who came both "eating and drinking, (that by a moderate and an affable life, framed to the compliance "and common use of men, he might sweetly infinuate into the affections of the multi-"tude,) obtain belief amongst them. They could object against every thing, but no-"thing could please them. But wisdom and righteousness had a theatre in its own fa-"mily, and is justified of all her children. Then he proceeds to a more applied repre-"hension of Capernaum and Chorazin and Bethsaida, for being pertinacious in their sins "and infidelity, in defiance and reproof of all the mighty works which had been "wrought in them. But these things were not revealed to all dispositions; the wife "and the mighty of the world were not subjects prepared for the simplicity and softer "impresses of the Gospel, and the down-right severity of its Sanctions. And therefore "Jefus glorified God for the magnifying of his mercy, in that these things, which were " hid from the great ones, were revealed to babes; and concludes this Sermon with an in-"vitation of all wearied and disconsolate persons, loaden with fin and misery, to come to " him, promifing ease to their burthens, and refreshment to their weariness, and to ex-"change their heavy preffures into an easie roke, and a light burthen.

9. When Jesus had ended this Sermon, one of the Pharifees, named Simon, invited Luke 7. him to eat with him: Into whose house when he was entred, a certain woman that was a sinner, abiding there in the City, heard of it; her name was Mary. She had been married to a noble personage, a native of the Town and Castle of Magdal, from whence the had her name of Magdalen, though the her felf was born in Bethany. A widow the was, and prompted by her wealth, liberty and youth to an intemperate life, and too free entertainments. She came to Jesus into the Pharisees house; not (as did the staring multitude) to glut her eyes with the fight of a miraculous and glorious person; nor (as did the Centurion, or the Syro-phanician, or the Ruler of the Synagogue) for cure of her fickness, or in behalf of her friend, or child, or fervant; but (the only example of fo coming) she came in remorfe and regret for her fins. She came to Jesus to lay her burthen at his feet, and to prefent him with a broken heart, and a weeping eye, and great affection, and a Box of Nard Piffick, falutary and precious. For the came

trembling, and fell down before him, weeping bitterly for her fins, pouring out a floud great enough to wash the feet of the Bleffed Jesus, and wiping them with the hairs of her head:

Per gemitum; propriique lavans in gurgite fleths, Munda suis lacrymis redit, & detersa capillis.

After which the brake the box, and anointed his feet with oint-

ment. Which expression was so great an ecstasse of love, forrow, and adoration, that to anoint the feet even of the greatest Monarch was long unknown, and in all the pomps and greatnesses of the Roman Prodigality, it was not used till Otho taught it to Nero; in whole instance it was by *Pliny reckoned for a prodigy of unnecessary profusion: And *Plin. name. in it felf without the circumstance of so free a dispensation, it was a present for a Prince, 3. Vide Athen. and an Alabaster-box of Nard Pistick was sent as a Present from Cambyses to the King of Deipnosophilize Ethiopia.

292

Ad SECT. XIII.

10. When Simon observed this finner fo busie in the expresses of her Religion and Veneration to Jefus, he thought with himself that this was no Prophet, that did not know her to be a sinner, or no just person, that would suffer her to touch him. For although the Jews Religion did permit Harlots of their own Nation to live, and eniov the privileges of their Nation, fave that their Oblations were refused; yet the Pharifees, who pretended to a greater degree of Sanctity than others, would not admit them to civil ulages, or the benefits of ordinary fociety; and thought Religion it felf and the honour of a Prophet was concerned in the interests of the same superciliousness. And therefore Simon made an objection within himself. Which Jesus knowing (for he understood his thoughts as well as his words) made her Apology and his own in a civil question expressed in a Parable of two Debtors, to whom a greater and a less debt respectively was forgiven; both of them concluding, that they would love their merciful Creditor in proportion to his mercy and donative. And this was the case of Mary Magdalen, to whom, because much was forgiven, she loved much, and expressed it in chara-Eters so large, that the Pharisee might read his own incivilities and inhospitable entertainment of the Mafter, when it food confronted with the magnificency of Mary Magdalen's penance and charity.

11. When Jefus had dined, he was presented with the sad sight of a poor Demoniack possessed with a blind and a dumb Devil; in whose behalf his Friends entreated Jesus, that he would cast the Devil out : Which he did immediately, and the blind man fan, and the dumb spake, so much to the amazement of the people, that they ran in so prodigious companies after him, and so scandalized the Pharisees, who thought that by means of this Prophet their Reputation would be lessened, and their Schools empty, that first a rumour was scattered up and down from an uncertain principle, but communicated with tumult and apparent noises, that Jesus was beside himself. Upon which rumour his friends and kindred came together to fee, and to make provisions accordingly: And the holy Virgin-Mother came her felf, but without any apprehensions of any fuch horrid accident. The words and things fhe had from the beginning laid up in her heart, would furnish her with principles exclusive of all apparitions of such fancies: But she came to see what that persecution was which, under that colour, it was likely

the Pharifees might commence. 12. When the Mother of Jesus and his kindred came, they found him in an house, encircled with people, full of wonder and admiration. And there the holy Virgin-Mother might hear part of her own Prophecy verified, That the Generations of the Earth should call her Blessed: For a Woman worshipping Jesus cried out, Blessed in the womb that bare thee, and the paps that gave thee suck. To this Jesus replied, not denying her to be highly bleffed who had received the honour of being the Mother of the Meffine, but advancing the dignities of spiritual excellencies far above this greatest temporal honour in the world; Tearather bleffed are they that hear the word of God, and do it. For in respect of the issues of spiritual perfections and their proportionable benedictions, all immunities and temporal honours are empty and hollow bleffings; and all relations of kindred disband and empty themselves into the greater chanels and slouds of

13. For when Jefus being in the house, they told him his Mother and his Brethren staid for him without; he told them, those Relations were less than the ties of Duty and Religion. For those dear names of Mother and Brethren, which are hallowed by the laws of God and the endearments of Nature, are made far more facred when a spiritual cognation does supervene, when the relations are subjected in persons religious and holy: But if they be abstract and separate, the conjunction of persons in spiritual bands, in the same Faith, and the same Hope, and the union of them in the same mystical Head, is an adunation nearer to identity than those distances between Parents and Children, which are only cemented by the actions of Nature as it is of distinct consideration from the Spirit. For Jesus pointing to his Disciples said, Behold my Mother and my Brethren; for whosoever doeth the will of my Father which is in Heaven, he is my Brother, and Sifter, and Mother.

14. But the Pharifees upon the occasion of the Miracles renewed the old quarrel; He casteth out Devils by Beelzebub. Which senceless and illiterare objection Christ having confuted, charged them highly upon the guilt of an unpardonable crime, telling them, that the fo charging those actions of his done in the virtue of the Divine Spirit, is a sin against the Holy Ghost: And however they might be bold with the Son of Man, and prevarications against his words, or injuries to his person might upon Repentance and Baptilm find a pardon; yet it was a matter of greater confideration to lin

against the Holy Ghost; that would find no pardon here, nor hereafter. But taking occasion upon this discourse, he by an ingenious and mysterious Parable gives the world great caution of recidivation and backfliding after Repentance. For if the Devil returns into an house once swept and garnished, he bringeth seven spirits more impure than himself; and the last estate of that man is worse than the first.

15. After this, Jefus went from the house of the Pharisee, and, coming to the Sea of Tiberias or Genezareth, (for it was called the Sea of Tiberias from a Town on the banks of the Lake,) taught the people upon the shore, himself sitting in the ship. But he taught them by Parables, under which were hid mysterious sences, which shined through their veil like a bright Sun through an eye closed with a thin eye-lid: It being light enough to shew their infidelity, but not to dispel those thick Egyptian darknesses which they had contracted by their habitual indispositions and pertinacious aversations. By the Parable of the Sower feattering his feed by the way-fide, and some on stony, some on thorny, some on good ground, he intimated the several capacities or indispositions of men's hearts, the carelefness of some, the frowardness and levity of others, the easiness and foftness of a third, and how they are spoiled with worldliness and cares, and how many ways there are to miscarry, and that but one fort of men receive the word, and bring forth the fruits of a holy life. By the Parable of Tares permitted to grow among ft the Wheat, he intimated the toleration of differning Opinions not destructive of Piety or civil Societies. By the three Parables of the Seed growing infenfibly, of the grain of Mustard feed swelling up to a tree, of a little leven qualifying the whole lump inc lightfied the Increment of the Gospel, and the Bleffings upon the Apottolical Ser-

16. Which Parables when he had privately to his Apostles rendred into their proper fences, he added to them two Parables concerning the dignity of the Gospel, comparing it to Treasure hid in a field, and a Jewel of great price, for the purchase of which every good Merchant must quit all that he hath rather than miss it : Telling them withal, that however purity and spiritual perfections were intended by the Gospel, yet it would not be acquired by every person; but the publick Professors of Christianity should be a mix'd multitude, like a net inclosing fishes good and bad. After which discourses he retired from the Sca-fide, and went to his own City of Nazareth; where he preached to excellently upon certain words of the Prophet * Ifaiah, that all the People wondred at the * Chap. 61.1. wisdom which he expressed in his divine Discourses. But the men of Nazareth did not do honour to the Prophet, that was their Country-man, because they knew him in all the disadvantage of youth, and kindred, and trade, and poverty, still retaining in their minds the infirmities and humilities of his first years, and keeping the same apprehenfions of him a Man and a glorious Prophet, which they had to him a Child in the shop of a Carpenter. But when Jesus in his Sermon had reproved their infidelity, at which he wondred, and therefore did but few Miracles there in respect of what he had none at Capernaum, and intimated the prelation of that City before Nazareth; they thrust him out of the City, and led him to the brow of the hill on which the City was built, intending to throw him down headlong. But his work was not yet finished, therefore he passing through the midst of them, went his way.

17. Jesus therefore departing from Nazareth, went up and down to all the Towns and Castles of Galilee, attended by his Disciples, and certain women out of whom he had cast unclean Spirits; such as were Mary Magdalen, Johanna wife to Chuza Herod's Steward, Sulanna, and some others, who did for him offices of provision, and minifred to him out of their own substance, and became part of that holy College which about this time began to be full; because now the Apostles were returned from their preaching, full of joy that the Devils were made subject to the word of their mouth, and the empire of their Prayers, and invocation of the Holy Name of Jesus. But their Mafter gave them a lenitive to affwage the tumour and excrefency, intimating that fuch privileges are not folid foundations of a holy joy, but so far as they co-operate toward the great End of God's Glory and their own Salvation; to which when they are configued, and their Names written in Heaven, in the Book of Election and Re-Vid. Discourse gilters of Predestination, then their joy is reasonable, holy, true, and perper Salvation,

18. But when Herod had heard these things of Jesus, presently his apprehensions were fuch as derived from his guilt: He thought it was John the Baptist who was rifen Virtuem incofrom the dead, and that these mighty Works were demonstrations of his Power, increa-lumno adimus, sublatam exo-fed by the superadditions of immortality and diviner influences made proportionable culii quarimus to the honour of a Martyr, and the state of separation. For a little before this time invital. Horat. Herod 1. 3. Od. 24.

294

Herod had sent to the Castle of Macheruns, where John was prisoner, and caused him to be beheaded. His Head Herodias buried in her own Palace, thinking to secure it against a re-union, least it should again disturb her unlawful Lusts, and disquiet Herodis conscience. But the Body the Disciples of John gathered up, and carried it with honour and sorrow, and buried it in Sebase, in the confines of Samaria, making his grave between the bodies of Elizeus and Abdias the Prophets. And about this time was the Passecor of the Jens.

DISCOURSE

DISCOURSE XV.

Of the Excellency, Ease, Reasonableness and Advantages of bearing Christ's Toke, and living according to his Institution.



Ad SECT. XIII.

Ecc agnus Dei gui tollit peccata Mundi Iohn. 1.29. Behold the lamb of God, which taketh away the fin of the World.



Tor my take is egite S my burtlet is light. Revel 2, a Betton fully dunto death, and I will give three a crown of life it is may obtain Every man that flewest for it malkery is temperate in all thinguistest the doi to obtain a corruptible crown, but we an uncorruptible.

THE Holy Jesus came to break from off our necks two great yokes; the one of Sin, by which we were fettered and imprisoned in the condition of slaves and miserable persons; the other of Moses's Law, by which we were kept in pupillage and minority, and a state of imperfection; and afferted us into the glorious Liberty of the Sons of God. The first was a despotick Empire, and the Government of a Tyrant: The second was of a School-master, severe, absolute and imperious, but it was in order to a farther good; yet nothing pleafant in the fufferance and load. And now Christ having taken off these two, hath put on a third. He quits us of our Burthen, but not of our Duty; and hath changed the former Tyranny and the less perfect Discipline into the sweetness of paternal Regiment, and the excellency of such an Institution, whose every Precept carries part of its reward in hand, and affurances of after-glories. Mose's Law was like sharp and unpleasant Physick, certainly painful, but uncertainly healthful. For it was not then communicated to them by promife and univerfal revelations, that the end of their Obedience should be Life eternal: But they were full of hopes it might be so, as we are of health when we have a learned and wise Physician. But as yet the reward was in a cloud, and the hopes in fetters and confinement. But the Law of Christ is like Christ's healing of diseases; he does it easily, and he does it infallibly. The event is certainly consequent, and the manner of cure is by a touch of his hand, or a word of his mouth, or an approximation to the hem of his garment, without Pain and vexatious instruments. My meaning is, that Christianity is by the affistance of Christ's Spirit, which he promised us and gave us in the Gospel, made very easie to

296

us: And yet a reward so great is promised, as were enough to make a lame man to walk, and a broken arm endure the burthen; a reward great enough to make us willing to do violence to all our inclinations; passions and desires. A hundred weight to a giant is a light burthen, because his strength is disproportionably great, and makes it as casie to him as an ounce is to a child. And yet if we had not the strength of giants, if the hundred weight were of Gold or Jewels, a weaker person would think it no trouble to bear that burthen, if it were the reward of his portage and the hire of his labours. The Spirit is given to us to enable us, and Heaven is promifed to encourage us: The first makes us able, and the second makes us willing: And when we have power and affections, we cannot complain of preffure. And this is the meaning of our Bleffed Saviour's invitation; Come to me, for my burthen is light, my roke is easie. Which St. John also observed : For this is the love of God, that we keep his Commandments; and his Commandments are not grievous. For what foever is born of God, overcometh the world: and this is the victory that overcometh, even our Faith: That is, Our belief of God's promiles, the promise of the Spirit for present aid, and of Heaven for the future reward, is firength enough to overcome all the world.

2. But besides that, God hath made his yoke easie by exteriour supports more than ever was in any other Religion; Christianity is of it self, according to humane estimate, a Religion more easie and desirable by our natural and reasonable appetites, than Sin in the midft of all its pleasures and imaginary felicities. Vertue hath more pleasure in it than Sin, and hath all fatisfactions to every defire of man in order to humane and prudent ends; which I shall represent in the consideration of these particulars: 1. To live according to the Laws of Jefus, is in fome things most natural and proportionable to the defires and first intentions of Nature. 2. There is in it less trouble than in Sin. 3. It conduces infinitely to the Content of our lives, and natural and political furishctions. 4. It is a means to preserve our temporal lives long and healthy. 5. It is most reasonable; and he only is prudent that does so, and he a fool that does not. And

all this belides the confiderations of a glorious and happy Eternity.

3. Concerning the First I consider, that we do very ill, when instead of making our natural infirmity an inftrument of humility, and of recourse to the Grace of God, we pretend the fin of Adam to countenance our actual fins, natural infirmity to excuse our malice; either laying Adam in fault, for deriving the difability upon us, or God, for putting us into the necessity. But the evils that we feel in this are from the rebellion of the inferiour appetite against reason, or against any Religion that puts restraint upon our first desires. And therefore in carnal and sensual instances accidentally we find the more natural averseness, because God's Laws have put our irascible and concupiscible faculties in fetters and restraints. Yet in matters of duty, which are of immaterial and spiritual concernment, all our natural reason is a perfect enemy and contradiction to, and a Law against Vice. It is natural for us to love our Parents, and they who do not are unnatural; they do violence to those dispositions which God gave us to the constitution of our Nature, and for the defigns of Vertue: And all those tendernesses of affection, those bowels and relenting dispositions, which are the endearments of Parents and Children, are also the bands of duty. Every degree of love makes duty delectable: and therefore either by nature we are inclined to hate our Parents, which is against all reason and experience; or else we are by nature enclined to do them all that which is the effect of love to fuch Superiours, and principles of being and dependency: and every prevarication from the rule, effects and expresses of love, is a contradiction to nature, and a mortification; to which we cannot be invited by any thing from within, but by fomething from without, that is violent and preternatural There are also many other Vertues even in the matter of sensual appetite which none can lofe, but by altering in some degree the natural disposition. And I instance in the matter of Carnality and Uncleanness, to which possibly some natures may think them felves apt and diffoofed: but yet God hath put into our mouths a bridle to curb the licentioulness of our speedy appetite, putting into our very natures a principle as strong to restrain it, as there is in us a disposition apt to invite us. And this is also in persons who are most apt to the vice, women and young persons, to whom God hath given a modelty and shame of nature, that the entertainments of Lusts may become contradictions to our retreating and backward modesty, more than they are satisfactions to our too-forward appetites. It is as great a mortification and violence to Nature to bluffs, as to lose a desire: And we find it true, when persons are invited to confess their fins, or to ask forgiveness publickly, a fecret finart is not so violent as a publick shame. And therefore to do an action which brings shame all along, and opens the Sanctuaries of

nature, and makes all her retirements publick, and diffmantles her inclosure, as Lust does, and the shame of carnality, hath in it more asperity and abuse to nature, than the short pleasure to which we are invited can repay. There are unnatural Luste, Lusts which are fuch in their very condition and conflitution, that a man must turn a woman, and a woman become a beaft in acting them: and all Lufts that are not unnatural in their own complexion, are unnatural by a consequent and accidental violence. And if Lust hath in it dissonancies to Nature, there are but few apologies left to excuse our fins upon Nature's stock: and all that system of principles and reasonable inducements to Vertue, which we call the Law of Nature, is nothing else but that firm ligature and incorporation of vertue to our natural principles and dispositions, which whose prevaricates does more against Nature than he that restrains his appetite. And besides these particulars, there is not in our natural discourse any inclination directly and by intention of it felf contrary to the love of God: because by God we understand that

Fountain of Being which is infinitely perfect in it felf, and of great good to us; and whatfoever is fo apprehended, it is as natural for us to love, as to love any thing in the world; for we can love nothing but what we believe to be good in it felf, or good to us. And beyond this, there are in Nature many principles and reasons to make an aprness to acknowledge and confess God; and by the confent of Nations, which they also have learned from the dictates of their Nature, all men in some

Έρω γδ έκ αν έθε άλλο πεοί θες 8, η αν έποι-μι έρω, η δη αγαθες τε παντάπαση ώη, κή ξύμ παντα ον τη Όζεση, τη αυτά έχω , κείται δ δ marm. 6 77) agend 17 auris 27ct. Astras 3 am mag purdurer viger 3 acts auffl oif), si teque si idams. Procop. Gable. 1. Toritor 4 aby is o vis. Asymalic species champ-pier 3 and 5 and 5 are margis aurill si monto, si pud magabaliror pandami ris vis cincius ducu-direction particular pandami ris vis cincius ducu-directions. Histogl.

manner or other worship God. And therefore when this our Nature is determined in is own indefinite principle to the manner of worship, all acts against the Love, the Obedience and the Worthip of God, are also against Nature, and offer it some rudeness and violence. And I shall observe this, and referr it to every man's reason and experience, that the great difficulties of vertue commonly apprehended commence not io much upon the stock of Nature, as of * Education and evil Habits. Our vertues are * Signidem Leodifficult, because we at first get ill Habits; and these Habits must be unrotted are sides Atexands fore we do well: and that's our trouble. But if by the strictness of Discipline and business members of the strictness of Discipline and business members. fore we do well: and that's our trouble. But it by the itricines of Dicipline and buyan euro va-wholesome Education we begin at first in our duty and the practice of vertuous prince, it in bubble, such ples, we shall find vertue made as natural to us, while it is customary and habitual, & jam maxias we pretend infirmity to be and propenfity to vicious practices. And this we are mun Regent ab taught by that excellent Hebren who faid, † Wifdom is cassly seen of them that love her, puerit jum proand found of such as seek her. She preventeth them that desire her, in making her sell seems quitail. full known unto them. Whoso seeketh her early shall have no great travel; for he shall the state of the side of the state find her sitting at his doors.

4. Secondly, In the strict observances of the Law of Chriflianity there is less trouble than in the habitual courses of Sin. For if we confider the general defign of Christianity, it propounds to us in this world nothing that is of difficult purchase, nothing beyond that God allots us by the ordinary and common Providence, fuch things which we are to receive without care and follicitous vexation: So that the Ends are not big, and the Way is case; and this walked over with

Multò difficilius est facere ista que faciris. Quid n, quiete octofius est animi ? Quid trà laboricsfius? Quid elementi à remissius ? Quid erudelitate regoti-osius ? Vacat pudicitia, libido occupatissima est. Omnium denique virtuum tutela facilior eft ; vitia magno coluntur. Seneca.

In vitis abit voluptas, manet turpitudo ; chm in reste fassi abeat labor, maneat konessas.

much simplicity and sweetness, and those obtained without difficulty. He that propounds to himself to live low, pious, humble and retired, his main employment is nothing but fitting quiet, and undiffurbed with variety of impertinent affairs. But he that loves the world and its acquisitions entertains a thousand businesses, and every business hath a world of employment, and every employment is multiplied and made intricate by circumstances, and every circumstance is to be disputed, and he that disputes ever hath two fides in enmity and opposition: and by this time there is a genealogy, a long defeent and cognation of troubles, branched into fo many particulars, that it is troublesome to understand them, and much more to run through them. The ways of vertue are very much upon the defensive, and the work one, uniform and little: they are like way within a strong Castle; if they stand upon their guard, they seldom need to strike a stroke. But a Vice is like storming of a Fort, full of noise, trouble, labour, danger and disease. How easie a thing is it to restore the pledge? but if a man means to defear him that trufted him, what a world of arts must be use to make pretences? to delay first, then to excuse, then to object, then to intricate the buliness, next to quarrel, then to forswear it, and all the way to palliate his crime, and represent himself honest? And if an oppressing and greedy person have a design to cozen a young Heir, or to get his neighbour's land, the cares of every day and the inter298

ruptions of every night's fleep are more than the purchase is worth: whereas he might buy vertue at half that watching, and the less painful care of a fewer number of days. Nam flatumen. A plain flory is soonest told, and best consutes an intricate lye. And when a person is jugue ad fearexamined in judgment, one falle answer asks more wit for its support and maintenance
tratem melling. And support and maintenance of the many support and many s risters messus than a History of truth. . And such persons are put to so many shameful retreats, falle or, quain ele-colours, fucus's and daubings with untempered mortar, to avoid contradiction or differentia. Quite contradiction of differential Quite contradiction of differen enemia. Quin covery, that the labour of a false story seems in the order of things to be designed the beginning of its punishment. And if we consider how great a part of our Religion confifts in Prayer, and how easie a thing God requires of us when he commands us to pray for bleffings, the duty of a Christian cannot seem very troublesome.

Quid namque à nobis exigis (Religio,) quid præ-flari fibi à nobis juber, nifi folam tantummodo fi-dem, castitatem, bumilitatem, fobrietatem, mifericordiam, fanttitatem, quæ utique omnia non one-rant nos, fed ornant. Salvian.

Η ἀξετή φαντασία μέψ δΗ τ΄ ποίχειον Έντευ-Ειν ἀξγακένν Ε΄) οδικά, μεκέτη ζι ίθλου, κ. ίζ επικοιμμε συμφέοςν. Τά ἀξετής. S. Chryloft. Ο ποιλά πίνων κ' δίχα-

5. And indeed I can hardly instance in any vice, but there is visibly more pain in the order of acting and observing it. than in the acquist or promotion of vertue. I have feen drunken persons in their seas of drink and talk dread every cup as a blow, and they have used devices and private arts to escape the punishment of a full draught; and the poor wretch being condemned by the laws of drinking to his measure. was forced and haled to execution; and he fuffered it, and thought himself engaged to that person who with much kind-

ness and importunity invited him to a Fever: but certainly there was more pain in it than in the strictness of holy and severe Temperance. And he that shall compare the troubles and dangers of an ambitious War with the gentleness and easiness of Peace, will foon perceive that every Tyrant and usurping Prince, that fnatches at his neighbour's rights, hath two armies, one of men, and the other of cares. Peace sheds no blood, but of the pruned vine; and hath no business, but modest and quiet entertainments of the time, opportune for Piety, and circled with reward. But God often punishes Ambition and Pride with Lust; and he fent a thorn in the flesh as a corrective to the elevations and grandezza of S.Paul, growing up from the multitude of his Revelations: and it is not likely the punishment should have less trouble than the crime whose pleasures and obliquity this was designed to punish. And indeed every experi-

ence can verifie, that an Adulterer hath in him the impatience of defires, the burnings of luft, the fear of shame, the apprehensions of a jealous, abused and an inraged Husband. He endures affronts, miss-timings, tedious waitings, the dulness of delay, the regret of interruption, the confusion and amaze-

- Et Cecropiæ domàs Eiernum opprobrium, quod male barbaras Regum est ulta libidines. Horat. 1. 4. Od. 12.

μες αβάτες. Wild. 5. 7.

ments of discovery, the scorn of a reproached vice, the debasings of contempt upon it; unless the man grows impudent, and then he is more miserable upon another stock, But David was lo put to it to attempt, to obtain, to enjoy Bathsbeba, and to prevent the shame of it, that the difficulty was greater than all his wit and power, and it drove him into base and unworthy arts, which discovered him the more, and multiplied his crime. But while he enjoyed the innocent pleasures of his lawful bed he had no more trouble in it than there was in inclining his head upon his pillow. The ways And where is in of fin are crooked, defart, rocky and uneven. They are broad indeed, and there is variety of ruines, and allurements to entice fools, and a large theatre to act the bloody tragedies of Souls upon; but they are nothing, smooth, or lafe, or delicate. The ways of vertue are frait, but not crooked; narrow, but not unpleasant. There are two vices for one vertue; and therefore the way to Hell must needs be of greater extent, latitude and diffemination: But because vertue is but one way, therefore it is easie, regular, and apt to walk in without errour or diversions. Narrow is the gate, and strait is the way. It is true, confidering our evil customs and depraved natures, by which we have made it so to us. But God hath made it more passable by his grace and present aids: and S. John Baptist receiving his Commission to preach Repentance, it was expressed in thele words, Make plain the paths of the Lord. Indeed Repentance is a rough and a sharp vertue, and like a mattock and spade breaks away all the roughnesses of the passage, and hindrances of sin: but when we enter into the dispositions which Christ hath defigned to us, the way is more plain and caffe than the ways of Death and Hell. Labour it hath in it, just as all things that are excellent; but no confusions, no distractions of thought, no amazements, no labyrinths, and intricacy of counfels: But it is like the labours of Agriculture, full of health and fimplicity, plain and profitable, requiring diligence, but fuch in which crafts and painful stratagems are useless and impertinent. But vice hath oftentimes fo troublesome a retinue, and so many objections in the event of things, is so intangled in difficult and contradictory circumstances, hath

in its parts to opposite to each other, and so inconsistent with the present condition of the man, or some secret design of his, that those little pleasures which are its Fucus and pretence are less perceived and least enjoyed, while they begin in phantastick sem-

blances, and rife up in smoak, vain and hurtful, and end in distatisfaction.

6. But it is confiderable, that God, and the Sinner, and the Devil, all joyn in increating the difficulty and trouble of Sin; upon contrary defigns indeed, but all co-operate to the verification of this discourse. For God by his restraining grace, and the checks of a render conscience, and the bands of publick honesty, and the sense of honour and reputation, and the customs of nations, and the severities of laws, makes that in most men the choice of vice is imperfect, dubious and troublesome, and the pleasures abated, and the apprehensions various and in differing degrees; and men act their crimes while they are disputing against them, and the balance is cast by a few grains, and fruples vex and disquiet the possession: And the difference is perceived to be so little, that inconfideration and inadvertency is the greatest means to determine many men to the entertainment of a fin. And this God does with a defign to lessen our choice, and to disabuse our persuasions from arguments and weak pretences of Vice, and to envite us to the trials of Vertue, when we see its enemy giving us so ill conditions. And yet the Sinner himself makes the business of Sin greater: For its nature is so loathsome, and its pleasure so little, and its promises so unperformed, that when it lies open, easie and apt to be discerned, there is no argument in it ready to envite us: And men hate a vice which is every day offered and profittute; and when they feek for pleasure, unless difficulty presents it, as there is nothing in it really to persuade a choice, so there is nothing strong or witty enough to abuse a man. And to this purpole (amongst some others, which are malicious and crafty) the Devil gives affistance, knowing that men despile what is cheap and common, and suspect a latent excellency to bein difficult and forbidden objects: And therefore the Devil sometimes crosses an opportunity of fin, knowing that the defire is the iniquity, and does his work fufficiently; and yet the croffing the defire by impeding the act heightens the appetite, and makes it more violent and impatient. But by all these means Sin is made more troublesome than the pleasures of the temptation can account for: And it will be a strange imprudence to leave Vertue upon pretence of its difficulty, when for that very reason we the rather entertain the instances of Sin, despising a cheap sin and a costly vertue; chuling to walk through the Brambles of a Defart, rather than to climb the Fruit-trees

cities, and political Satisfactions; and Vice does the quite contrary. For the bleffings outposes. Ar of this life are these that make it happy, peace and quietness, content and satisfaction rian. of defires, riches, love of friends and neighbours, honour and reputation abroad, a healthful body, and a long life. This last is a distinct consideration, but the other are proper to this title. For the first it is certain, Peace was so designed by the Holy Jefus, that he framed all his Laws in compliance to that defign. He that returns good for evil, a fost answer to the asperity of his enemy, kindness to injuries, lessens the contention always, and sometimes gets a friend, and when he does not, he shames his Malienum bune enemy. Every little accident in a Family to previfu and angry persons is the matter of a quarrel, and every quarrel discomposes the peace of the House, and sets it on five, for a redden or aquarrer, and every quarrer uncomposes the peace of the troots and no man can tell how far that may burn, it may be to a diffolution of the whole Fa-rum creso, cut brick. But who foever obeys the Laws of Jesus, bears with the infirmities of his relatives placet nemo. and lociety, feeks with fweetness to remedy what is ill, and to prevent what it may Mart. Fp. produce, and throws water upon a spark, and lives sweetly with his wife, affectionately with his children, providently and discreetly with his servants; and they all love the Major-domo, and look upon him as their Parent, their Guardian, their Friend, their Patron, their Proveditore. But look upon a person angry, peaceless, and disturbed, when heenters upon his threshold, it gives an alarm to his house, and puts them to flight, or upon their defence; and the Wife reckons the joy of her day is done, when he returns; and the Children enquire into their Father's age, and think his life tedious; and the Servants curse privately, and do their Service as Slaves do, only when they dare not do otherwise; and they serve him as they serve a Lion, they obey his ftrength, and fear his cruelty, and despise his manners, and hate his person. No man enjoys content in his Family but he that is peaceful and charitable, just and loving, forbearing and forgiving, careful and provident. He that is not fo, his house may be his Castle, but it is manned by enemies: His house is built, not upon the sand, but upon the waves; and upon a tempest: The foundation is uncertain, but his ruine is not so.

8. And if we extend the relations of the man beyond his own walls, he that does his duty to his Neighbour, that is, all offices of kindness, gentleness and humanity, nothing of injury and affront, is certain never to meet with a wrong fo great as is the inconvenience of a Law-suit, or the contention of neighbours, and all the consequent dangers and inconvenience. Kindness will create and invite kindness; an injury provokes an injury. And fince the love of Neighbours is one of those beauties which solomon did admire, and that this beauty is within the combination of precious things which adorn and reward a peaceable, charitable disposition; he that is in love with fpiritual excellencies, with intellectual rectitudes, with peace and with bleffings of fociety, knows they grow amongst the rose-bulhes of Vertue and holy Obedience to the Laws of Jesus. And for a good man some will even dare to die; and a sweet and charitable disposition is received with fondness, and all the endearments of the Neigh-"One 38 Class bourhood. He that observes how many families are ruined by contention, and how is it is a many spirits are broken by the care, and contumely, and fear, and spire, which are dry menda. If the content is a ченуща. Jac. and peaceable quitting of a confiderable interest, is a purchase and a gain, in respect of a long Suit and a vexatious quarrel. And still if the proportion rifes higher, the reason swells, and grows more necessary and determinate. For if we would live according to the Discipline of Christian Keligion, one of the great plagues which vex the world would be no more. That there should be no wars, was one of the designs of Christianity: and the living according to that Institution which is able to prevent all wars, and to chablish an universal and eternal peace, when it is obeyed, is the using an infallible instrument toward that part of our political happiness which consists in Peace. This world would be an image of Heaven, if all men were charitable, peaceable, just and loving. To this excellency all those Precepts of Christ which consist in forbearance and forgiveness do co operate.

9. But the next instance of the reward of holy Obedience and Conformity to Christ's Laws is it felf a Duty, and needs no more but a mere repeti-

ation of ir. We must be content in every state; and because

Christianity teaches us this lesson, it teaches us to be happy:

for nothing from without can make us miserable, unless we

joyn our own confents to it, and apprehend it fuch, and en-

tertain it in our fad and melancholick retirements. A Prison

is but a retirement, and opportunity of ferious thoughts, to

a person whose spirit is confined, and apt to sit still, and de-

fires no enlargement beyond the cancels of the body, till the

State of Separation calls it forth into a fair liberty. But every

Retirement is a Prison to a loose and wandering fancy, for

whose wildness no precepts are restraint, no band of duty

is confinement, who, when he hath broken the first hedge of

ctions from within. And it may be considered, that every

little care may disquiet us, and may increase it self byere-

flection upon its own acts, and every discontent may discom-

Aurienea Te Bis othoropia aurofidunt . Poli. Dixit M. Cato apud Aul. Gell. I. 13. c. 22. Vitio vertunt quia multa egeo; at ego illis, quia nequeunt egere.

Neque mala vel bona, que vulgus putat : mul-tos qui conflictari adversis videamur, beatos, ac plerosque, quanquam magnas per opes, miserrimos; a illi eravem fortunam constanter tolerent, hi profpera inconsulte u antur. Tacit. An. l. 6. -Si celeres (fortuna) quatit

Pennas, refigno que dedit, & mea Virtute me involvo, probim ne Pauperiem fine dote quaro. Hor.l.3. od.29. Κάκλις το δει τενδικον πεουκένου Λώσον 3 ζών άνωσον "Ιδιςον δι" έτω Πάρεςι λώ μις & έρα ταθ " ήμερου. Sophocl. Crejisa.

duty, can never after endure any enclosure so much as in a Symbol. But this Precept is so necessary, that it is not more a duty than a rule of prudence, and in many accidents of our lives it is the only cure of fadnels. For it is certain that no providence less than Divine can prevent evil and cross accidents: but that is an excellent remedy to the evil, that receives the accident within its power, and takes out the fling, paring the nails, and drawing the teeth of the wild beaft, that it may be tame, or harmless and medicinal. For all Content confilts in the proportion of the object to the appetite: and because external accidents are not in our power, and it were nothing excellent that things happened to us according to our first desires; God hath by his grace put it into our own power to make the happiness, by making our defires descend to the event, and comply with the chance, and combine with all the iffues of Divine Providence. And then we are noble persons, when we borrow not our content from things below us, but make our fatisfa-

* Non enim gazæ, neque consularis Summover lictor miseros sumultus a vini Mentis, & curas laqueata ciroum Tella volantes, Hor. l. 2. od. 16. Quemeunque fortem videris, miserum neges. Senec. trag.

pose our spirits, and put an edge, and make afflictions poy-Tieren jde ru eg viene viene viene in ante, but cannot take off one from us, but comSophoct. Term. to be two: But Content removes not the accident, but comzorodn. mant, but cannot take off one from us, but makes every one plies with it, takes away the sharpness and displeasure of it, and by flooping down makes the lowest equal, proportionable and commensurate, Impatience makes an Ague to be a Fever, and every Fever to be a Calenture,

and that Calenture may expire in Madness: But a quiet spirit is a great disposition to health, and for the present does alleviate the sickness. And this also is notorious in the instance of Covetousness. The love of money is the root of all evil, which while some a Tim 6. have coveted after, they have pierced themselves with many forrows. Vice makes poor, and does ill endure it.

10. For he that in the School of Christ hath learned to determine his defires when his needs are ferved, and to judge of his needs by the proportions of nature, hath nothing wanting towards Riches. Vertue makes Poverty become rich, and no Riches can satisfie a covetous mind, or rescue him from the affliction of the worst kind of Poverty. He only wants that is not fatisfied. And there is a great infelicity in a Family where Poverty dwells with discontent: there the Husband and Wife quarrel for want of a full table and a rich wardrope; and their love, that was built upon false arches, finks when such temporary supporters are removed; they are like two Milstones, which fet the Mill on fire when they want corn: and then their combinations and fociety were unions of Lust, or not supported with religious love. But we may easily suppose S. Joseph and the Holy Virgin-mother in Egypt poor as hunger, forfaken as banishment, disconsolate as strangers: and yet their present lot gave them no affliction, because the Angel fed them with a necessary ho-

foitality, and their defires were no larger than their tables, and their eyes look'd only upwards, and they were careless of the future, and careful of their duty, and so made their life pleasant by the measures and discourses of Divine Philosophy. When Elisba firetched himfelf upon the body of the child, and laid hands to hands, and applied mouth to mouth, and so shrunk himself into the posture of commensuration with the child, he brought life into the dead trunk: and fo may we, by applying out spirits to the proportions of a narrow fortune, bring life and vivacity into our dead and lost condition, and make it live till it grows bigger, or else returns to health and falutary uses.

11. And besides this Philosophical extraction of gold from stones, and riches from the dungeon of poverty, a holy life does most probably procure such a proportion of riches which can be useful to us, or confiftent with our felicity. For besides that the Holy Jesus hath promised all things which our heavenly Father knows we need, (provided we doe our duty,) and that we find great securities and rest from care when we have once cast our cares upon God, and placed our hopes in his bosom; besides all this, the temperance, fobriety and prudence of a Christian is a great in come, and by not despising it, a small revenue combines its parts till it grows to a heap big enough for the emissions of Charity, and all the offices of Justice, and the supplies of all necessities: whilst vice is unwary, prodigal and indifcreet, throwing away great revenues as tributes to intemperance and vanity, and fuffering diffolution and forfeiture of estates as a punishment * Atean exerand curse. Some fins are direct improvidence and ill-husbandry. I reckon in this num-tent tand International performance, Luft, Litigiousiness, Ambition, Bribery, Prodigality, *Gaming, Pride, direct remeritate, Sacrilege; which is the greatest spender of them all, and makes a fair estate evaporate in communication of them all, and makes a fair estate evaporate in communications. like Champhir, turning it into nothing, no man knows which way. But what the officer will de Roman gave as an estimate of a rich man, saying, He that can maintain an Army is rich, Worling & de was but a fhort account: for he that can maintain an Army may be beggared by one dant. Tacit. de Vice, and it is a valt revenue that will pay the debt-books of Intemperance or Luft.

12. To these if we add that Vertue is * honourable, and a great advantage to a fair reputation; that it is || praifed by them that love it not; that it is honoured by the followers and family of Vice; that it forces glory out of shame, honour from contempt; that it reconciles men to the fountain of Honour, the Almighty God, who will honour them that honour him: there are but a few more excellencies in the world to make up the Rofary of temporal Felicity. And it is so certain that Religion serves even our temporal ends, that no great end of State can well be ferved without it; not Ambition, not defires of Wealth, not any great defign, but Religion must be made its usher or support. If a new Opinion be commenced, and the Author would make

Pracipuam Imperatoriee Majestatis curam esfe prospicimus, religionis irdaginem; cujus si cultum retinere potuerimus, iter prosperitatis bumanis aperitur inceptis. Theod. & Valent. in Co.l. Theod.

– Virtus landatur & alget.

arbitrio popularis aure.

* Virtus repulse nescia fordidæ

Nec funit aut ponit fecures

Intaminatis fulget bonoribus;

a Sect, and draw disciples after him, at least he must be thought to be religious: which is a demonstration how great an instrument of reputation Piety and Religion is. And if

C'm perjura patris fides Confortem focium fallat & kofpitem, Indign que pecuniam Haredi properet ; feilicet impr.b.e Crescunt divitia, tamen Curtæ nescio quid semper abest rei. Horat. 1. 3 od. 24. - Veldic, quid referat intra Natura fines viventi, jugera centum, an

Ut, tibi fi fit opus liquidi non ampli's urni. Vel eyatho; & dices, Magno de flumine mallem, Quamex boc fonticulo tantundem fumere: co fit, Plenior ut si quos deletter copia juste, Cum ripa simul avulsos ferat Ausidus acer. At qui tantulo eget quanto est opus, is neque limo Turbatam haurit aquam, neque vitam amittit in Horat. Serm. l. 1. Sat. 1.

- Περνοίας έδεν άνθρώποις έφυ Κέρ Ι Θ λαβάν αμανογ, έδε νε σορί. Soph, Llea.

Horat. 1. 3. 01 2:

the pretence will do us good offices amongst men, the reality will do the same, besides the advantages which we shall receive from the Divine Benediction. The power of god. liness will certainly do more than the form alone. And it is most notorious in the affairs of the Clergy, whose lot it hath been to fall from great riches to poverty, when their wealth made them less curious of their duty: but when Humility and Chastity and exemplary Sanctity have been the enamel of their holy Order, the people, like the Dedit enimpro-Galatians, would pull our their own eyes to do them benefit. And indeed God hath viacutia Domi-n. bus munuis, in fingularly bleffed fuch instruments to the being the only remedies to repair the breabonestamagis ju- ches made by Sacrilege and Irreligion. But certain it is, no man was ever honoured for varent. Quint. that which was esteemed vicious. Vice hath got money, and a curse many times; and Vice hath adhered to the inftruments and purchaces of Honour: But among all Nations whatfoever those called Honourable put on the face and pretence of Vertue. But I chuse to instance in the proper cognisance of a Christian, Humility, which seems contradictory to the purposes and reception of Honour; and yet in the world nothing is a more certain means to purchase it. Do not all the world hate a proud man? And therefore what is contrary to Humility is also contradictory to Honour and Reputation. And when the Apostle had given command, that in giving honour we should one go before another, he laid the foundation of praises, and Panegyricks, and Triumphs. And as Humility is secure against affronts and tempests of despite, because it is below them: fo when by employment or any other iffue of Divine Providence it is drawn from its sheath and sccreey, it shines clear and bright as the purest and most polished metals. Humility is like a Tree, whose Root, when it sets deepest in the earth, rises higher, and spreads fairer, and stands surer, and lasts longer: every step of its descent is like a rib of Iron combining its parts in unions indiffoluble, and placing it in the chambers of fecurity. No wife man ever lost any thing by cession; but he receives the hostility of violent persons into his embraces, like a stone into a lap of wooll; it rests and sits down fost and innocently: but a stone falling upon a stone makes a collifion, and extracts fire, and finds no rest. And just so are two proud persons, despited by each other, contemned by all, living in perpetual dissonancies, always fighting against affronts, jealous of every person, disturbed by every accident, a perpetual

it long and healthful. In order to which discourse, because it is new, material and argumentative, apt to persuade men who preferr life before all their other interests, I consider many things. First, In the Old Testament a long and a prosperous life were the great promises of the Covenant, their hopes were built upon it, and that was made Exod 15.26. The support of all their duty. If thou wilt diligently hearken unto the voice of the LORD thy God, I will put none of the discase upon thee which I brought upon the Egyptians: for I am the LORD that healeth thee. And more particularly yet, that we may not think Piety to be security only against the Plagues of Egypt, God makes his pro

13. Fourthly, Holiness and Obedience is an excellent preservative of Life, and makes

Exod. 23. 25, mise more indefinite and confined; Te shall serve the LORD your God, and I will take sickness away from the midst of thee, and will fulfil the number of thy day: that is, the period of nature shall be the period of thy person; thou shall live long, and die in a seasonable and ripe age. And this promise was so verified by a long experience, that Fall 34. 12, 13, by David's time it grew up to a rule; What man is he that descreth life, and loveth ma-

fform within, and daily histings from without.

palaga. 12.13. by Davia's time t glew by to a tute, what man we have a surface of the free will, and thy lips that they speak no guile. And the same argument was pressed by Solomon, who was an excellent Philosopher, and well skilled in the natural and accidental means of preservation of our lives.

Prov. 3.7, 8. Fear the LORD, and depart from evil; and it shall be health to thy navel, and marrow Vert. 16, 18. to thy Bones. Length of days is in the right hand of wisdom: For she is a tree of life to them that lay hold upon her. Meaning, that the Tree of Life and immortality which God had planted in Paradise, and which if Man had stood he should have tasted, and have lived for ever, the fruit of that Tree is offered upon the same conditions: if we will keep the Commandments of God, our obedience like the Tree of Life, shall consign us to immortality hereaster by a long and a healthful life here. And therefore although in Mose's time the days of Man had been shortened, till they came to three-

though in Moses's time the days of Man had been shortened, till they came to threeficer years and ten, or fourscore years, and then their strength is but labour and sorrow: (for Moses was Author of that Plalm:) yet to shew the great privilege of those persons whose Piety was great, Moses himself attained to one hundred and twenty years, which was almost double to the ordinary and determined Period. But Enoth and Eliat never died, and became great examples to us, that a spotless and holy life might possibly have been immortal.

14. I shall add no more examples, but one great conjugation of precedent observed by the Jewifb Writers, who tell us that in the Second Temple there were 300 High-Priests, (I suppose they set down a certain number for an uncertain, and by 300 they mean very many,) and yet that Temple lasted but 420 years: the reason of this so rapid and violent abscission of their Priests being their great and scandalous impieties. And yet in the first Temple, whose abode was within ten years as long as the second, there was a fuccession but of 18 High-Priests: For they being generally very pious and the preservers of their Rites and Religion against the Schism of Jeroboam, and the Defection of Israel, and the Idolatry and Irreligion of many of the Kings of Fudah. God took delight to reward it with a long and honourable old age. And Balaam knew well enough what he said, when in his ecstasie and prophetick rapture he made his Prayer to God, Let my Soul die the death of the righteous. It was not a Prayer that his Soul might Num. 23. 13. he faved, or that he might repent at last; for Repentance and Immortality were revelations of a later date: But he in his prophetick ecstasie seeing what God had proposed to the Moabites, and what bleffings he had referved for Ifrael, prays that he might not die, as the Moabites were like to die, with an untimely death, by the fword of their enemies, dispossessed of their Country, spoiled of their Goods, in the period and last hour of their Nation: But let my foul die the death of the just, the death

Nation: But let my foul die the death of the just, the death defigned for the faithful Israelites; such a death which God promifed to Abraham, that he should return to his Fathers in peace, and in a good old age. For the death of the Righteous is like the descending of ripe and wholsome Fruits from a pleasible the descending of ripe and wholsome Fruits from a pleasible of the right of the rig

Ad SECT. XIII. of Christian Religion.

fant and florid Tree; our senses entire, our limbs unbroken, without horrid tortures, after provision made for our children, with a blessing entailed upon posterity, in the presence of our Friends, our dearest relative closing up our eyes and binding our feet, leaving a good name behind us. O let my foul die such a death; for this, in whole or in part, according as God sees it good, is the manner that the righteous die. And this was Balaam's Prayer. And this was the state and condition in the Old Testament:

15. In the Gospel the case is nothing altered: For besides that those austerities, ri-

gours and mortifications which are in the Gospel advised or commanded respectively, are more falutary or of less corporal inconvenience than a vicious life of intemperance, or lust, or carefulness, or tyrant covetoulness; there is no accident or change to the fufferance of which the Gospel hath engaged us, but in the very thing our life is carefully provided for, either in kind, or by a gainful exchange. He that lofeth his life for my Matt. 10. 39. lake, shall find it; and he that will save his life, shall lose it. And although God, who promifed long life to them that obey, did not promife that himfelf would never call for our life, borrowing it of us, and repaying it in a glorious and advantageous exchange; yet this very promife of giving us a better life in exchange for this, when we exposed it in Martyrdom, does confirm our title to this, this being the instrument of permutation with the other. For God obliging himfelf to give us another in exchange for this, when in cases extraordinary he calls for this, says plainly, that this is our present right by grace, and the title of the Divine Promises. But the Promises are clear: For S. Paul calls children to the observation of the Fifth Commandment by the same argument which God used in the first promulgation of it. Honour thy Father and thy Mother, Ephel 6, 2, 3 (which is the first Commandment with Promise,) That it may be well with thee, and that thou marif live long upon the earth. For although the Gospel be ______ H 38 2006 Beid out Dyname Beordi built upon better Promises that the Law, yet it hath the same Kar (2001, xdv 3-dvworr, & x 3-00000). too, not as its Foundation, but as Appendences and Adjuncts of Grace, and slipplies of need. Godliness hath the promise of this life, as well as 1 Tim. 4.8. of the life that is to come. That is plain. And although Christ revealed his Father's mercies to us in new expresses and great abundance; yet he took nothing from the World which ever did in any sence invite Piety; or endear Obedience, or co-operate towards Felicity. And therefore the Promifes which were made of old are also presupposed in

included within the conditions of the Gospel!

16. To this purpose is that saying of our Blessed Saviour, Man liveth not by Matt. 4. 4. bread alone, but by every word that proceedeth out of the mouth of God! Meaning, that Deut. 8. 3.

wards, as Heaven, Seeing of God, Life eternal; in one of them, to which Heaven is as Matt. 5. 3, Sc.

fing, and in the very Words of the Old Testament: To shew, that that part of the Old Pal. 37, 11,

certainly consequent as to any of the rest; he did chuse to instance in a temporal Bles- Vers. 5.

the new, and mentioned by intimation and implication within the greater. When our

Bleffed Saviour in feven of the eight Beatitudes had inftanced in new Promifes and Re-

Covenant which concerns Morality, and the rewards of Obedience, remains firm and

periods.

besides natural means ordained for the preservation of our lives, there are means supernatural and divine. God's Bleffing does as much as Bread. Nay, it is Every word proceeding out of the mouth of God: That is, every Precept and Commandment of God is to for our good, that it is intended as Food and Physick to us, a means to make us live long. And therefore God hath done in this as in other graces and iffues Evangelical, which he proposed to continue in his Church for ever. He first gave it in miraculous and extraordinary manner, and then gave it by way of perpetual ministry. The Holv Ghost appeared at first like a prodigy, and with miracle; he descended in visible reprefentments, expressing himself in revelations and powers extraordinary : But it being a Promise intend to descend upon all Ages of the Church, there was appointed a perpetual ministry for its conveyance; and still, though without a fign or miraculous representment, it is ministred in Confirmation by imposition of the Bishop's hands. And thus also health and long life, which by way of ordinary benediction is consequent to Piety, Faith, and Obedience Evangelical, was at first given in a miraculous manner: that fo the ordinary effects, being at first confirmed by miraculous and extraordinary instances and manners of operation, might for ever after be confidently expected without any dubitation, fince it was in the same manner configned by which all the whole Religion was, by a voice from Heaven, and a verification of Miracles, and extraordinary fupernatural Effects. That the gift of Healing, and preservation and restitution of life. was at first miraculous, needs no particular probation. All the story of the Gospel is one entire argument to prove it: And amongst the Fruits of the Spirit, S. Paul reckons gifts of healing, and government, and helps, or exteriour affiltances and advantages; to represent that it was intended the life of Christian people should be happy and healthful for ever. Now that this grace also descended afterwards in an ordinary ministry is recorded by St. James. Is any man fick among ft you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: That was then the ceremony, and the bleffing and effect is still: For the prayer of faith shall (ave the fick, and the Lord shall raise him up. For it is observable, that the bleffing of healing and recovery is not appendant to the Anealing, but to the Prayer of the Church; To manifest, that the ceremony went with the first miraculous and extraordinary manner; yet that there was an ordinary ministry appointed for the daily conveyance of the bleffing: The faithful prayers and offices of holy Priefts shall obtain life and health to fuch persons who are receptive of it, and in spiritual and apt dispositions. And when we fee, by a continual flux of extraordinary benediction, that even fome Christian Princes are instruments of the Spirit not only in the government, but in the gifts of healing too, as a reward for their promoting the just interests of Christianity; we may acknowledge our felves convinced, that a holy Life in the Faith and Obedience of Jelus refurediosity Christ, may be of great advantage for our Health and Life, by that instance to enterminus oftendir, tain our present desires, and to establish our hopes of life eternal.

Rom. 5. 20.

Verf. 15.

mus est, quad cateri adbuc viventes premoriuntur in carne ; justitie, quad su adolescentam in aliena etate mentiris ; dixit S. Hieron Puno Concordienti vegeto & pio seni, l. 1. c. 8.

17. For I confider that the Fear of God is therefore the best antidote in the World against fickness and death, 1. Because it is the direct enemy to fin, which brought in sickness and death: and besides this, that God by spiritual means should produce alterations natural, is not hard to be understood by a Christian Philosopher, take him in either of the two capacities. 2. For there is a rule of proportion and analogy of effects, that if fin destroys not only the Soul but the Body also, then may Piety preserve both, and that much rather. For if fin, that is, the effects and consequents of sin, hath abounded, then shall grace superabound; that is, Christ hath done us more benefit than the Fall of Adam hath done us injury: and therefore the effects of fin are not greater upon the body, than either are to be restored or prevented by a pious life. 3. There is so near a conjunction between Soul and Body, that it is no wonder if God, meaning to gloriste both by the means of a spiritual life, suffers spirit and matter to communicate in effects and mutual impresses. Thus the waters of Baptism purific the Soul; and the holy Eucharist, nor the fymbolical, but the mysterious and spiritual part of it, makes the Body also partaker of the death of Christ and a holy union. The flames of Hell, what soever they are, torment accurred Souls; and the stings of Conscience vex and disquiet the Body. 4. And if we confider that in the glories of Heaven, when we shall live a life purely spiritual, our Bodies also are so clarified and made spiritual, that they also become immortal; that state of glory being nothing else but a perfection of the state of grace, it is not unimaginable but that the Soul may have some proportion of the same operation

upon the body as to conduce to its prolongation, as to an antepast of immortality. 5. For fince the Body hath all its life from its conjunction with the Soul, why not also the perfection of life according to its prefent capacity, that is, health and duration from the perfection of the Soul, I mean, from the ornaments of Grace? And as the bleffedness of the Soul (faith the Philosopher) consists in the speculation of honest and just things; fo the perfection of the Body and of the whole Man confifts in the practick, the exercise and operations of vertue.

of Christian Religion.

18. But this Problem in Christian Philosophy is yet more intelligible, and will be reduced to certain experience, if we confider good life in union and concretion with particular, material and circumstantiate actions of Piety. For these have great powers and instances even in Nature to restore health and preserve our lives. Witness the sweet fleeps of temperate persons, and their constant appetite; which Timotheus the Son of Conon observed, when he dieted in Plato's Academy with severe and moderated diet, They that sup with Plato are well the next day. Witness the symmetry of Passions in "On oi mages" meek men, their freedom from the violence of inraged and paffionate indifpolitions; Thataur see the admirable harmony and freetness of convers which developed the remaining of the admirable harmony and freetness of convers which developed the remaining of the r the admirable harmony and sweetness of content which dwells in the retirements of a Till Streetle to holy Confedence. To which if we add those joys which they only understand truly xor your? who feel them inwardly, the joys of the Holy Ghost, the content and joys which are at whom highly tending upon the lives of holy persons are most likely to make them long and healthful. I 70 at Normal * For now we live, (faith S. Paul) if ye stand fast in the Lord. It would prolong S. Paul's Atheniensbus life to see his ghostly children persevere in Holiness: and if we understood the joys of distant apud it, it would do much greater advantage to our felves. But if we confider a fpiritual life Thucid. abstractedly and in it felf, Piety produces our life, not by a natural efficiency, but by Divine Benediction. God gives a healthy and a long life as a reward and bleffing to crown our Piety even before the fons of men: For fuch as be bleffed of him shall inherit Pal. 37. 222 the earth; but they that be curfed of him ball be cut off. So that this whole matter is principally to be referred to the act of God, either by ways of nature, or by instruments of foecial providence, rewarding Piety with a long life. And we shall more fully apprehend this, if, upon the grounds of Scripture, Reason and Experience, we weigh the contrary. Wickedness is the way to shorten our days.

19. Sin brought Death in first; and yet Man lived almost a thousand years. But he finned more, and then Death came nearer to him: for when all the world was first drowned in wickedness, and then in water, God cut him shorter by one half, and five hundred years was his ordinary period. And Man finned ftill, and had ftrange imaginations, and built towers in the air; and then about Peleg's time God cut him shorter by one half yet, two hundred and odd years was his determination. And yet the generations of the World returned not unanimously to God; and God cut him off another half yet, and reduced him to one hundred and twenty years. And by Moses's time one half of the final remanent portion was pared away, reducing him to threefcore years and ten: fo that, unless it be by special dispensation, men live not beyond that term, or thereabout. But if God had gone on ftill in the fame method, and shortened our days as we multiplied our fins, we should have been but as an Ephemeron, Man should have lived the life of a Fly or a Gourd; the morning should have seen his birth, his life have been the term of a day, and the evening must have provided him of a shroud. But God seeing Man's thoughts were only evil continually, he was resolved no longer so to strive with him, nor destroy the kind, but punish individuals only and fingle persons; and if they finned, or if they did obey regularly, their life should be proportionable. This God set down for his rule. Evil Shall flay the wicked perfon: and, He that keepeth the Command-Pal. 34: 21. ments keepeth his own Soul; but he that despiseth is own ways shall die.

20. But that we may speak more exactly in this Problem, we must observe that in Scripture three general causes of natural death are affigned. Nature, Providence and Chance. By these three I only mean the several manners of Divine influence and operation. For God only predetermines; and what is changed in the following events by Divine permission, to this God and Man in their several manners do cooperate. The faying of David concerning Sant with admirable Philosophy describes the three ways of ending Man's life. David faid furthermore, As the LORD liveth, the LORD Shall smite him, or his day shall come to die, or he shall descend into battel 1 Sam. 26. 10. and perifb. The first is special Providence. The second means the term of Nature. The third is that which in our want of words we call Chance or Accident, but is in effect nothing elfe but another manner of the Divine Providence. That in all thefe fin does interrupt and retrench our lives, is the undertaking of the following

Gg 3

Prov. 10. 27

Audax omnia perpeti Gens bumana ruit per vetitum nefas. Post ignem atherea domo Subdustum, macies & nova febrium Terris incubuit cohors; Semotique prins tarda necessitas Lethi corripuit gradum. Horat. 1. 1. carm. Od. 3.

306

21. First, In Nature Sin is a cause of dyscrasies and destempers, making our bodies healthless, and our days few. For although God hath prefixed a period to Nature by an univerfal and antecedent determination, and that naturally every man that lives temperately, and by no supervening accident is interrupted, shall arrive thither: yet because the greatest part of our lives is governed by will and understanding, and there

are temptations to intemperance and to violations of our health, the period of Nature is so distinct a thing from the period of our person, that few men attain to that which God had fixed by his first law and preceding purpose, but end their days with folly, and in a period which God appointed them with anger, and a determination fecondary, confequent and accidental. And therefore fays David, Health is far from the ungodly,

(*) In Exod. 23. Quicunque unitur Deo, ipsi corroboratur calidum & bumidum per vim anime, & tune vivit homo ultra limitatum tempus.

for they regard not thy statutes. And to this purpose is that faving of () Abenezra: " He that is united to God, the Foun-"tain of Life, his Soul, being improved by Grace, communi-" cates to the Body an establishment of its radical moisture

" and natural heat, to make it more healthful, that so it may be more instrumental to "the spiritual operations and productions of the Soul, and it self be preserved in perfect constitution. Now how this blefling is contradicted by the

(b) Eubulus apud Athæneum, l. 7. c. 1. introdueit Bacebum loquentem in bune modum; Trestauthin sanis ego crateras miseo: Unum Valetudinis, & bune primum Oedipum; Secundum Amorii; & Soporii tertium: Quo, qui sapere solent, eunt bausto domum. Nam quartus est baud amplins crater meus Sed Consumelia; velut buic proximus Nam plurimum vini inditum in vasparvulum

impious life of a wicked person is easie to be understood, if we confider that from (b) drunken Surfeits come Diffolution of members, Head-aches, Apoplexies, dangerous Falls, Fracture of bones, Drenchings and dilution of the brain, Imflammation of the liver, Crudities of the stomach, and thousands more, which Solomon fumms up in general terms; * Who hath woe? who hath forrow? who hath redness of eyes? they that tarry long at the Wine. I shall not need to instance in the sad and un-

Sternit fine omni, quem replet, negotio.

cleanly confequents of Lufts; the wounds and accidental deaths which are occasioned by Jealousies, by Vanity, by Peevishness, vain Reputation and Animosities, by Melancholy, and the despair of evil Consciences: and yet these are abundant argument, that when God so permits a man to run his course of Nature, that himself does not intervene by an extraordinary influence, or any special acts of providence, but only gives his ordinary affiftance to natural causes, a very great part of men make their natural

period shorter, and by fin make their days miserable and few.

22. Secondly, Oftentimes Providence intervenes, and makes the way shorter; God, for the iniquity of man, not fuffering Nature to take her course, but stopping her in Pal. 102. 24 the midft of her journey. Against this David prayed, Omy God, cut me not off in the midst of my days. But in this there is some variety. For God does it sometimes in mercy, sometimes in judgment. The righteous die, and no man regardeth; not considering that they are taken away from the evil to come. God takes the righteous man hastily to his Crown, left temptation fnatch it from him by interrupting his hopes and fanctity.

And this was the case of the old World. For from Adam to the Flood by the Patriarchs were eleven generations, but by Cain's line there were but eight, so that Cain's posterity. were longer liv'd: because God, intending to bring the Flood upon the World, took delight to rescue his elect from the dangers of the present impurity and the future Deluge. Abraham lived five years less than his Son Isaac, it being (lay the Doctours of the Jens) intended for mercy to him, that he might not fee the iniquity of his Grand-child Efan. And this the Church for many Ages hath believed in the case of baptized Infants dying before the use of Reason. For besides other causes in the order of Divine Providence, one kind of mercy is done to them too: for although their condition be of a lower form, yet it is secured by that timely (shall I call it?) or untimely death. But these are cases extra-regular; ordinarily and by rule God hath revealed his purposes of interruption of the lives of finners to be in anger and judgment. For when men commit any fignal and grand impicty, God fuffers not Nature to take her course, but strikes a stroke with his own hand. To which purpose I think it a remarkable instance which is reported by Epi-

Lib. 1. Tom. 1. phanius, that for 3 332 years, even to the twentieth Age, there was not one example of a Panar, sell. 6. Son that died before his Father, but the course of Nature was kept, that he who was first born in the descending line did die first; (I speak of natural death, and therefore Abel cannot be opposed to this observation;) till that Terah the Father of Abraham taught the people to make Images of clay, and worship them: and concerning him it was first remarked, that Haran died before his father Terah in the land of his nativity : God by an unheard-of Judgment and a rare accident punishing his newly-invented crime. And

whenever fuch intercision of a life happens to a vicious person, let all the world acknowledge it for a Judgment: and when any man is guilty of evil habits or unrepeared fins, he may therefore expect it, because it is threatned and designed for the lot and curse of such persons. This is threatned to Covetousness, Injustice and Oppression. As Jer. 17, 11. a Partridge fitteth on eggs, and hatcheth them not; fo he that getteth riches, and not by right, (hall leave them in the midst of his days, and at his end shall be a fool. The same is threatned to voluptuous persons in the highest caresses of delight; and Christ told a parable with the same delign. The rich man said, Soul, take thy ease: But God answered, Ofool, this night shall thy Soul be required of thee. Zimri and Cozbi were flain in the trophies of their luft. And it was a fad ftory which was told by Thomas Cantipratanus: Two religious persons tempted by each other in the vigour of their youth, in their very first pleasures and opportunities of sin, were both struck dead in their embraces and poflure of entertainment. God (a) smore Jeroboam for his Usurpation and Tyranny, (a) 2 Chron. and he died. (b) Sant died for Difobedience against God, and asking counsel of a 13-20 Pythonisse. God sinote (c) Uzziah with a Leprosie for his profaneness; and distressed in 12 Ahaz sorely for his Sacrilege; and (d) sent a horrid disease upon Jehoram for his Ido- (c) 2 Chron. These instances represent volupruousness and coverousness, rapine and injustice, 26, 19, 2 Kings 16. idolatry and lust, prophaneness and sacrilege, as remarked by the signature of exempla- (d) 2 Chron. ry Judgments to be the means of shortening the days of man; God himself proving the 21.18. Executioner of his own fierce wrath. I instance no more, but in the singular case of Hananiah the false Prophet : Thus faith the LORD, Behold I will cut thee from off Jer. 28. 16. the face of the earth; this year thou shal die, because thou hast taught Rebellion against the LORD. That is the curse and portion of a falle Prophet, a short life, and a sudden death of God's own particular and more immediate infliction.

23. And thus also the sentence of the Divine anger went forth upon criminal persons in the New Testament. Witness the discase of Herod, Judas's lianging himself, the blindness of Elyman, the sudden death of Ananias and Sapphira, the bufferings with which Satan afflicted the bodies of persons excommunicate. Yea, the blessed Sacrament of Christ's Body and Blood, which is intended for our spiritual life, if it be unworthily received, proves the cause of a natural death. For this cause many are weak and sickly 1 Cor. 11.30

among you, and many are fallen afleep, faith S. Paul to the Corinthian Church.

24. Thirdly, But there is yet another manner of ending man's life, by way of chance or contingency; meaning thereby the manner of God's providence and event of things which is not produced by the disposition of natural causes, nor yet by any particular and special act of God; but the event which depends upon accidental causes, not fo certain and regular as nature, not so conclusive and determined as the acts of decretory Providence, but comes by disposition of causes irregular to events rare and accidental. This David expresses by entring into battel. And in this, as in the other, we must separate cases extraordinary and rare from the ordinary and common. Extra-regularly, and upon extraordinary reasons and permissions, we find that holy persons have miscarried in battel. So the Ifraelites fell before Benjamin ; and Jonathan, and Vriah, and many of the Lord's champions, fighting against the Philistines. But in these deaths as God served other ends of Providence, so he kept to the good men that fell all the mercies of the Promife, by giving them a greater bleffing of event and compensation. In the more ordinary course of divine Dispensation, they that prevaricate the Laws of God are put out of protection; God withdraws his special Providence, or their tutelar Angel, and leaves them exposed to the influences of Heaven, to the power of a Constellation, to the accidents of Humanity, to the chances of a Battel, which are fo many and various, that it is ten thousand to one, a man in that case never escapes. And in such variety of contingencies there is no probable way to affure our fafety, but by a holy life to endear the Providence of God to be our Guardian. It was a remarkable faying of Deborah, The Judg. 5. 20. Stars fought in their courses, or in their orbs, against Sisera. Sifera fought when there was an evil Aspect, or malignant Influence of Heaven upon him. For even the smallest thing that is in opposition to us is enough to turn the chance of a Battel; that although it be necessary for defence of the godly that a special Providence should intervene, yet to confound the impious no special act is requisite. If God exposes them to the ill aspect of a Planet, or any other casualty, their days are interrupted, and they die. And * Jer. 102. that is the meaning of the Prophet * Jeremiah, Be not ye difmayed at the figns of Heaven, Gentes signa diforthe Heathan are dismayed at them: Meaning, that God will over-rule all interiour crum Gname-

kodomada cum metu [uperflitiofo observirum. Quarta huni infausta reputabatur, unde proverbium, èr тетефіз үл-қолық, Нуувтой dite Graci сторофдуу осант, Latini, nelastos. Неводия quintus omnino suspellus babet. Перебие в Каленек, когд хальтат із circi. "Ev түмді μό φασι Εεννύας αμφιπολέυση»

dients of obeying God by the nearest ways of imitation, and such duties which are the

proper ways of doing benefits to all capacities and orders of men. But I remember, my

delign now is not to represent Christianity to be a better Religion than any other; for

Ispeak to Christians, amongst whom we presuppose that: but I design to invite all

Christians in name to be such as they are called, upon the interest of such arguments which represent the advantages of Obedience to our Religion as it is commanded us by

God. And this I shall do yet farther, by considering, as touching those Christian

names who apprehend Religion as the Fashion of their Country, and know no other use

of a Church but customary, or secular and profane, that supposing Christian Religion to

have come from God, as we all profess to believe, there are no greater fools in the world

than fuch whose life conforms not to the pretence of their Baptism and Institution.

28. First, Wicked persons, like children and fools, chuse the present, whatsoever it

is, and neglect the infinite treasures of the future. They that have no faith nor forefight.

They have all the figns and characters of fools, and undifcreet, unwary perfons.

Datiani. Δύνα) ο όπιτμων ποιλα ε απος ρεφαι όπες γεία ας Ηρ ακέρων. Ptolem. id est ——Sapiens dominabitur astris.

shall stumble at it and fall, and break a bone, and that shall produce a Fever, and the Fever shall end his days. For not only every Creature, when it is set on by God, can prove a ruine: But if we be not by the Providence of God defended against it, we cannot behold the least atome in the Sun without danger of losing an eye, nor eat a grape without fear of choaking, nor fneeze without breaking of a vein. And Arius, going to the ground, purged his intrals forth, and fell down unto the Earth, and died. Such and so miserable is the great insecurity of a sinner, And of this Job had an excellent meditation. How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? This is he that dieth in his full strength, being wholly atgeafe and 25. I fum up this Discourse with an observation that is made concerning the Fami-

ly of Eli, upon which, for the remifiefs of Discipline on the Father's part, and for the I Sam. 2. 33. Impiety and Profaneness of his Sons, God sent this Curse, All the increase of their house shall die in the flower of their age. According to that sad malediction it happened for many generations; the Heir of the Family died as foon as he begat a Son to incceed him; till the Family being wearied by so long a Curse, by the Counsel of Rabbi Jo. hanan Ben Zachary, betook themselves universally to a sedulous and most devout meditation of the Law, that is, to an exemplary Devotion and strict Religion: But then the Curse was turned into a Bleffing, and the Line masculine lived to an honourable old age. For the Doctors of the Jews faid, that God often changes his purposes concerning the death of man, when the fick person is libelral in Alms, or fervent in Prayer, or changes his Name, that is, gives up his name to God by the serious purposes and religious vows of holy Obedience. He that followeth after righteoufness (Alms it is in the vulgar Latin) and mercy, findeth life; that verifies the first: And the fervent Prayer of Hezekiah is a great instance of the second: And all the precedent Discourse was intended for probation of the third, and proves that no disease is so deadly as a deadly sin; and the ways of righteoulness are therefore advantages of health, and preservatives of life, (when health and life are good for us,) because they are certain title to all God's

26. Upon supposition of these premisses, I consider there is no cause to wonder, that tender Persons and the softest Women endure the violences of Art and Physick, sharp pains of Causticks and Cupping-Glasses, the abscission of the most sensible part, for preservation of a mutilous and imperfect body: But it is a wonder that, when God hath appointed a remedy in Grace apt to preferve Nature, and that a dying unto fin should prolong our natural life, yet few men are willing to try the experiment. They will buy their life upon any conditions in the world but those which are the best and easiest, any thing but Religion and Sanctity; although for so doing they are promised that immortality shall be added to the end of a long life, to make the life of a mortal partake of the eternal duration of an Angel, or of God himself.

27. Fifthly, The last testimony of the Excellency and Gentleness of Christ's yoke, the fair load of Christianity, is the Reasonableness of it, and the Unreasonableness of its name. Lastant. contrary. For whatsoever the wifest men in the world in all Nations and Religions did Σુક્કાર્જ પ્રેકેનોજુંટલે agree upon as most excellent in it self, and of greatest power to make political, or future and immaterial Felicities, all that and much more the Holy Jefus adopted into his Law. For they receiving sparks or fingle irradiations from the regions of light, or else having fair tapers shining indeed excellently in representations and expresses of morality, were all involved and swallowed up into the body of light, the Son of Righteousness. Chrise's Discipline was the breviary of all the wisdom of the best men, and a fair copy and transcript of his Father's Wisdom: And there is nothing in the Laws of our

causes for the safety of his servants, but the wicked shall be exposed to chance and humane accidents; and the figns of Heaven, which of chemfelves do but fignifie, or at most but dispose and encline towards events, shall be enough to actuate and confummate their ruine. And this is the meaning of that Proverb of the Jews, * Ifrael hath no Planet: which they expounded to mean, If they observe the Law. the Planets shall not hurt them, God will over-rule all their influences; but if they prevaricate and rebel, the least Star in the firmanent of Heaven shall bid them battel, and overthrow them. A stone shall lie in a wicked man's way, and God shall so expose him to it, leaving him so unguarded and defenceless, that he

PART III.

have an excuse for snatching at what is now represented, because it is that all which can move them. But then, fuch persons are infinitely distant from wisdom, whose understanding neither Reason nor Revelation bath carried farther than the present adherences: not only because they are narrow souls who cannot look forward, and have nothing to diffinguish them from beasts, who enjoy the present, being careless of what is thing but also because whatsoever is present is not fit satisfaction to the spirit, no-Ei wir you thing but gluttings of the sence and sottlish appetites. Moses was a wife person, and so register new esteemed and reported by the Spirit of God, because he despised the pleasures of Pharach's it will shall me. Court, having an eye to the recompence of reward; that is, because he despised all the pre- sinds, 70 5 12 fent arguments of delight, and preferred those excellencies which he knew should be reck. infinitely greater, as well as he knew they should be at all. He that would have rather chosen to stay in the Theatre and see the sports out, than quit the present Spectacle upon affurance to be adopted into Cafar's Family, had an offer made him too great for a fool: and yet his misfortune was not big enough for pity, because he understood nothing of his felicity, and rejected what he understood not. But he that preferrs moments before eternity, and despites the infinite successions of eternal Ages, that he may enjoy the prefent, not daring to trust God for what he fees not, and having no objects of his

affections but those which are the objects of his eyes, hath the impatience of a child,

and the indifcretion of a fool, and the faithlefness of an unbeliever. The Faith and

Hope of a Christian are the graces and portions of spiritual wisdom, which Christ de-

figned as an antidote against this folly.

29. Secondly, Children and Fools choose to please their Senses rather than their Reafon, because they still dwell within the regions of Sense, and have but little residence amongst intellectual effences. And because the needs of Nature first employ our sensual appetites, these being first in possession would also fain retain it, and therefore for ever continue their title, and perpetually fight for it. But because the inferiour faculty fighting against the superiour is no better than a Rebel, and that it takes Reason for its enemy, it fliews fuch actions which please the Sence, and do not please the Reason, to be unnatural, monstrous and unreasonable. And it is a great disreputation to the understanding of a man, to be so cozened and deceived, as to chuse Money before a moral Vertue; to pleafe that which is common to him and beafts, rather than that part which is a communication of the Divine nature; to fee him run after a bubble which himfelf hath made. and the Sun hath particologists, and to despite a treasure, which is offered to him to call him off from pursuing that jemptiness and nothing. Bur so does every vicious person, he feeds upon husks, and loads Manna; worthips Cats and Onions, the beggarly and bafest of Express. Deities, and neglects to adore and honour the eternal God: he preferrs the louisty of Drunkards before the communion of Saints; or the fellowship of Harlots before a Chore of pure, chaft and immaterial Angels; the fickness and filth of Luxury! before the health and purities of Chastity and Temperance; a dish of red lentil potrage before a Benison; Drink before Immortality, Money before Mercy, Wantonnels before the fevere Precepts of Christian Philosophy, Barth before Heaven, and Polly before the crowns and sceptres and glories of a Kingdoms o Against this Folly Christian Religion opposes contempt of things below, and setting our affections on things above.

30. Thirdly, Children and Fools propound to themselves Ends filly llow and cheap, the getting of a nut-shell or a bag of cherry frones, a gaud to entertain the fancy of a few minutes , and in order to fuch ends direct their counfels and defigns. And indeed in this they are innocent. But persons not living according to the Discipline of Christi-

Job 21. 17. Verf. 21.

Vers. 23.

anity are as foolish in the defignation of their Ends, chusing things as unprofitable and vain to themseves, and yet with many mixtures of malice and injuriousness both to themselves and others. His end is to couzen his Brother of a piece of Land, or to disgrace him by telling of a lye, to supplant his Fortune, to make him miserable: Ends which wife men and good men look upon as miferies and perfecutions, inftruments of affliction and regret; because every man is a member of a society, and hath some common terms of union and conjuncture, which make all the body susceptive of all accidents to any part. And it is a great Folly, for pleasing of the eye, to snatch a knife which cuts our fingers; to bring affliction upon my brother or relative, which either must affect me, or else I am an useless, a base or dead person. The ends of Vice are ignoble and dishonourable. To discompose the quiet of a Family, or to create jealousies, or to raife wars, or to make a man less happy, or apparently miserable, or to fish for the Devil, and gain Souls to our Enemy, or to please a passion that undoes us, or to get some thing that cannot fatisfie us; this is the chain of counsels, and the great aims of unchriftian livers: they are all of them extream great mileries. And it is a great undecency for a man to propound an endless and more imperfect than our present condition; as if we went about to unravel our present composure, and to unite every degree of essence and capacity, and to retire back to our first matter and unshapen state, hoping to get to our journey's end by going backwards. Against this Folly the Holy Jesus opposed the Fourth Beatitude, or Precept of hungring and thirsting after Righteousness.

31. Fourthly, But Children and Fools, whatever their ends be, they pursue them with as much Weakness and Folly, as they first chose them with Indiscretion; running to broken Cisterns or to Puddles to quench their thirst. When they are hungry, they make phantastick Banquets, or put Coloquintida into their Pottage, that they may be furnished with Pot-herbs: Or are like the Ass that defired to flatter his Master, and therefore fawned upon him like a Spaniel, and bruifed his shoulders. Such undecencies of means and profecutions of interests we find in unchristian courses. It may be they propound to themselves riches for their end, and they use covetousness for their means, and that brings nought home: or elfe they fleal to get it, and they are apprehended and

Từ New à xiş In muzovà the jule 9. Sophoc Antig. Hos fælesius ingratu superstuit, ut semper plent spei, vacui commodorum, prasentibus careaus, dum stutus prosentam. Pamera d'Coulo de Stimm futura prospectant. Panegyr, ad Constant, filium,

310

made to restore fourfold. Like moths gnawing a garment they devour their own house, and by greediness of desire they deftroy their content, making impatience the parent and inftrument of all their Felicity. Or they are so greedy and imagi-

native, and have raifed their expectation by an over-valuing effect of temporary Felicities, that when they come they fall shore of their Promises, and are indeed less than they would have been, by being before-hand apprehended greater than they could be. If their defign be to represent themselves innocent and guiltless of a Suspicion or a Fault, they deny the Fact, and double it. When they would repair their Losses, they fall to gaming: and befides that they are infinitely full of Fears, Passions, Wrath, and violent Diffurbances in the various Chances of their Game; that which they use to restore their Fortune ruines even the little remnant, and condemns them to beggary, or what is worfe. Thus evil men feek for content out of things that cannot fatisfie, and take care to get that content; that is, they raife war to enjoy prefent peace, and renounce all Content to get it. They strive to depress their Neighbours, that they may be their equals; to difference them, to get reputation to themselves; (which arts being ignoble do them the most disparagement;) and resolve never to enter into the Felicities of God by content taken in the Prosperities of Man: Which is a making our selves wretched by being wicked. Malice and Envy is indeed a mighty Curfe; and the Devil, can shew us nothing more foolish and unreasonable than Envy, which is in its very formality a curse; an eating of coals and vipers, because my neighbour's table is full, and his cup is crowned with health and plenty. The Christian Religion, as it chuseth excellent ends, so it useth proportionate and apt means. The most contradictory accident in the world, when it becomes hallowed by a pious and christian Defign, becomes a certain means of Felicity and Content: To quit our lands for Chrise's lake will certainly make us rich; to depart from our Friends will encrease our Relations and Beneficiaries: But the striving, to secure our temporal Interests by any other means than obedient actions or obedient fufferings, is declared by the Holy Jefus to be the greatest improvidence and ill-husbandry in the World. Even in this World Christ will repay us an hundred fold for all our Losses which we fuffer for the Interests of Christianity and In the same proportion we find, that all Graces do the Work of Humane Policities with a more dertain power and infallible effect than their contraries. Gratitude endears Benefits, and procures more Friendships: Confession asius:

gets a pardon; impudence and lying doubles the fault, and exasperates the offended person: Innocence is bold, and rocks a man a sleep; but an evil Conscience is a continual alarm. Against this folly of using disproportionate means in order to their ends the Holy Jefus hath opposed the Eight Beatitudes, which by contradictions of nature and improbable causes, according to humane and erring estimate, bring our best and wifest ends to pass infallibly and divinely.

32. But this is too large a field to walk in: For it represents all the flatteries of fin to be a mere couzenage and deception of the Understanding; and we find by this scruriny, that evil and unchristian persons are infinitely unwise, because they neglect the counsel of their superiours and their guides. They dote passionately upon trifles; they rely upon false foundations and deceiving principles; they are most consident when they are most abused; they are like shelled fish, singing loudest when their house is on fire about their ears, and being merriest when they are most miserable and perishing; when they have the option of two things, they ever chuse the worst; they are not masters of their own actions, but break all purposes at the first temptation; they take more pains to do themselves a mischief than would secure Heaven: That is, they are rude, ignorant, foolish, unwary and undiscerning people in all sences and to all purpoles; and are incurable but by their obedience and conformity to the Holy Jefus, the

erernal Wisdom of the Father.

Ad SECT. XIII.

33. Upon the strength of these premisses, the yoke of Christianity must needs be apprehended light, though it had in it more pressure than it hath; because lightness or heaviness being relative terms are to be esteemed by comparison to others. Christianity is far easier than the yoke of Moses's Law, not only because it consists of sewer Rites, but also because those perfecting and excellent Graces which integrate the body of our Religion are made easie by God's affifting, and the gifts of the Holy Ghost: And we may yet make it easier by Love and by Fear, which are the proper products of the Evangelical Promifes and Threatnings. For I have feen perfons in affrightment have carried burthens, and leaped ditches, and climbed walls, which their natural power could never have done. And if we understood the sadnesses of a cursed Eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, it would create Fears greater than a fudden fire, or a midnight Alarm. And those unhappy Souls who come to feel this truth, when their condition is without remedy, are made the more miserable by the apprehension of their stupid Folly. For certainly the accurfed Spirits feel the fmart of Hell once doubled upon them, by confidering by what vain unfatisfying trifles they loft their happiness, with what pains they perished, and with how great ease they might have been beatified. And cer-

tain it is, Christian Religion hath so furnished us with assistances, both exteriour and interiour, both of perfualion and advantages, that what loever Christ hath doubled upon us in perfection, he hath alleviated in aids.

34. And then if we compare the state of Christianity with Sin, all the preceeding Discourses were intended to represent how much easier it is to be a Christian, than a vile and wicked person. And he that remembers, that whatever fair allurements may be pretended as invitations to a fin, are fuch false and unsatisfying pretences, that they drive a man to repent him of his Folly, and like a great laughter end in a figh, and expire in weariness and indignation; must needs confess himself a Fool for doing that which he knows will make him repent that ever he did it. A fin makes a man afraid when it thunders, and in all dangers the fin detracts the vizour, and affrights him and visits him when he comes to die, upbraiding him with guilt, and threatning mifery. So that Christianity is the easiest law and the easiest state, it is more perfect and less troublesome; it brings us to felicity by ways proportionable, landing us in rest by easie and unperplexed journeys. This discourse I therefore thought necellary, because it reconciles our Religion with those passions and defires which are commonly made the inftruments and arguments of fin. For we rarely meet with fuch spirits which love Vertue so metaphysically, as to abstract her from all sensible and delicious compositions, and love the purity of the Idea. St. Lewis the King sent Ivo Bishop of Chartres on an Embassie; and he told, That he met a grave Matron on the way, with fire in one hand, and water in the other; and, observing her to have a melancholick, religious, and phantaffick deportment and look, asked her what those symbols meant, and what she meant to do with her fire and water? She answered, My purpose is with the sire to burn Paradise, and with my water to quench the slames of Hell; that men may ferve God without the incentives of hope and fear, and purely for the love of God. Whether the Woman were only imaginative and fad, or also zealous,

I know not. But God knows he would have few Disciples, if the arguments of invitation were not of greater promife than the labours of Vertue are of trouble. And therefore the Spirit of God knowing to what we are inflexible, and by what we are made most ductile and malleable, hath propounded Vertue -Quis enim virtutem amplestitur ipsam,

Præmia fi tollas? Sublatis fludiorum pretiis, etiam fludia peritura, Vide Ciceron. Tufcul. 2. Lact. 1. 3. c. 27 Inflit. Virtus per feipfam non beata eft, quoniam in perferendis, ut dixi, males tota vis ejus eft.

cloathed and dreffed with fuch advantages as may entertain even our Sensitive part and first desires; that those also may be invited to Vertue who understand not what is just and reafonable, but what is profitable, who are more moved with advantage than justice. And because emolument is more felt Mem, c. 12. Aug. ep. 12. than innocence, and a man may be poor for all his gift of

Chastity; the Holy Jesus, to endear the practices of Religion, hath represented Godliness to us under the notion of gain, and sin as unfruitful. And yet besides all the natural and reasonable advantages, every Vertue hath a supernatural reward, a gracious promife attending; and every Vice is not only naturally deformed, but is made more ugly by a threatning, and horrid by an appendent curse. Henceforth therefore let no man complain that the Commandments of God are impossible; for they are not only possible, but easie: and they that say otherwise, and do accordingly, take more pains to carry the instruments of their own death, than would ferve to afcertain them of life. And if we would do as much for Christ as we have done for Sin, we should find the pains less, and the pleasure more. And therefore such complainers are without excuse. For certain it is, they that can go in foul ways, must not say they cannor walk in fair: they that march over rocks in despite of so many impediments, can travel the even ways of Religion and Peace, when the Holy Jefus is their Guide, and the Spirit is their Gaurdian, and infinite Felicities are at their journey's end, and all the reason of the world, political, economical and personal, do entertain and support them in the travel of the passage.

The PRAYER.

Eternal Jesus, who gavest Laws unto the world, that mankind, being united to thee by the hands of Obedience, might partake of all thy glories and felicities, open our understanding, give us the spirit of discerning, and just apprehension of all the beauties with which thou hast enamelled Vertue, to represent it beautious and amiable in our eyes; that by the allurements of exteriour decencies and appendent bleffings our prefent desires may be entertained, our hopes promoted, our affections satisfied, and Love entring in by thefe doors may dwell in the interiour regions of the Will. O make us to love thee for thy felf, and Religion for thee, and all the instruments of Religion incrder to thy glory and our own felicities. Pull of the vizours of Sin, and discover its deformities by the lantern of thy Word and the light of the Spirit; that I may never belewitched with sortish appetites. Be pleased to build up all the contents I expect in this world upon the interests of a vertious life, and the support of Religion; that I may be rich in good Works, content in the iffues of thy Providence, my Health may be the refult of Temperance and severity, my Mirth in Spiritual emanations, my Rest in Hope, my Peace in a good Conscience, my Satisfaction and Acquiescence in thee : that from Content I may pass to an eternal Fulness, from Health to Immortality, from Grace to Glory, walking in the paths of Righteoufness, by the waters of Comfort, to the land of everlifting Rest, to feast in the glorious communications of Eternity, eternally adoring, loving and enjoying the infinity of the ever-Bleffed and mysterious Trinity; to whom be glory, and bonour, and dominion, now and for ever. Amen.

DISCOURSE

DISCOURSE XVI.

Of Certainty of Salvation.

Ad Num. 17.

t. WHEN the Holy Jefus took an account of the first Legation and voyage of his Apostles, he found then religious in a trial. his Apostles, he found them rejoicing in privileges and exteriour powers, in their authority over unclean spirits: but weighing it in his balance, he found the cause too light, and therefore diverted it upon the right object; Rejoice that your names are written in Heaven. The revelation was confirmed and more personally applied in answer to St. Peter's Question, We have forfaken all and followed thee: what shall we have therefore? Their LORD answered, Te fall sit upon twelve thrones judging the twelve tribes of Israel. Amongst these persons to whom Christ spake Judas was; he was one of

Quad dixit Fesus 72 Discipulis, Lucz 10. V 20. Forum nomina descripta esse in calo; pradesiina-tionem licet aliquasenus denotet, non tamen ad gloriam, fed ad munus Evangelicum & ministerium in regno. Alii autem verba illa non rem fasti de-notare, sed causam gaudii tantum enarrare justam & legitimam; ex suppositione scil. & quando noc contigerit, aut ad effectum perducetur. Vicunque autem verba significent, certum est, Doctores Ec-clesia non paucos tradidife. 72. Discipulos Christum reliquife, nec rediife denuo.

the Twelve, and he had a throne allotted for him; his name was described in the Book of life, and a Sceptre and a Crown was deposited for him too. For we must not judge of Christ's meaning by the event, fince he spake these words to produce in them Faith, comfort and joy in the best objects. It was a Sermon of duty as well as a Homily of comfort, and therefore was equally intended to all the college. And fince the number of thrones is proportioned to the number of men, it is certain there was no exception of any man there included; and yet it is as certain Judas never came to fit upon the throne, and his name was blotted out of the Book of life. Now if we put these ends together, that in Scripture it was not revealed to any man concerning his final condition, but to the dying penitent Thief, and to the twelve Apostles, that twelve thrones were defigned for them, and a promife made of their inthronization; and yet that no man's final estate is so clearly declared miserable and lost as that of Judas, one of the Twelve, to whom a throne was promifed; the refult will be, that the election of holy persons is a condition allied to duty, absolute and infallible in the general, and suppoling all the dispositions and requisites concurring; but fallible in the particular, if we fall off from the mercies of the Covenant, and prevaricate the conditions. But the thing which is most observable is, that if in persons so eminent and privileged, and to whom a revelation of their Election was made as a particular grace, their condition had one weak leg, upon which because it did relie for one half of the interest, it could be no stronger than its supporters; the condition of lower persons, to whom no revelation is made, no privileges are indulged, no greatness of spiritual eminency is appendent, as they have no greater certainty in the thing, so they have less in person, and are therefore to work out their Calvation with great fears and tremblings of spirit.

2. The purpose of this consideration is, that we do not judge of our final condition by any discourses of our own, relying upon God's secret Counsels, and Predestination of Eternity. This is a mountain upon which whosoever climbs, like Moses, to behold the land of Canaan at great distances, may please his eyes, or satisfie his curiosity, but

is certain never to enter that way. It is like enquiring into fortunes, concerning which Phavorinus the Philosopher Spake not unhandsomely; "They that foretell events of destiny "and fecret providence, either foretell fad things, or profpe-"rous. If they promile prosperous, and deceive, you are

Ad scelus ab hujusmodi votis facillime transitur. ---- Nos parvum ac debile vulgus Scrutamur penitits Superos: hinc pallor & ira, Hine feelus, infidiaque, & nulla modestia votie

"made miserable by a vain speculation. If they threaten ill "fortune, and say false, thou art made wretched by a false fear. But if they foretell "adversity, and say true, thou art made miserable by thy own apprehension before "thou are so by destiny; and many times the fear is worse than the evil feared. But if

"they promife felicities, and promife truly what shall come to pass; then thou shalt be "wearied by an imparience and a suspended hope, and thy hope shall ravish and *deflow- *Futurum gan-"er the joys of thy poffession. Much of it is hugely applicable to the present Question. diffrustum spec And our Bleffed Lord when he was petitioned that he would grant to the two fons of Ze-ravertt. A Celbedee, that they might fit, one on the right hand, and the other on the left in his Kingdom, lius, 1 14.

rejected

314

rejected their defire, and onely promised them what concerned their duty and their fuffering, relearing them to that, and leaving the final event of men to the disposition of his Father. This is the great fecret of the Kingdom, which God hath locked up and 2 Tim. 2. 19 fealed with the counfels of Bternity. The fore foundation of God ft andeth, having this feat, The Lord knoweth who are his. This feat shall never be broken up till the great day of Chrife: in the mean time the Divine knowledge is the onely repository of the final fentences, and this way of God is unfearchable and past finding out. And therefore if we be follicitous and curious to know what God in the counfels of Eternity hath decreed concerning us, he hath in two fair Tables described all those sentences from whence we must take accounts, the revelations of Scripture, and the book of Conscience. The first recites the Law and the conditions; the other gives in evidence. The first is clear. evident and conspicuous: the other, when it is written with large characters, may also be discerned; but there are many little accents, periods, distinctions, and little fignifications of actions, which either are there written in water, or fullied over with careleiness, or blotted with forgetfulness, or not legible by ignorance, or misconstrued by interest and partiality, that it will be extremely difficult to read the hand upon the wall, or to copy out one line of the eternal fentence. And therefore excellent was the counsel of the Son of Sirach, Seek not out the things that are too hard for thee, neither fearch the things that are above thy frength. But what is commanded thee think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret. For whatsoever God hath revealed in general concerning Election, it concerns all persons within the pale of Christianity. He hath conveyed notice to all Christian people, that they are the fons of God, that they are the heirs of Eternity, coheirs with Christ, partakers of the Divine nature; meaning that such they are by the defign of God, and the purpoles of the manifestation of his Son. The Election of God is disputed in Scripture to be an act of God separating whole Nations, and rejecting others: in each of which, many particular instances there were contrary to the general and univerfal purpose; and of the elect Nations many particulars perished, and many of the rejected people sate down with Abraham, Isaac and Jacob in the kingdom of Heaven. And to those persons to whom God was more particular, and was pleased to shew the fcrolls of his eternal counsels, and to reveal their particular Elections, as he did to the twelve Apostles, he shewed them wrapped up and sealed: and, to take off their confidences or prefumptions, he gave probation in one inflance, that those scrolls may be cancelled, that his purpose concerning particulars may be altered by us; and there-

shall declare the unalterable universal Sentence. 3. But as we take the measure of the course of the Sun by the dimensions of the shadows made by our own bodies or our own instruments: so must we take the measures of Eternity by the span of a man's hand, and guess at what God decrees of us, by confidering how our relations and endearments are to him. And it is observable, that all the confidences which the Spirit of God hath created in the Elect are built upon Duty, I John 3. 14. and stand or fall according to the strength or weakness of such supporters. We know we are translated from death to life by our love unto the Brethren: meaning, that the performance of our Duty is the best configuration to eternity, and the onely testimony God gives us of our Election. And therefore we are to make our Judgments accordingly. And here I confider, that there is no state of a Christian in which by virtue of the Covenant of the Gospel it is effectively and fully declared that his fins are actually pardoned, but onely in Baptilm, at our first coming to Christ, when he redeems us from our vain conversation, when he makes us become Soms of God, when he justifies us freely by his grace, when we are purified by Faith, when we make a Covenant with Christ to live for ever according to his Laws. And this I shall suppose I have already proved and explicated in the Discourse of Repentance. So that whoever is certain he hath not offended God fince that time, and in nothing transgresseth the Laws of Chrifrianity, he is certain that he actually remains in the frate of Baptismal Purity : but it is too certain that this certainty remains not long, but we commonly throw fome dirt into our waters of Baptism, and stain our white robe which we then put on.

fore that he did not discover the bottom of the Abysse, but some purposes of special

grace and indefinite defign. But his peremptory, final, unalterable Decree he keeps in

the cabinets of the eternal Ages, never to be unlocked till the Angel of the Covenant

4. But then, because our restitution to this state is a thing that consists of so many parts, is so divisible, various and uncertain whether it be arrived to the degree of Innocence, (and our Innocence confifts in a Mathematical point, and is not capable of degrees any more than Unity, because one stain destroys our being innocents) it is therefore a very difficult matter to fay that we have done all our duty towards our restitution to Baptismal grace: and if we have not done all that we can doe, it is harder to fay that God hath accepted that which is less than the conditions we entred into when we received the great Justification and pardon of fins. We all know we doe less than our duty, and we hope that God makes abatements for humane infirmities: but we have but a few rules to judge by, and they not infallible in themselves, and we yet more fallible in the application; whether we have not mingled some little minutes of malice in the body of infirmities, and how much will bear excuse, and in what time, and to what persons, and to what degrees, and upon what endeavours we shall be pardoned. So that all the interval between our losing baptismal grace and the day of our death we walk in a cloud, having loft the certain knowledge of our present condition by our prevarications. And indeed it is a very hard thing for a man to know his own heart. And he that shall observe how often himself hath been abused by confidences and fecret imperfections, and how the greatest part of Christians in name onely do think themselves in a very good condition, when God knows they are infinitely removed from it; (and yet if they did not think themselves well and sure, it is unimaginable they should sleep so quietly, and walk securely, and consider negligently, and yet proceed confidently;) he that confiders this, and upon what weak and false principles of Divinity men have raifed their strengths and persuasions, will easily confent to this, That it is very easie for men to be deceived in taking estimate of their present condition, of their being in the state of Grace.

5. But there is great variety of men, and difference of degrees; and every step of returning to God may reasonably add one degree of hope, till at last it comes to the certainty and top of hope. Many men believe themselves to be in the state of Graces and are not: many are in the state of Grace, and are infinitely fearfull they are out of it: and many that are in God's favour do think they are fo, and they are not deceived. And all this is certain. For some sin that sin of Presumption and Flattery of themfelves, and some good persons are vexed with violent sears and temptations to despair. and all are not: and when their hopes are right, yet some are strong, and some are weak. For they that are well perfuaded of their present condition have persuasions as different as are the degrees of their approach to innocence; and he that is at the high-

est hath also such abatements which are apt and proper for the conservation of humility and godly fear. I am guilty of nothing, (faith St. Paul) but I am not hereby justified: meaning thus, Though I be innocent, for ought I know, yet God, who judges otherwise than we judge, may find something to reprove in me: It is God that judges, that is, concerning my degrees of acceptance and hopes of glory. If the person be

newly recovering from a state of sin, because his state is impersect, and his sin not dead, and his lust active, and his habit not quite extinct, it is easie for a man to be too hafty in pronouncing well. He is wrapt up in a cloak of clouds, hidden and incum- Eccles 9. 1, 2. bred; and his brightest day is but twilight, and his discernings dark, conjectural and imperfect: and his heart is like a cold hand newly applied to the fire, full of pain, and whether the heat or the cold be ffrongest is not easie to determine; or like middle colours, which no man can tell to which of the extremes they are to be accounted. But according as Persons grow in grace, so they may grow in considence of their present condition. It is not certain they will doe so; for sometimes the beauty of the Tabernacle is covered with goats hair and skins of beafts, and holy people do infinitely deplore the want of fuch Graces which God observes in them with great complacency and acceptance. Both these cases say, that to be certainly persuaded of our present condition is not a Duty: Sometimes it is not possible, and sometimes it is better to be otherwise. But if we confider of this Certainty as a Bleffing and a Reward, there is no question but in a great and an eminent Sanctity of life there may also be a great confidence and fulness of persuasion that our present being is well and gracious; and then it is certain that fuch persons are not deceived. For the thing it self being sure, if the persuasion anfwers to it, it is needless to dispute of the degree of certainty and the manner of it. Some persons are heartily persuaded of their being reconciled; and of these some are deceived, and some are not deceived : and there is no sign to distinguish them, but by that which is the thing fignified: a holy life according to the first rules of Christian Discipline tells what persons are confident, and who are presumptuous. But the certainty isreafonable in none but in old Christians, habitvally holy persons, not in new Converts, or in lately lapfed people: for concerning them we find the Spirit of God Ipeaking Hh2

1 Cor. 4. 4.
Chm multis in rebus offendamus Deum, majorem samen offenfarm partem ni intelligiants quidem, ideireo air Applolus; Mhil confeins lum, Us. q. d. Multa delila committo, que committere me non intelligo. Propter hans cau-fam Propheta air. Delila quis intelligis ? S. Ba-elli c. n. Mondl. Confli. fil. c. 2. Monaft. Conflit.

*Beatus Dani- with clauses of restraint and ambiguity, a * perhaps, and, | who knoweth? and, peradel practing fun. rensia Dei du. And that God hath done fo, they only have reason to be confident whom God hath bitat. Rem to bleffed with a lafting, continuing Piety, and who have wrought out the habits of their merariam facilities and an additional continuing piety, and who have wrought out the habits of their um qui audatter precontracted vices.

6. But we find in Scripture many precepts given to holy persons, being in the state of Grace, to fecure their franding, and perpetuate their present condition. For, (a) He S. Hieron. that endureth unto the end, he [only] shall be faved, (faid our Bleffed Saviour:) and, Dan. 4. 27. (b) He that ftandeth, let him take heed lest he fall: and, (c) Thou standest by faith: (4) Mat 24.13. be not high-minded, but fear : and, (d) Work out your Sabuation with fear and trembling. (b) (Or. 10.12 (c) Hold fast that thou hast, and let no man take thy trown from thee. And it was ex-(M) Phil. 2. cellent advice; for one church had (f) lost their sirst love, and was likely also to (c) Rev.3.11. lofe their crown. And St. Paul himfelf, who had once entred within the veil, and (f) Chap. 24 feen untutterable plories, ver was forced to endure hardfhip, and to fight against his

feen unutterable glories, yet was forced to endure hardfhip, and to fight against his own disobedient appetite, and to do violence to his inclinations, for fear that, whith he preached to others, himself should become a cast-away. And since we observe in holy ftory that Adam and Eve fell in Paradife, and the Angels fell in heaven it felf, stumbling at the very jewels which pave the streets of the celestial ferufalem; and in Christs family, one man for whorth his Lord had prepared a throne turned Devil; and that in the number of the Deacons it is faid that one turned Apostate, who yet had been a man full of the holy Ghost: it will lessen our train, and discompose the gayeties of our present confidence, to think that our securities cannot be really distinguished from danger and uncertainties. For every man walks upon two legs: one is firm, invariable, constant and eternal; but the other is his own. God's promises are the objects of our Faith; but the events and final conditions of our Souls, which are confequent to our duty, can at the best be but the objects of our Hope. And either there must in this be a less certainty, or else Faith and Hope are not two distinct Graces. Gotts Rom. 11. 20. gifts and vocation are without repentance; meaning, on God's part: but the very people concerning whom St. Paul used the expression were reprobate and cut off, and in

good time stall be called again; in the mean time many single persons perish. There is no condemnation to them that are in Christ Jesus. God will look to that, and it will never fail : but then they must secure the following period, and not walk after the Flesh but after the Spirit. Behold the Goodness of God towards thee, (faith St. Paul) if thou continue in his goodness; otherwise thou also shalt be cut off. And if this be true concerning the whole Church of the Gentiles, to whom the Apostle then made the address, and concerning whose election the decree was publick and manifest, that they might be cur off, and their abode in God's Favour was upon condition of their perfeverance in the Faith; much more is it true in fingle persons, whose election in particu-

lar is thut up in the abyts, and permitted to the condition of our Faith and Obedichic, and the revelations of Dooms-day.

7. Certain it is that God hath given to holy persons the Spirit of adoption, enabling Rom 8 14: Letter to e.g., Abba, Father, and to account themselves for sons; and by this Spirit no 1 John 4 12. them to e.g., Abba, Father, and to account themselves for sons; and by this Spirit no 1 John 4 12. them to e.g., Abba, Father, and therefore it is called in Scripture the earlief of the Spirit; though at its first mission, and when the Apostle wrote and used this appellative, the Holy Glioff was of greater fignification, and a more vifible earnest and endearment of their hopes, than it is to most of us fince. For the visible fending of the Holy Ghost upon many Believers in gifts, figns and prodigies, was an infinite argument to make them expect events as great beyond that, as that was beyond the common gifts of men just as Miracles and Prophecy, which are gifts of the holy Glioft, were arguments of pro-Bation for the whole Doctrine of Christianity. And this being a mighty verification of the great Promife, the Promife of the Pather, was an abt instrument to raise their hopes and confidences concerning those other Promises which Jefus made, the promiles of immortality and eternal life, of which the prefent miraculous Graces of the Holy Spirit were an earnest and in the nature of a contracting penny. And still also the Holy Ghost, though in another manner, is an earnest of the great price of the heavenly calling, the rewards of Heaven; though not so visible and apparent as at first, yet as certain and demonstrative, where it is differrhed or where it is believed, as it is and ought to be in every person who does any part of his duty, because by the Spirit we do it, and without him we cannot. And lines we either feel or believe the presence and gifts of the Holy Ghoft to holy purpoles, (for whom we receive voluntarily, we cannot cafily receive without a knowledge of his reception,) we cannot but entertain him as an arguithent of greater good hereafter, and an earnest-penny of the perfection of the present Grace, that is, of the rewards of Glory; Glory and Grace differing no otherwise, than as an earnest in part of payment does from the whole price, the price of our high calling. So that the Spirit is an earnest, not because he always fignifies to us that we are actually in the state of Grace, but by way of argument or reflection. We know we do belong to God, which we receive his Spirit; (and all Christian people have received him, if they were rightly baptized and confirmed;) I fay, we know by that testimony that we belong to God, that is, we are the people with whom God hath made a Covenant, to whom he hath promifed and intends greater bleffings, to which the present gifts of the Spirit are in order. But all this is conditional, and is not an immediate teffimony of the certainty and future event; but of the event as it is possibly future, alid may (without our fault) "be reduced to act as certainly as it is promifed, or as the earneft is given in hand. And this the Spirit of God oftentimes tells us in fecrer visitations and publick testimonies: and this is that which St. Paul Heb. 6. 4, 5 calls, tasting of the heavenly gift, and partaking of the Holy Ghost, and tasting of the good word of God, and the powers of the world to come. But yet some that have done to have fallen away, and have quenehed the Spirit, and have given back the earnest of the Spirit, and contracted new relations, and God hath been their Father no longer, for they have done the works of the Devil. So that if new Converts be uncertain of their present state, old Christians are not absolutely certain they shall persevere. They are as fure of it as they can be of future acts of theirs which God hath permitted to their own power. But this certainty cannot exclude all fear, till their Charity be perfect: onely according to the strength of their habits, so is the confidence of their

abodes in Grace. 8. Beyond this, some holy persons have degrees of persuasion superadded as Largeffes and acts of Grace; God loving to bless one degree of Grace with another, till it comes to a Confirmation in Grace, which is a flate of Salvation directly opposite to Obduration: and as this is irremediable and irrecoverable, so is the other inamisfible. As God never faves a person obdurate and obstinately impenitent, so lie never loses a multi turbante man whom he hath consumed in grace; whom he [so] loves, he loves unto the end: Decrumit and and to others indeed he offers his perfevering love; but they will not entertain it with to partente, min a persevering duty, they will not be beloved unto the end. But I insert this caution, fer -that every man that is in this condition of a confirmed Grace does not always know ir: but sometimes God draws aside the curtains of peace, and shews him his throne, and vifits him with irradiations of glory, and fends him a little frar to frand over his dwelling, and then again covers it with a cloud. It is certain concerning some perfors, that they shall never fall, and that God will not permit them to the danger or probability of it; to such it is morally impossible: but these are but few, and themfelves know it not as they know a demonstrative proposition, but as they see the Sun, fometimes breaking from a cloud very brightly, but all day long giving necessary and

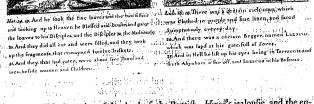
fufficient light.

9. Concerning the multitude of Believers this discourse is not pertinent, for they onely take their own accounts by the imperfections of their own duty blended with the mercies of God: the cloud gives light on one fide, and is dark upon the other; and fometimes a bright ray peeps through the fringes of a showr, and immediately hides it felf; that we might be humble and diligent, striving forwards and looking upwards, endeavouring our duty and longing after Heaven, working out our Salvation with fear and trembling, and in good time our calling and election may be affured, when we first, according to the Precept of the Apostle, use all diligence. St. Paul, when he writhis first Epiffle to the Corinthians, was more fearfull of being reprobate, and therefore he used 1 Cor. 9. 27. exteriour arts of mortification. But when he writ to the Romans, which was a good while after, we find him more confident of his final condition, perfuaded that neither height, nor depth, Angel, nor principality, nor power, could separate him from the love Rom. 8 38,39. of God in Jefus Chrift. And when he grew to his latter end, when he wrote to St. Timothy, he was more confident yet, and declared that now a crown of righteousness was 2 Tim 4.6.738. certainly laid up for him; for now he had fought the fight, and finished his course, the time of his departure was at hand. Henceforth he knew no more fear; his love was perfect as this state would permit, and that east out all fear. According to this precedent if we reckon our fecurities, we are not likely to be reproved by any words of Scripture, or by the condition of humane infirmity. But when the confidence outruns our growth in Grace, it is it felf a fin: though when the confidence is equal with the Grace, it is of it felf no regular and universal duty, but a bleffing and a reward indulged by special dispensation, and in order to personal necessities or accidental Hh?

courages our duty, and glorifies God, and entertains his mercy; but that the hope should be without fear, is not given but to the highest Faith, and the most excellent Charity, and to habitual, ratified and confirmed Christians; and to them also with fome variety. The fum is this: All that are in the state of beginners and imperfection have a conditional Certainty, changeable and fallible in respect of us; (for we meddle not with what it is in God's fecret purpofes;) changeable, I fay, as their wills and resolutions. They that are grown towards perfection have more reason to be confident, and many times are fo: but fill, although the firength of the habits of Grace adds degrees of moral certainty to their expectation, yet it is but as their condition is hopefull and promifing, and of a moral determination. But to those few to whom God hath given confirmation in Grace, he hath also given a certainty of condition: and therefore if that be revealed to them, their perfuafions are certain and infallible. If it be not revealed to them, their condition is in it felf certain, but their persuasion is not fo; but in the highest kind of Hope; an anchor of the Soul fure and stedfast.

Of the Third Tear of the Preaching of J.E. S. S.







BUT Jesus knowing of the death of the Baptist, Herod's jealousie, and the enhis Apostles: For the people pressed so upon them, they had not leisure to cat. But neither there could he be hid, but great multitudes flocked thither alfo; to whom he preached many things. And afterwards, because there were no villages in the neighbourhood, left they should faint in their return to their houses, he caused them to fit down upon the grafs; and with five loaves of barly and two small fiftes he fattsfed five thousand men, besides women and children, and caused the Disciples to gather up the fragments, which being amassed together filled twelve baskets. Which Miracles had so much proportion to the understanding, and met so happily with the affections of the people, that they were convinced that this was the Messias who was to come into the world, and had a purpose to have taken him by force, and made him a

2. But he that left his Father's Kingdom to take upon him the miferies and infelicities of the world, fled from the offers of a Kingdom, and their tumultuary election, as from an enemy; and therefore fending his Disciples to the ship to go before towards Bethfaida, he ran into the Mountains to hide himfelf till the multitude should scatter to their several habitations; he in the mean time taking the opportunity of that retirement for the advantage of his Prayers. But when the Apostles were far engaged in the Deep, a great tempest arose, with which they were profiled to the extremity of danger and the last refuges, labouring in sadness and hopelesness, till the fourth watch of the night; when in the midth of their sears and labour Jesus comes makking on the fea, and appeared to them, which turned their fears into affrightments:

to to your in the inglifer and one to your many of your m

Eternal God, whose counsels are in the great deep, and thy ways past finding out; thou hast built our Eatth upon thy Promises, our Hopes upon thy Goodness, and hast described our paths between the waters of comfort and the dry barren land of our own duties and affections. We acknowledge that all our comforts derive from thee, and to our selves me ome all our shame and confusions and degrees of desperation. Give us the assistances of the Holy Ghast to help us in performing our duty; and give us those comforts and visitation of the Holy Ghost which thou in thy infinite and eternal wisdom knowest most apt and expedient to encourage our duties, to entertain our hopes, to alleviate our ladnefles, to refresh our spirits, and to endure our abode and constant endeavours in the strictnesses of Religion and Sanitity. Lead us, dearest God, from Grace to Grace, from imperfection to frength, from acts to habits, from habits to confirmation in Grace, that we may also pass into the region of comfort, receiving the earnest of the Spirit, and the adoption of Sons; till by fuch a signature we be consigned to glory, and enter into the possession of the inheritance which we expect in the Kingdom of thy Son, and in the fruition of the felicities of thee, O gracious Father, God Eternal. Amen.

SECT.

for they supposed it had been a spirit. But he appealed their fears with his presence, and manifestation who he was which yet they defired to have proved to them by a fign. For Simon Peter Said unto him, Master, if it be thou, command me to come to thee on the waters. The Lord did fo ; and Peter throwing himself upon the confidence of his Mafter's power and providence, came out of the Ship; and his fear began to weigh him down, and he cried, saying, Lord, save me. Jesus took him by the hand, reproved the timorousness of his Faith, and went with him into the ship: where when they had worthipped him, and admired the Divinity of his Power and Person, they present ly came into the land of Genefareth, the Ship arriving at the Port immediately. And all that were flek or possessed with unclean spirits were brought to him: and as many as touched the border of his garment were made whole.

3. By this time they whom Jesus had left on the other side of the Lake had come as far as Capernaum to feel him, wondring that he was there before them. But upon the occasion of their fo diligent inquisition Jesus observes to them, "That it was not the Divinity of the Miracle that provoked their zeal, but the fatisfaction they had in the loavest a carnal complacency in their meal: and upon that intimation fpeaks of "celeftial bread, the Divine nutriment of Souls; and then discourses of the mysterious and symbolical manducation of Christ himself; affirming that he himself was the bread of life that came down from Heaven, that he would give his Disciples his flesh to

"eat, and his bloud to drink, and all this should be for the life of the World, to nourish unto life efernal; fo that without it a happy eternity could not be obtained. Upon this discoline divers of his Disciples Camongst whom St. Mark the Evangelist is said to be one, though he was afterwards recalled by Simon Peter) for fook him, being scandalized by their literal and carnal understanding of those words of Jefus, which he intended in a spiritual sence. For the words that he spake were not profitable in the sense of

flesh and blood, but they are spirit, and they are life, himself being the Expounder, who best knew his own meaning.

4. When Fefus faw this great detection of his Disciples from him, he turned him to the twelve Apostles, and asked if they also would go away. Simon Peter answered, Lord, whither shall we go? thou hast the words of eternal life: And we believe and are sure thou art that CHRIST, the Son of the living God. Although this publick confession was made by Peter in the name and confidence of the other Apostles, yet Fesus told them, that even amongst the twelve there was one Devil; meaning Judas Iscariot, who afterwards betrayed him. This he told them prophetically, that they might perceive, the fad accidents which afterwards happened did not invade and furprize him in the disadvantages of ignorance or improvision, but came by his own knowledge and pro-

5. Then came to him the Pharifees, and some Scribes which came from Jerusalem and Galilee, (for Fesus would not go to Judea, because the Jews laid wait to kill him,) and quarrelled with him about certain impertinent, unnecessary Rites, derived to them not by Divine fanction, but ordinances of man; fuch as were washing their hands of when they eat, baptizing cups and platters, and washing tables and beds: which ceremonies the Apostles of Jesus did not observe, but attended diligently to the simplicity and spiritual Holiness of their Master's Doctrine. But, in return to their vain demands, Jesus gave them a sharp reproof, for prosecuting these and many other traditions to the discountenance of Divine Precepts; and in particular, they taught men to give to the Corban, and refused to supply the necessity of their Parents, thinking it to be Religion, though they neglected Piety and Charity. And again he thunders out woes and fadnesses against their impicties, for being curious of minutes, and punctual in rites and ceremonials, but most negligent and incurious of Judgment and the love of God; for their Pride, for their Hypocrifie, for their impoling burthens upon others which themselves helped not to support; for taking away the key of knowledge from the people, obstructing the passages to Heaven; for approving the acts of their Pathers in perfecuting the Prophets. But for the Question it self concerning Washings, Je/us taught the people, that no outward impurity did stain the Soul in the fight of God; but all pollution is from within, from the corruption of the heart, and impure thoughts, unchafte defires, and unboly purposes; and that charity is the best purifier in the world.

6. And thence Jefus departed into the coasts of Tyre and Sidon, and entred into a house, that he might not be known. The diligence of a Mother's love, and forrow, and necessity, found him out in his retirement: for a Syrophanician woman came and befought him that he would cast the Devil out of her daughter. But Jesus discoursed to her by way of discomfort and rejection of her, for her Nation's sake. But the seeming denial did but enkindle her defires, and made her importunity more bold and undeniable : the begged but some crums that fell from the childrens table, but one instance of favour to her daughter, which he poured forth without measure upon the sons and daughters of Ifrael. Jefus was pleafed with her zeal and discretion, and pitied her daughter's inselicity, and dismissed her with faying, The Devil was gone out of her Daughter.

7. But Jefus stayed not long here, but returning to the Sea of Galilee through the midst of Decapolis, they brought unto him a man deaf and dumb; whom fefus cured by touching his tongue, and putting his fingers in his ears; which caused the people to give a large testimony in approbation of all his actions. And they followed him unto a Mountain, bringing to him multitudes of diseased people; and he healed them all. But because the people had followed him three days, and had nothing to eat, Jesus in pity to their need resolved to feast them once more at the charge of a miracle : therefore taking Seven loaves and a few Small fishes, he bleffed them, and Satisfied four thouland men besides women and children. And there remained seven baskets full of broken bread and filb. From whence Jesus departed by ship to the coasts of Mageddon and Dalmanutha, whither the Pharifees and Sadducees came feeking of him a fign. But Je-In rejected their impertinent and captious demand, knowing they did it to ill purpoles and with disaffection; reproving them, "that they discerned the face of the sky, and "the prognosticks of fair or soul meather, but not the signs of the times of the Son of "man. However, fince they had neglected fo great demonstrations of Miracles, gra-"cious Discourses, holy Laws and Prophecies, they must expect no other sign, but the " fign of the Prophet Jonas; meaning, the Refurrection of his Body after three days bu-"rial. And fo he dismissed the impertinent inquisitors.

8. And passing again over the Lake, as his Disciples were sollicitous because they had forgot to take bread, he gave them caution to beware of the leaven of the Pharifees and Sadducees, and the leaven of Herod; meaning the Hypocrific and vanities of the one, and the Herefie of the other. For Heroa's leaven was the pretence that he was the Meffiss; which the Sect of the Herodians did carnefly and spitefully promote. And after this entertainment of themselves by the way, they came together to Bethsaida, where Jesus cured a blind man with a collyrium of spittle, salutary as Balana, or the purest Eye-bright, when his Divine benediction once had hallowed it. But Jefus staid not there, but departing thence into the coasts of Cafarea Philippi, out of Herod's power, (for it was in Philip's jurisdiction,) after he had prayed with his Disciples, he enquired what opinion the world had of him, and whom they reported him to be. They Answered, Some fay thou art John the Baptist, some that thou art Elias, or Jeremias, or one of the Prophets. For in Galilee especially the Sect of the Pharifees was mightily diffeminated, whole opinion it was, That the Souls of dead men according to their Several merits did transinigrate into other bodies of very perfect and excellent persons. And therefore in all this variety none hit upon the right, or faulted him to be a diffined person from the Ancients: but although they differed in the affiguation of his name, yet generally they agreed it was the Soul of a departed Prophet which had passed into another Body. But Jelus asked the Apolites their opinion: and Peter, in the name of all the reft, made an open and confident Confession, Thou are CHRIST, the Son of the living God.

This Confession Jesus not only confirmed as true, but as revealed by God, and of fundamental necessity. For after the bleffing of Peter's person, upon allusion of Peter's name, Jefus faid, that upon this Rock [the article of Peter's Confession] he would build his Church; promiting to it affirmates even to perpetuity, infomuch that the gates of hell; that is, perfecution and death and the grave, should never prevail against it : adding withall a promife to Peter, in behalf of all the rest, as he made a Contession for them all, that he would give unto him the keys of the Kingdom of Heaven, so that what sever he Would bind on Earth bould be bound in Heaven, and what sever he Should loofe on Earth Sould be loofed in Heaven; a power which he never communicated before or fince, but to their Successors; greater than the large Charter of nature and the donative of Creation, in which all the Creatures under heavon were made fubject to Man's Empire, but till now Heaven it felf was never subordinate to humane ministration.

10. And now the days from hence forward to the Death of Jefus we must reckon to be like the Vigils or Eves of his pattion: for now he began and often did ingeminate those fall predictions of his unhandsom usage he should shortly find, that he should be rejected of the Elders, and chief priests, and Scribes, and suffer many things at fernisalem, and be killed, and be raifed up the third day. But Peter, hearing that fad discourse fo contrary to his hopes, which he had blended with remporal expectances, (for he had learned the Doctrine of Chrife's Advent, but not the mystery of the Cross,) in great and

322

mistaken civility took Jesus aside, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But Jefus full of zeal against so soft and humane admonition, that favoured nothing of God, or of abstracted immaterial considerations, chid Peter bitterly; Get thee behind me, Satan, thou art an offence unto me. And calling his Disciples to him, he told them a second part of a sad doctrine, that not only himself. but all they also must suffer. For when the head was to be crowned with thorns, if the members were wrapped in softnesses, it was an unhandsome undecency, and a distinion too near an antipathy. And therefore whoever will be the Disciple of Jesus, must take up his crofs, den himself, and his own fonder appetites, and trace his Master's footfleps, marked out with bloud that he flied for our Redemption and restitution. And that there be no escape from the participation of Christ's suffering, Jesus added this Dilemma, He that will save his life shall lose it; and he that will lose it shall save it to eternity. Which part foever we chuse, there is a life to be lost. But as the first are foolish to the extremest misery, that will lose their Souls to gain the World; so they are most wise and fortunate that will give their lives for him, because when the Son of Man stall come in his own glory, and his Father's, and of his Angels, he shall reward every man according to his works. This discourse Jesus concluded with a prophecy, that some standing in that presence should not die till they saw the Son of Man coming in his Kingdom. 11. Of the greater glories of which, in due time to be revealed, Jesus after eight

days gave a bright and excellent probation. For, taking with him Peter and James and John, he went up into the Mountain Tabor to pray : and while he prayed he was transfigured before them; and hisface did shine like the Sun, and his garments where white and elistering. And there appeared talking with him Moses and Elias gloriously, speaking of the decease which he should accomplish at Jerusalem: which glory these Apostles, after they had awaked from sleep, did behold. And the Interlocutours with Jesus, having finished their embassy of death, (which they delivered in forms of glory representing the excellencies of the reward, together with the sharpness of the passage and interval,) departed, leaving the Apostles full of fear, and wonder, and costalie; insomuch that Peter talked he knew not what, but nothing amis, something prophetical, saying, Master it is good to be here; let us build three tabernacles. And some devout persons Beda de Lois in memory of the mystery did erect three Churches in the same place in After ages. But after the departure of those attendant Saints, a cloud incircled Jesus and the Disciples, and a voice came from the excellent glory, This is my beloved Son, hear him. The cloud quickly disappeared, and freed the disciples from the fear it had put them in. So they attended Jefus and descended from the mountain, being commanded sileme:

which they observed till the refurrection.

12. The next day came to Jejus a man praying in behalf of his fon, Lunatick and sape ful forber- fore troubled with a Devil, who fought oft to destroy him in five and water, that Jesus dus aquis, sape would be pleased to deliver him. For his Apostles tried, and could not, by reason of igne voranduit: the want of Faith; for this Grace, if it be true, though in a less degree, is of power sed timule in sed timure in to remove mountains, to pluck up trees by the roots, and to give them folid foundation in the waters. And Jesus rebuted the Devil, and he departed out of him from that very hour. Thence Jefus departed privately into Galilee, and in his journey repeated those fadnesses of his approaching Passion: Which so afflicted the spirits of the Disciples, that they durft no more provoke him to discourse, lest he should take occasion to interweave fomething of that unpleafant argument with it. For fad and difconfolate persons use to create comforts to themselves by fiction of fancy, and use arts of avocation to remove displeasure from them, and stratagems to remove it from their presence, by removing it from their apprehensions thinking the incommodity of it is then taken away when they have lost the sense.

13. When Jesus now come to Capernaum, the exactors of rates came to Simon Peter, asking him if his Master paid the accustomed imposition, viz. a sicle or didrachin, the fourth part of an ounce of filver, which was the tribute which the lord imposed upon all the fons of Ifrael from twenty years old and above, to pay for redemption and propitiation, and for the use of the Tabernacle. When Peter came into the house, Jesus knowing the message that he was big with, prevented him, by asking him, Of whom do the Kings of the nations take tribute? of their own children, or of strangers? Peter answered, Of ftrangers. Then faid Jelus, Then are the Children free; meaning, that fince the Gentile Kings do not exact tribute of their fons, neither will God of his. And therefore this Pension to be paid for the use of the Tabernacle, for the service of God, for the redemption of their Souls, was not to be paid by him, who was the Son of the redemption of their souls, was not to be part of the fent Peter a-filling, and provided God, but by strangers. Tet to avoid offence, he fent Peter a-filling, and provided a fish with two didrachms of filver in it, which he commanded Peter to pay for

14. But when the Disciples were together with Jesus in the house, he asked them what they discoursed of upon the way. For they had fallen upon an ambitious and miltahen quarrel, which of them should be greatest in their Master's Kingdom; which they fill did dream should be an external and secular Royalty, full of fancy and honour. But the Master was diligent to check their forwardness, establishing a rule for Clerical deportment; He that will be greatest among you, let him be your Minister: so suppofing a greater and a leffer, a Minister and a person to be ministred unto; but dividing the grandeur of the Person from the greatness of Office, that the higher the employment is, the more humble should be the man. Because in Spiritual prelation it is not as in Secular pomps, where the Dominion is despotick, the Coercion bloudy, the Dictates imperious, the Laws externally compulfory, and the Titles arrogant and vain; and all the advantages are so passed upon the Person, that making that first to be splendid, it passes from the Person to the subjects, who in abstracted essences do not easily apprehend Regalities in veneration, but as they are subjected in Persons made excellent by fuch superstructures of Majesty. But in Dignities Ecclesiastical the Dominion is paternal, the Regiment persuafive and argumentative, the Coercion by cenfures immaterial, by ceffion and consent, by denial of benefits, by the interest of vertues, and the efficacy of hopes, and impresses upon the spirit, the Laws are full of admonition and Sermon; the Titles of honour monitours of duty, and memorials of labour and offices; and all the advantages, which from the Office usually pass upon the Person, are to be devested by the humility of the man: and when they are of greatest veneration, they are abstracted excellencies and immaterial, not passing through the Person to the People, and reflected to his lustre, but transmitted by his labour and ministery, and give him honour for his labour's sake, (which is his personal excellen-(1) not for his honour and title, which is either a derivative from Christ, or from the conflitution of pious persons, estimating and valuing the relatives of Religion.

15, Then Jesus taketh a little child, and setteth him in the midst, propounding him by way of Emblem a pattern of Humility and Simplicity, without the mixtures of Ambition or caitive diffempers: fuch infant candour and lowlines of spirit being the necessary port through which we must pass, if we will enter into the Courts of Heaven. But as a current of wholfome waters breaking from its restraint runs out in a succesfion of waters, and every preceding draught draws out the next: fo were the Difcourses of Jesus excellent and opportune, creating occasions for others, that the whole Doftrine of the Golpel and the entire will of the Father might be communicated upon delign; even the chances of words and actions being made regular and orderly by Divine Providence. For from the inflance of Humility in the fymbol and Hieroglyphick of the child, Jefus discourses of "the care God takes of little children, whether "naturally or fpiritually fuch; the danger of doing them scandal and offences; the "care and power of their Angels-guardian; of the necessity in the event that Scandals "should arise, and of the great woe and infelicity of those persons who were the a-

"Ctive ministers of such offences.

16. But if in the traverses of our life discontents and injuries be done, Jesus teaches how the injured person should demean himself: First, reprove the offending party injurian quitunow the injured period modic deficed infinitely in the injured period modified in the injured period in for ever with a mercy as unwearied and as multiplied as his repentance. For the Servant to whom his Lord had forgiven 10000 ta-nunquam. Tacit. * De pænis debitorum qui folvendo non funt,

lents, because he refused to forgive his fellow-servant 100 pence, was delivered to the * tormentours, till he should pay that debt which his Lord once forgave, till the Servant's impiety forced him to repent his donative and remission. But if he refuses the charity of private correction, let him be reproved before a few witnesses: and in case he be still incorrigible, let him be brought to the tribunal of the Church: against whose advices if he shall kick, let him feel her power, and be cut off from the communion of Saints, becoming a Pagan or a Publican. And to make that the Church shall not have a dead and ineffectual hand in her animadversions, Jesus

promiles to all the Apostles, what before he promised to Peter, a power of binding and looling on earth, and that it should be ratified in Heaven what they shall so dispose

on Earth with an unerring key.

vid. Livium, Decad. 1. lib. 1. & 6. & Dionys. Halicarn. bift. Rom. 1. 6. & A. Gellium 1. 20.

tallication office described to wellent, atque par-tiri coppus debitoris. Bo tamen confilio (sic bar-bariem excusat Gellius) tanta immanitas pænæ

denunciata eft, ne ad eam unquam pervenirent: diffellum effe, antiquitus neminem neque legi, neque

audivi. Duravit tamen ad avum Constantini Mag-

ni, ut plumbatis caderentur debitores; qui tandem Christianam mansuetudinem in leges introduxit, &

plumbatorum immanitatem sustulit. Cod. Theod. 1. 4. & 7. de Exast.

17. But John interrupted him, telling him of a stranger that cast out Devils in the name of Jesus, but because he was not of the family, he had forbidden him. To this Jesus replied, that he should in no-wife have forbidden him, for in all reason he would doe veneration to that Person whose Name he saw to be energetical and triumphant over Devils, and in whose Name it is almost necessary that man should believe, who used it as an instrument of ejection of impure spirits. Then Jesus proceeded in his excellent Sermon and union of discourses, adding holy Precepts "concerning offences " which a man might doe to himself; in which case he is to be severe, though most " gentle to others. For in his own case he must shew no mercy, but abscission: for "it is better to cut off the offending hand or foot, or extinguish the offending eye, rather "than upon the support of a troublesome foot, and by the light of an offending eye, "walk into ruine and a fad eternity, where the worm dieth not, and the fire is not quen-"ched. And so Jesus ended this chain of excellent Discourses.

18. About this time was the Jews Feast of Tabernacles, whither Jesus went up as it were in secret; and passing through Samaria, he found the inhabitants of a little village fo inhospitable, as to refuse to give him entertainment: which so provoked the intemperate zeal of James and John, that they would fain have called for fire to confume them, even as Elias did. But Jesus rebuked the furies of their anger, teaching them to distinguish the spirit of Christianity from the ungentleness of the decretory zeal of Elias. For fince the Son of man came with a purpose to feek and fave what was lost, it was but an indifcreet temerity fuddenly upon the lightest umbrages of displeasure to destroy a man, whose redemption cost the effusion of the dearest bloud from the heart of Jesus. But contrariwise Jesus does a Miracle upon the ten Leprous persons which came to him from the neighbourhood, crying out with fad exclamations for help. But Jesus sent them to the Priest to offer for their cleansing. Thither they went, and but one onely returned to give thanks, and he a stranger, who with a loud voice glorified God.

and with humble adoration worshipped, and gave thanks to Jesus.

19. When Jefus had finished his journey, and was now come to Jerusalem, for the first days he was undifferened in publick conventions, but heard of the various opinions of men concerning him; fome faying he was a good man; others, that he deceived the people: and the Pharifees fought for him to doe him a mischief. But when they despaired of finding him in the midst of the Feast and the People, he made Sermons openly in the midit of the Temple: whom when he had convinced by the variety and divinity of his Miracles and Discourses they gave the greatest testimony in the world of humane weakness, and how prevalent a prejudice is above the confidence and conviction of a demonstration. For a proverb, a mistake, an errour in matter of circumstance, did in their understandings outweigh multitudes of Miracles and arguments: and because Christ was of Galilee, because they knew whence he was, because of the Proverb, that out of Galilee comes no Prophet, because the Rul. rs did not believe in him, these outweighed the demonstrations of his mercy, and his power, and divinity. But yet very many believed on him: and no man, durst lay hands to take him: for as yet his time was not come, in which he meant to give himself up to the power of the few. And therefore when the Pharifees fent Officers to feize him, they also became his Difciples, being themselves surprised by the excellency of his Doctrine.

20. After this Jesus went to the mount of Oliver on the East of Jerusalem, and the next day returned again into the Temple; where the Scribes and Pharifees brought him a woman taken in the act of Adultery, tempting him to give sentence, that they might accuse him of severity or intermeddling if he condemned her, or of remsfiness and popularity if he did acquit her. But Jesus found out an expedient for their difficulty, and changed the Scene, by bidding the innocent person among them east the first stone at the Adulteres: and then flooping down to give them fair occasion to withdraw, he wrote upon the ground with his finger, whilff they left the woman and her crime to a more private censure. Jesus was left alone, and the woman in the midst; whom Jesus dismisfed, charging her to fin no more. And a while after Fesus begins again to discourse to them, "of his Miffion from the Father, of his Crucifixion and exaltation from the "earth, of the reward of Believers, of the excellency of Truth, of spiritual Liberty " and Kelations, who are the fons of Abraham, and who the children of the Devil, of "his own eternal generation, of the defire of Abraham to fee his day. In which Sermon he continued, adding still new excellencies, and confuting their malicious and vainer calumnies, till they, that they might also confute him, took up stones to cast at him. But he went out of the Temple, going through the midst of them, and so pas-21. But sed by.

21. But in his passage be met a man who had been born blind: and after he had discoursed cursorily of the cause of that Blindness, it being a misery not sent as a punilhment to his own or his parents fin, but as an occasion to make publick the glory of God; he, to manifest that himself was the light of the World in all senses, said it now, and proved it by a Miracle: for, fitting down, he made tlay of spittle, and anointing the eyes of the blind man, bid him go wash in Siloam. Which was a Pool of limpid wa- Epiphan de viter which God fent at the prayer of If at ab the Prophet, a little before his death, to fa- to God the prophet of the prophet tisfie the necessities of his People oppressed with thirst and a strict siege; and it stood at the foot of the mount Sion, and gave its water at first by returns and periods, always to the Jews, but not to the enemies. And those intermitted springings were still continued, but onely a Pool was made from the frequent effluxes. The blind man went, and washed, and returned seeing; and was incessantly vexed by the Pharisees, to tell them the manner and circumstances of the cure. And when the man had averred the truth, and named his Physician, giving him a pious and charitable testimony, the Pharifees, because they could not force him to disavow his good opinion of Jefus, cast him out of the Synagogue. But Jesus meeting him received him into the Church, told him he was CHRIST: and the man became again elightned, and he believed, and worbipped. But the Pharifees blasphemed. For such was the dispensation of the Divine Mysteries, that the blind should see, and they which think they see clearly should become blind, because they had not the excuse of ignorance to lessen or take off the Sin, but in the midst of light they shut their eyes, and doted upon darkness; and therefore did their sin remain.

22. But Jesus continued his Sermon among the Pharifees, infinuating reprehensions in his dogmatical discourses, which like light Thined and discovered errour. For by discoursing "the properties of a good Shepherd, and the lawfull way of intromission, he "proved them to be thieves and robbers, because they refused to enter in by Tesus, who " is the door of the [heep: and upon the same ground reproved all those sale Christs "which before him usurped the title of Messias; and proved his own vocation and of-"fice by an Argument which no other shepherd would use, because he laid down his "life for his sheep. Others would take the sleece, and eat the sless; but none but him-"self would die for his sheep: but he would first die, and then gather his sheep toge-"ther into one field, (intimating the calling of the Gentiles.) To which purpose he "was enabled by his Father to lay down his life, and to take it up: and had also endea-"red them to his Father, that they should be preserved unto eternal life; and no power " bould be able to take them out of his hand, or the hand of his Father. For because Je-" fus was united to the Father, the Father's care preserved the Son's flocks.

23. But the Jews, to requite him for his fo divine Sermons, betook themselves to their old Argument, they took up flones again to east at him, pretending he had blasphemed. But Jesus proved it to be no blasphemy to call himself the Son of God, because they to whom the Word of God came are in Scripture called Gods. But nothing could fatisfie them, whose temperal interest was concerned not to consent to such Doctrine which would fave their fouls by ruining their temporal concernments. But when they fought again to take him, Jesus escaped out of their hands, and went away beyond Jordan, where John at first baptized. Which gave the people occasion to remember that John did no Miracle, but this man does many; and John, whom all men did revere and highly account for his Office and Sanctity, gave testimony to Jesus. And many believed on

24. After this, Jesus, knowing that the barvest was great, and as yet the labourers had been few, feat out feventy two of his Disciples with the like commission as formerly the 12 Apostles, that they might go before to those places whither himself meant to come. Of which number were the Seven, whom afterwards the Apostles set over the Widows, and Matthias, Mark, and some say Luke, Justus, Barnabas, Apelles, Rusus, Niger, Cephas, Littom, 1. Eu-(not Peter) Thaddens, Aristion, and John. The rest of the names could not be reco-feb. L. 1. 6. 12. vered by the best diligence of Eusebius and Epiphanius. But when they returned from Papias apud their journey, they rejoyced greatly in the legation and power: and Jesus also rejoyced Euleb. 1.3. c. in spirit, giving glory to God, that he had made his revelations to babes and the more 33. imperfect persons; like the lowest Vallies, which receive from Heaven the greatest flouds of rain and bleffings, and fland thick with corn and flowers, when the Mountains are unfruitfull in their height and greatness.

25. And now a Doctour of the Law came to Jesus, asking him a Question of the greatest consideration that a wife man could ask, or a Prophet answer; Master, What Ball I doe to inherit eternal life? Jesus referred him to the Scriptures, and declared

326

the way to Heaven to be this onely, to love the Lord with all our powers and faculties. and our neighbour as our felf. But when the Lawyer, being captious, made a scruple in a smooth rush, asking what is meant by Neighbour : Jejas told him by a Parable of a Traveller fallen into the hands of robbers, and neglected by a Priest and by a Levite, but relieved by a Samaritan, that no distance of Country or Religion destroys the relation of Neighbourhood; but every person with whom we converse in peace and charity is that Neighbour whom we are to love as our felves.

26. Jesus having departed from Jesusalem upon the forementioned danger; came to a village called Bethany; where Martha making great and busie preparation for his entertainment, to express her joy and her affections to his person, defired Josus to difference of the state miss her Sister Mary from his feet, who fate there feasting her self with the Gands and fweetnesses of his Doctrine, incurious of the provisions for entertainment. But Jefus commended her choice: and though he did not expresly disrepute Martha's Civility, yes he preferred Mary's Religion and Sanctity of affections. In this time (because the night drew on, in which no man could work) Jefus haftened to do his Father's butiness, and to pour out whole cataracts of holy Leffons; like the fruitfull Nilus fwelling over the banks, and filling all the trenches, to make a plenty of corn and fruits great as the inundation. Jefus therefore teaches his Disciples "that Form of Frayer the Acond time, "which we call the Lord's Prayer: teaches them affiduity and indefatigable imports. "nity in Prayer, by a parable of an importunate Neighbour borrowing to see at mid-" night, and a troublesome Widow, who forced an unjust Judge to do her again by her "clamorous and hourly addresses: encourages them to pray, by consideration of the "Divine goodness and fatherly affection, far more indulgent to his Sons than natural "Fathers are to their dearest issue; and adds a gracious promise of success to them "that pray. He reproves Pharifaical oftentation; arms his Disciples against the fear "of men and the terrours of Perfecution, which can arrive but to the incommodities "of the Body; teaches the fear of God, who is Lord of the whole Man, and can ac-"curse the Soul as well as punish the Body. He refuses to divide the inheritance be-"tween two Brethren, as not having competent power to become Lord on temporal "jurifdictions. He preaches against Covetousness, and the placing felicities in world-"Iy possessions, by a Parable of a rich man, whose riches were too big for his barns, "and big enough for his Soul, and he ran over into voluptuoufness, and frupid com-"placencies in his periffing goods: he was fnatched from their possertion, and his "Soul taken from him in the violence of a rapid and hafty fickness in the up we of one "night. Discourses of Divine Providence and care over us all, and detection even "as low as grass. He exhorts to Alms-deeds, to Watchfulness, and Prepulsion against "the fudden and unexpected coming of our Lord to Judgment, or the arrate of " death: tells the offices and fedulity of the Clergy; under the Apologue of Street ards "and Governours of their Lords houses: teaches them gentleness and to have, and "not to do evil upon confidence of their Lord's absence and delay: and reaches the " people even of themselves to judge what is right concerning the figure of the coming "of the Son of Man. And the end of all these discourses was, that all Mich should re-" pent, and live good lives, and be faved.

27. At this Sermon there were present some that told him of the Galillans, whose bloud Pilate mingled with their facrifices. For the Galileans were a fort of people that taught it to be unlawfull to pay tribute to strangers, or to pray for the Roman; and because the Jews did both, they refused to communicate in their facred Rites, and would facrifice apart: at which Solemnity when Pilate the Roman Deputy had apprehended many of them, he caused them all to be slain, making them to die upon the fame Altars. These were of the Province of Judea, but of the same Opinion with those who taught in Galilee, from whence the Sect had its appellative. Bur to the flory: Jesus made reply, that these external accidents, though they be sad and calamitous, yet they are no arguments of condemnation against the persons of the mon, to convince them of a greater guilt than others, upon whom no fuch visible fignatures have been imprinted. The purpose of such chances is, that we should repent, left we

perilb in the like judgment.

28. About this time a certain Ruler of a Synagogue renewed the old Question about the observation of the Sabbath, repining at Jesus that he cured a moman that was crooked, loofing her from her infirmity, with which she had been afflicted eightern years. But Jesus made the man ashamed by an argument from their own practice, who themselves loofe an Ox from the stall on the Sabbath, and lead him to watering And by the same argument he also stopt the mouths of the Scribes and Pharifees,

which were open upon him for curing an Hydropick person upon the Sabbath. For Jefus, that he might draw off and separate Christianity from the voke of Ceremonics. by abolishing and takingoff the strictest Mofaical Rites, chose to do very many of his Miracles upon the Sabbath, that he might doe the work of abrogation and institution both at once: not much unlike the Sabbatical Pool in Judaa, which was dry fix Joseph de Bello days, but gushed out in a full stream upon the Sabbath. For though upon all days Jud. 1. 7.6.24 Christ was operative and miraculous, yet many reasons did concurr and determine him to a more frequent working upon those days of publick ceremony and convention. But going forth from thence he went up and down the Cities of Galilee, re-enforcing the same doctrine he had formerly taught them, and daily adding new Precepts and cautions, and prudent infinuations: "advertifing of the multitudes of them that pe-"rifh, and the paucity of them that shall be faved, and that we should strive to enter win at the strait gate; that the way to destruction is broad and plausible, the way to "Heaven nice and austere, and few there be that find it: teaches them modesty at "Feafts, and entertainments of the poor: discourses of the many excuses and unwil-"lingnesses of persons who were invited to the feast of the Kingdom, the refreshments " of the Gospel; and tacitly infinuates the rejection of the Jews, who were the first " invited, and the calling of the Gentiles, who were the persons called in from the high "ways and hedges. He reprehends Herod for his fubtlety and defign to kill him: pro-" phefies that he should die at Ferusalem: and intimates great sadnesses future to them "for neglecting this their day of vilitation, and for killing the Prophets and the Messen-" gers fent from God.

29. It now grew towards Winter, and the Jews feast of Dedication was at hand: therefore Jesus went up to Jerusalem to the Feast, where he preached in Solomon's Porch, which part of the Temple stood intire from the first ruines: and the end of his Sermon was, that the Jews had like to have floned him. But retiring from thence he went beyond Jordan, where he taught the People in a most elegant and persuasive Parable concerning "the mercy of God in accepting Penitents, in the Parable of the Pro-"digal for returning: discourses of the design of the Messias coming into the world, to "recover erring persons from their sin and danger, in the Apologues of the Lost beep, "and Groat: and under the representment of an Unjust, but prudent, Steward, he "taught us so to employ our present opportunities and estates, by laying them out in "acts of Mercy and Religion, that when our Souls shall be dismilled from the lieward-"Thip and custody, of ourbody, we may be entertained in everlasting habitations. He "instructeth the Pharises in the question of Divorces, limiting the permissions of Sepa-"rations to the only cause of Fornication: preferreth holy Collibate before the estate "of Marriage, in them to whom the gift of Continency is given, in order to the King-"dom of Heaven. He telleth a Story or a Parable (for which, is uncertain) of a Rich "man (whom Euthymius, out of the tradition of the Hebrews, nameth Nymenfis) and "Lazarus: the first a voluptuous person, and uncharitable; the other pious, affli-"ched, sick, and a beggar: the sight died, and went to Hell; the second to Abraham's "bosom. God so ordering the dispensation of good things, that we cannot easily en-"joy two Heavens; nor shall the inselicities of our lives (if we be pious) end other-"wife than in a beatified condition. The Epilogue of which flory discovered this "truth alfo, That the ordinary means of Salvation are the express revelations of Scrip-"ture, and the ministeries of God's appointment; and wholoever neglects these, shall "not be supplied with means extraordinary; of if he were, they would be totally in-

30. And still the people drew water from the fountains of our Saviour, which streamed out in a full and continual emanation. For adding wave to wave, line to line, precept upon precept, he "reproved the Faltidiousness of the Pharifee, that came with Eu-"charift to God, and contempt to his brother; and commended the Humility of the "Publican's address, who came deploring his fins, and with modesty and penance and "importunity begged and obtained a mercy. Then he laid hands upon certain young "children, and gave them benediction, charging his Apostles to admit infants to "him, because to them in person, and to such in emblem and signification, the "Kingdom of Heaven does appertain. He instructs a young man in the ways and "counsels of perfection, besides the observation of Precepts, by heroical Renunciati-"ons and acts of munificent Charity. Which discourse because it alighted upon an indisposed and an unfortunate subject, (for the young man was very rich,) fefus discourses "how hard it is for a rich man to be faved; but he expounds himself to "mean, they that trust in riches: and however it is a matter of so great tempration,

"that it is almost impossible to escape, yet with God nothing is impossible. But when the Apostles heard the Master bidding the young Man fell all, and give to the poor, and follow him, and for his reward promised him a heavenly treasure; Peter, in the name of the rest, began to think that this was their case, and the promise also might concern them, and asking him this Question, What shall we have, who have for faken all, and followed thee? Jefus answered, That they should fit upon twelve thrones, judging the twelve tribes of Ifrael.

31. And Jefus extended this mercy to every Disciple that should for fake either house, or wife, or children, or any thing, for his fake and the Gofpel's; and that they sould receive a hundred-fold in this life, by way of comfort and equivalency, and in the world to come thousands of glories and possessions in fruition and redundancy. For they that are last shall be first, and the first shall be last: and the despised people of this world shall reign like Kings, and contempt it self shall swell up into glory, and poverty into an eternal fatisfaction. And these rewards shall not be accounted according to the privileges of Nations, or priority of vocation, but readiness of mind and obedience. and sedulity of operation after calling. Which Jesus taught his Disciples in the Parable of the Labourers in the Vineyard, to whom the Master gave the same reward, though the times of their working were different; as their calling and employment had determined the opportunity of their labours.

DISCOURSE XVII.

Of Scandal; or, Giving and taking Offence.

A4 Num. 3.

1 Cor. 8.

Galat. 2.

Sad course being threatned in the Gospel to them who offend any of Chris's little ones, that is, such as are novices and babes in Christianity, it concerns us to learn our duty and perform it, that we may avoid the curse: for, Woe to all themby whom offences come. And although the duty is fo plainly explicated and represented in gloss and case by the several Commentaries of S. Paul upon this menace of our Blessed Saviour: vet because our English word Offence, which is commonly used in this Question of Scandal, is so large and equivocal that it hath made many pretences, and intricated this article to some inconvenience, it is not without good purpose to draw into one body those Propositions which the Masters of spiritual Life have described in

the managing of this Question. 2. First, By whatsoever we doe our duty to God we cannot directly doe offence or give Scandal to our Brother: because in such cases where God hath obliged us, he hash also obliged himself to reconcile our duty to the designs of God, to the utility of Souls, and the ends of Charity. And this Proposition is to be extended to our Obedience to the lawfull Constitutions of our competent Superiours; in which cases we are to look upon the Commandment, and leave the accidental events to the disposition of that Providence who reconciles diffonancies in nature, and concentres all the variety of accidents into his own glory. And whosoever is offended at me for obeying God or God's Vicegerent, is offended at me for doing my duty: and in this there is no more dispute, but whether I shall displease God, or my peevish neighbour. These are such whom the Spirit of God complains of under other representments: They think it strange we run not into the same excess of riot; their eye is evil, because their Master's eye is good; and the abounding of God's grace also may become to them an occasion of falling, and the long fuffering of God the encouragement to fin. In this there is no difficulty: for in what case soever we are bound to obey God or Man, in that case and in that conjunction of circumstances we have nothing permitted to our choice, and have no authority to remit of the right of God or our Superior. And to comply with our neighbour in fuch Questions, besides that it cannot serve any purposes of Piety, it if declines from Duty in any instance, it is like giving Alms out of the portion of Orphans, or building Hospitals with the money and spoils of Sacrilege. It is pusillanimity, or hypocrifie, or a denying to confess Christ before men, to comply with any man, and to offend God, or omit a Duty. Whatfoever is necessary to be done, and is made so by God, no weakness or pecvishness of man can make necessary not to be done. For the matter of Scandal is a duty beneath the prime obligations of Religion. 3. Secondly,

3. Secondly, But every thing which is used in Religion is not matter of precise Duty; but there are some things which indeed are pious and religious, but dispensable, voluntary and commutable: fuch as are voluntary Fasts, exteriour acts of Discipline and Mortification not enjoined, great degrees of exteriour Worship, Prostration, long Prayers, Vigils. And in these things, although there is not directly a matter of Scandal, yet there may be some prudential considerations in order to Charity and Edification. By pious actions I mean, either particular pursuances of a general Duty, which are uncommanded in the instance, such as are the minutes and expresses of Alms; or ellethey are commended, but in the whole kind of them unenjoined, fuch as Divines call the Counfels of Perfection. In both these cases a man cannot be scandalous. For the man doing in charity and the love of God luch actions which are aptly expressive of love, the man (I fay) is not uncharitable in his purposes: and the actions themfelves being either attempts or proceedings toward Perfection, or elfe actions of direct Duty, are as innocent in their productions as in themselves, and therefore without the malice of the recipient cannot induce him into fin: and nothing else is Scandal: To doe any pious act proceeds from the Spirit of God; and to give Scandal, from the spinit of Malice or Indiscretion : and therefore a pious action, whose fountain is love and wildom, cannot end in Uncharitableness or Imprudence. But because when any man is offended at what I esteem Piety, there is a question whether the action be pious or no: therefore it concerns him that works, to take care that his action be either an act of Duty, though not determined to a certain particular; or else be something counselled in Scripture, or practifed by a holy person there recorded, and no-where reproved; or a practice warranted by fuch precedents which modest, prudent and religious persons account a sufficient inducement of such particulars: for he that proceeds upon fuch principles derives the warrant of his actions from beginnings which fecure the

particular, and quits the Scandal.

Ad SECT. XIV.

4. This, I fay, is a fecurity against the Uncharitableness and the Sin of Scandal; because a zeal of doing pious actions is a zeal according to God: but it is not always a fecurity against the Indiscretion of the Scandal. He that reproves a foolish person in fuch circumstances that provoke him, or make him impudent or blasphemous, does not give Scandal, and brings no fin upon himfelf, though he occasioned it in the other. But if it was probable such effects should be consequent to the reprehension, his zeal was imprudent and rash: but so long as it was zeal for God, and in its own matter lawfull, it could not be an active or guilty Scandal. But if it be no zeal, and be a defign to entrap a man's unwariness or passion or shame, and to disgrace the man, by that means or any other to make him fin, then it is directly the offending of our Brother. They that preach'd Christ out of envy intended to do offence to the Apostles: but because they were impregnable, the fin refted in their own bosom, and God wrought his own ends by it. And in this sence they are Scandalous persons who fast for Strife, who pray for Rebellion, who intice simple persons into the snare by colours of Religion. Those very exteriour acts of Piety become an Offence, because they are done to evil purposes, to abuse Proselytes, and to draw away Disciples after them, and make them love the sin, and march under fo fplendid and fair colours. They who out of strictness and severity of persuasion represent the conditions of the Gospel alike to every person, that is, nicer than Christ described them in all circumstances, and deny such liberties of exteriour defires and complacency which may be reasonably permitted to some men, doe very indifcreetly, and may occasion the alienation of some mens minds from the entertainments of Religion. But this being accidental to the thing it felf, and to the purpose of the man, is not the Sin of Scandal, but it is the Indiscretion of Scandal, if by such means he divorces any man's mind from the cohabitation and unions of Religion. And yet if the purpose of the man be, to affright weaker and unwise persons, it is a direct Scandal, and one of those ways which the Devil uses towards the peopling of his kingdom: it is a plain laying of a fnare to entrap feeble and uninftructed fouls.

5. But if the pious action have been formerly joined with any thing that is truely criminal, with Idolatry, with Superstition, with impious Customs or impure Rites, and by retaining the Piety I give cause to my weak brother to think I approve of the old appendage, and by my reputation invite him to swallow the whole action without discerning; the case is altered; I am to omit that pious action, if it be not under command, until I have acquitted it from the suspicion of evil company. But when I have done what in prudence I guess sufficient to thaw the frost of jealousie, and to separate those diffonancies which formerly feemed united, I have done my duty of Charity, by endeavouring to free my brother from the fnare; and I have done what in Christian prudence I

330

was obliged, when I have protefted against the appendent crime. If afterwards the fame person shall entertain the crime upon pretence of my example, who have plainly difavowed it; he lays the fnare for himfelf, and is glad of the pietence, or will in spite enter into the net, that he might think it reasonable to rail at me. I may not with * 'Er deanlag Christian charity or prudence wear * the picture of our blessed Lord in Rings or medals Ose sidera par though with great affection and defigns of doing him all the honour that I can, if by meeting, the coal Bishives I juvice perfore, any more to follow the than to understand nice, to give meiospen, air. fuch Pictures I invite persons, apt more to follow me than to understand nie, to give ter, contra leves Divine honour to a Picture: but when I have declared my hatred of Superficious to inanes cerepopularis religi- Devil's malice was preparing for him, I may then without danger fignific my Piety and affections in any civil reprefentments which are not against God's Law, or the Cuftoms of the Church, or the analogy of Faith. And there needs no other reason to be given for this Rule, than that there is no reason to be given against it. If the nature of the thing be innocent, and the purpose of the man be pious, and he hath used his moral industry to secure his brother against accidental mischarlees and abuses; his duty in

this particular can have no more parts and instances.

6. But it is too crude an affertion, to affirm indefinitely, that whatfoever hath been abused to evil or superstitious purposes must presently be abjured, and never entertained for fear of Scandal: for it is certain that the best things have been most abused. Have not fone persons used certain verses of the Pfalter as an antidote again At the Tooth-ach? and carried the bleffed Sacrament in pendants about their necks as a charm to countermand Witches? and S. John's Golpel as a spell against wild beasts and will be necessarily spirits & Confession of fins to the Ministers of Religion hath been made as a forment to ferre base ends; and so indeed hath all Religion been abused: and some puddes have been fo receptive of Scandal, that they suffected all Religion to be a more arms gem, because they have observed very many men have used it so. For some natures are like Sponges or Sugar, whose utmost verge if you dip in Wine, it drowns it felf by the moisture it sucks up, and is drenched all over, receiving its alteration from within: its own nature did the mischief, and plucks on its own dissolution. And these men are greedy to receive a Scandal, and when it is presented but in small instances, they suck it up to the diffolution of their whole Religion, being glad of a quarrel, that their impieties may not want all excuse. But yet it is certainly very unreasonable to reject excellent things because they have been abused: as if separable accidents had altered natures and effences; or that they resolve never to forgive the duties, for having once fallen into the hands of unskilfull or malicious persons. Hezekiah took away the brazen Serpent, because the people abused it to Idolatry; but the Serpent had long before loft its nie: and yet if the people had not been a peevish and refractary and superstitious people, in whole nature it was to take all occasions of Superstition; and farther yet, if the taking away fuch occasions and opportunities of that Sin in special had not been most agreeable with the deligns of God, in forbidding to the people the common use of all Images in the second Commandment, which was given them after the cre-Ction of that brazen Statue; Hezekiah poffibly would not, or at least had not been bound to have destroyed that monument of an old story and a great blessing, but have fought to separate the abuse from the minds of men, and retained the Image. But in Christianity, when none of these circumstances occurr, where, by the greatness and plenty of revelations, we are more fully instructed in the ways of Duty, and when the thing it felf is pious, and the abuse very separable, it is infinite disparagement to us, or to our Religion, either that our Religion is not fufficient to cure an abuse, or that we will never part with it, but we must unpardonably reject a good, because it had once upon it a crust or spot of leprosie, though since it hath been washed in the waters of Reformation. The Primitive Christians abstained from actions of themselves indifferent, which the unconverted people used, if those actions were symbolical, or adopted into false Religions, or not well understood by those they were bound to satisfie: But when they had washed off the accrescences of Gentile Superstition, they chose fuch Rites which their neighbours used, and had designs not imprudent or unhandfome; and they were glad of Heathen Temples, to celebrate the Christian Rites in them; and they made no other change, but that they ejected the Devil, and invited their Lord into the possession.

7. Thirdly, In things merely indifferent, whose practice is not limited by command, nor their nature heightned by an appendent Piety, we must use our liberty, so as may not offend our Brother, or lead him into a fin directly or indirectly. For Scandal being directly against Charity, it is to be avoided in the same measure and by the same

proportions in which Charity is to be purfued. Now we must so use our selves. that we must cut off a foot, or pluck out an eye, rather than the one should bear us and the other lead us to fin and death : we must rather rescind all the natural and sensual or dearest invitations to Vice, and deny our selves lawfull things, than that lawfull things should betray us to unlawfull actions. And this rule is the measure of Charity : our neighbour's' Soul ought to be dearer unto us than any temporal privilege. It is lawfull for me to cat herbs, or fish, and to observe an ascetick diet : But if by such austerities I lead others to a good opinion of Montanism, or the practices of Pythagoras or to believe flesh to be impure, I must rather alter my diet, than teach him to sin by mistaking me. "S. Paul gave an instance of eating flesh fold in the shambles from the Idol-Temples. To eat it in the relation of an Idol facrifice, is a great fin: but when it is fold in the shambles, the property is altered to them that understand it so. But yet even this Paul would not doe, if by fo doing he should encourage undiscerning people to eat all meat conveyed from the Temple, and offered to Devils. It is not in every man's head to diffinguish formalities, and to make abstractions of purpose from exteriour acts. and to alter their devotions by new relations and respects depending upon intellectual and Meraphyfical notions. And therefore it is not lafe to doe an action which is not lawfull, but after the making diffinctions, before ignorant and weaker persons, who fwallow down the bole and the box that carries it, and never pare their apple, or take the core out. If I by the law of Charity must rather quit my own goods than suffer my brother to perish; much rather must I quit my privilege, and those superstructures of favour and grace which Christ hath given me beyond my necessities, than wound the foirit and destroy the Soul of a weak man, for whom Christ died. It is an inordinate affection, to love my own eafe, and circumstances of pleasure, before the Soul of a Brother; and fuch a thing are the privileges of Christian liberty: for Christ hath taken off from us the restraints which God had laid upon the Jews in meat and Holydays. But these are but circumstances of grace given us for opportunities, and cheap inflances of Charity: we should ill die for our brother, who will not lose a meal to prevent his fin, or change a dish to fave his Soul. And if the thing be indifferent to us, yet it ought not to be indifferent to us whether our brother live or die.

8. Fourthly, And yet we must not, to please peevish or froward people, betray our liberty which Christ hath given us. If any man opposes the lawfulness and licence of indifferent actions, of be diffurbed at my using my privileges innocently; in the first cale I am bound to use them ftill, in the second I am not bound to quit them to please him. For in the first instance, he that shall cease to use his liberty, to please him that favs his liberty is unlawfull, encourages him that fays fo in his false opinion, and by complying with him gives the Scandal: and he who is angry with me for making use of it, is a person that, it may be, is crept in to spy out and invade my liberty, but not apt to be reduced into fin by that act of mine which he detects, for which he despites me, and so makes my person unapt to be exemplar to him. To be angry with me for doing what Christ hath allowed me, and which is part of the liberty he purchased for me when he took upon himself the form of a servant, is to judge me, and to be uncharitable to me: and he that does fo is beforehand with me, and upon the active part; he does the Scandal to me, and by offering to deprive me of my liberty, he makes my way to Heaven narrower and more incumbred than Christ left it, and so places a stumblingflone in my way; I put none in his. And if fuch previlines and discontent of a Brother engages me to a new and unimposed yoke, then it were in the power of my enemy or any malevolent person to make me never to keep Festival, or never to observe any private Fast, never to be prostrate at my Prayers, nor to doe any thing but according to his leave, and his humour shall become the rule of my actions: and then my Charity to him shall be the greatest uncharitableness in the world to my felf, and his liberty shall be my bondage. Add to this, that such complying and obeying the peevillness of discontented persons is to no end of Charity. For besides that such concessions never farissie persons who are unreasonably angry, because by the same reason they may demand more, as they ask this for which they had no reason at all; it also incourages them to be peeviffi, and gives fewel to the Paffion, and feeds the wolf, and fo incourages the fin, and prevents none.

9. Fifthly, for he only gives Scandal, who induces his brother directly or collateral- Rom. 14-21. ly into fin; as appears by all the discourses in Scripture guiding us in this Duty: and it Mat. 5. 29. & is called laying a flumbling-block in our Brother's way, wounding the Conscience of our weak Mark 14.27.80 Brother. Thus Baalam was faid to lay a Scandal before the fons of Ifrael, by tempting 6.3. & 4.17. them to Fornication with the daughter's of Moab. Every evil example, or imprudent, John 16. 1.

finfull and unwary deportment, is a Scandal, because it invites others to doe the like, leading them by the hand, taking off the ftrangeness and insolency of the act, which deterrs many men from entertaining it; and it gives some offers of security to others, that they shall escape as we have done. Besides that it is in the nature of all agents, natural and moral, to affimiliate either by proper efficiency, or by counfel and moral invitements, others to themselves, Bur this is a direct Scandal, And such it is to give money to an idle perfor, who you know will be drunk with it; or to invite an intemperate perion to an opportunity of excess, who defires it always, but without thee wants it. Indirectly and accidentally, but very criminally they give Scandal, who introduce persons into a stare of life from whence probably they pass into a state of sin. So did the Ifraelites, who married their daughters to the idolatrous Moabites; and fo do they who intrust a Pupil to a vicious Guardian. For although God can preserve childrenin the midft of flames without fcorching; yet if they findge their hair or forch their flesh, they that put them in are guilty of the burning: And yet farther, if persons so exposed to danger should escape by miracle, yet they escape not who expose them to the danger. They who threw the Children of the Captivity into the furnace were burnt to death, though the Children were not hurt. And the very offering a perfon in our truft to a certain or probable danger foreseen and understood, is a likely way to pals fin upon the person so exposed, but a certain way to contract it in our selves; it is directly against Charity: for no man loves a Soul, unless he loves its safety; and he cares not to have his child fafe that throws him into the fire. Hither are to be reduced all false Doctrines aprly productive of evil life: the Doctrines are Candalous, and the men guilty, if they understand the consequents of their own propositions. Or if they think it probable that persons will be led by such Doctrines into evil persuasions, though themselves believe them not to be necessary products of their Opinions, yet the very publishing such Opinions which (of themselves not being necessary, or otherwise very profitable) are apt to be understood, by weak persons at least, to ill ends, is against Charity, and the duty we owe to our Brother's Soul.

10. Sixthly, It is not necessary for ever to abstain from things indifferent to prevent the offending of a Brother, but onely till I have taken away that rock against which fome did stumble, or have done my endeavour to remove it. In questions of Religion it is lawfull to use primitive and ancient words, at which men have been weakned and feem to stumble, when the objection is cleared, and the ill consequents and suspicion disavowed: and it may be of good use, charity and edification, to speak the language of the pureft Ages, although that some words were used also in the impurest Ages, and descended along upon changing and declining Articles; when it is righly explicated in what sence the best men did innocently use them, and the same sence is now protested. But in this case it concerns prudence to see that the benefit be greater than the danger. And the same also is to be said concerning all the actions and parts of Christian liberty. For if after I have removed the unevenness and objection of the accident, that is, if, when I have explained my diffelish to the crime which might possibly be gathered up and taken into practice by my mifunderstood example, still any man will stumble and fall, it is a resolution to fall, a love of danger, a previsingers of spirit, a voluntary misunderstanding; it is not a misery in the man more than it is his own fault. And whenever the cause of any fin becomes criminal to the man that fins it is certain, that if the other who was made the occasion did disavow and protest against the crime, the man that fins is the onely guilty person both in the effect and cause too: for the other could doe no more but use a moral and prudent industry to prevent a being misinterpreted; and if he were tied to more, he must quit his interest for ever in a perpetual scruple: and it is like taking away all Laws, to prevent Disobedience; and making all even, to secure the world against the effects of Pride or Stubbornness. I add to this, that fince actions indifferent in their own natures are not productive of effects and actions criminal, it is merely by accident that men are abused into a fin; that is, by weakness, by misconceit, by something that either discovers malice or indiscretion: which because the act it self does not of it self, if the man does not voluntarily or by intention, the fin dwells no-where but with the man that entertains it. The man is no longer weak than he is mistaken; and he is not mistaken or abused into the fin by example of any man who hath rightly stated his own question, and divorced the suspicion of the fin from his action: whatfoever comes after this is not weakness of underflanding, but frength of passion. And he that is always learning, and never comes to the knowledge of the truth, is something besides a filly man. Men cannot be always * babes The street without their own fault: they are no longer Christ's little ones than they are

inculpably ignorant. For it is but a mantle cast over pride and frowardness, to think our felves able to teach others, and yet pretend Offence and Scandal; to fcorn to be infructed, and yet complain that we are offended, and led into fin for want of knowledge of our Duty. He that understands his Duty is not a person capable of Scandal by things indifferent. And it is certain, that no man can fay concerning himfelf, that he is scandalized at another, that is, that he is led into fin by mistake and weakness: for if himself knows it the mistake is gone. Well may the Guides of their Souls complain concerning fuch persons, that their sin is procured by offending persons or actions: but he that complains concerning himself, to the same purpose, pretends ignorance for other ends, and contradicts himfelf by his complaint and knowledge of his errour. The boy was prettily peevish who, when his Father bid pronounce Thalassius, told him he could not pronounce Thalassius, at the same time speaking the word. Just so impotent; weak and undifcerning a person is that who would forbid me to do an indifferent action, upon pretence that it makes him ignorantly fin: for his faving fo confutes his Ignorance, and argues him of a worse folly: it is like asking my neighbour. whether fuch an action be done against my own will.

11. Seventhly, When an action is apt to be mistaken to contrary purposes, it con-

cerns the prudence and charity of a Christian to use such compliance as best co-operates to God's Glory, and hath in it the less danger. The Apostles gave an instance in the matter of Circumcifion, in which they walked warily, and with variety of defign, that they might invite the Gentiles to the easie yoak of Christianity, and yet not deterr the Jews by a diffespect to the Law of Moses. And therefore S. Paul circumcifed Timothy, because he was among the Jews and descended from a Jewish parent, and in the instance gave sentence in compliance with the Jewilb perswasion, because Timothy might well be accounted for a Jew by birth unto them the Rites of Moles were for a while permitted. But when Titus was brought upon the scene of a mixt affembly, Gal 23.44% and was no Jew, but a Greek, to whom Paul had taught they ought not to be circumcifed; although some Fews watched what he would doe, yet he plainly refused to circumcife him, chufing rather to leave the Jews angry, than the Gentiles scandalized, or led into an opinion that Circumcifion was necessary, or that he had taught them otherwife out of collateral ends, or that now he did fo. But when a cafe of Christian liberty happened to S. Peter, he was not fo prudent in his choice, but at the coming of certain Jews from Jerusalem withdrew himself from the society of the Gentiles: not confidering, that it was worse if the Gentiles, who were invited to Christianity by the fweetness of its liberty and compliance, should fall back, when they that taught them the excellency of Christian liberty durst not stand to it; than if those Fews were displeafed at Christianity for admitting Gentiles into its communion, after they had been instructed that God had broken down the partition-wall and made them one sheepfold. It was of greater concernment to God's glory to gain the Gentiles, than to retain the Jews: and yet if it had not, the Apostles were bound to bend to the inclinations of the weaker, rather than be maftered by the willfullness of the stronger, who had been fufficiently instructed in the articles of Christian liberty, and in the adopting the Gentiles into the Family of God. Thus if it be a question whether I should abate any thing of my external Religion or Ceremonies to fatisfie an Heretick or a contentious person; who pretends Scandal to himself, and is indeed of another Persuasion; and at the same time I know that good persons would be weakned at such forbearance, and estranged from the good persuasion and Charity of Communion, which is part of their Duty: it more concerns Charity and the glory of God that I fecure the right, than twine about the wrong, wilfull and malicious persons. A Prelate must rather fortifie and encourage Obedience, and strengthen Discipline, than by remisness toward refractary spirits, and a desire not to seem severe, weaken the hands of consciencious persons, by taking away the marks of difference between them that obey and them that obey not. And in all cases when the question is between a friend to be secured from Apostasie, or an enemy to be gained from Indifferency, S. Paul's rule is to be observed, Doe good to all, but especially to the housbold of Faith. When the Church in a particular instance cannot be kind to both, she must first love her own children.

12. Eighthly, But when the question is between pleasing and contenting the fancies of a Friend, and the gaining of an Enemy, the greater good of the Enemy is infinitely to be preferred before the fatisfying the unnecessary humour of the Friend. And therefore, that we may gain persons of a different Religion, it is lawfull to entertain them in their innocent customs; that we may represent our selves charitable

334

PART III.

and just, apt to comply in what we can, and yet for no end complying farther than we are permitted. It was a policy of the Devil, to abuse Christians to the Rites of Mithra by imitating the Christian Ceremonies. And the Christians themselves were beforehand with him in that policy: for they facilitated the reconcilement of Judailm with Christianity by common Rites; and invited the Gentiles to the Christian Churches, because they never violated the Heathen Temples, but loved the men, and imitated their innocent Rites, and onely offered to reform their Errours, and hallow their abused purposes. And this, if it had no other contradictory or unhandfome circumstance, gave no offence to other Christians, when they had learned to trust them with the government of Ecclesiastical affairs to whom God had committed them, and they all had the same purposes of Religion and Charity. And when there is no objection against this but the furies or greater heats of a mistaken Zeal, the compliance with evil or unbelieving persons, to gain them from their Errours to the ways of Truth and Sincerity, is great prudence and great Charity; because it chuses and acts a greater good at no other charge or expence but the discomposing of an intemperate Zeal.

13. Ninthly, we are not bound to intermit a good or a lawfull action as foon as any man tells us it is scandalous: (for that may be an easie stratagem to give me laws, and destroy my liberty:) but either when the action is of it felf, or by reason of a publick known indisposition of some persons, probably introductive of a sin; or when we know it is fo in fact. The other is but affrighting a man: this onely is prudent, that my Chavity be guided by fuch rules which determine wife men to actions or omiffions

respectively. And therefore a light fame is not strong enough to wrest my liberty from me; but a reasonable belief, or a certain knowledge in the taking of which estimate we must neither be too credulous and casie, nor yet ungentle and stubborn. but doe according to the actions of wife men and the charities of a Christian. Hither we may referr the rules of abstaining from things which are of evil report. For not every thing which is of good report is to be followed; for then a falle opinion, when it is become popular, must be professed for Conscience sake: nor yet every thing that is of bad report is to be avoided; for nothing endured more shame and obloquy than Christianity at its first commencement. But by good report we are to understand such things which are well reported of by good men and wife men, or Scripture, or the confent of Nations. And thus for a woman to marry within the year of mourning is feandalous, because it is of evil report, gives suspicion of lightness, or some worse consederacy, before the death of her husband; the thing it felf is apt to minister the suspicion, and this we are bound to prevent. And unless the sufficion be malicious, or imprudent and unreasonable, we must conceal our actions from the surprises and deprehensions of fuspicion. It was scandalous amongst the old Romans not to marry; among

the Christians, for a Clergy-man to marry twice, because it was against an Apostolical Canon: but when it became of ill report for any Christian to marry the second time, because this evil report was begun by the errours of Montanus, and is against a permiffion of holy Scripture, no Lay-Christian was bound to abstain from a second bed for fear of giving scandal.

14. Tentrily, The precept of avoiding Scandal concerns the Governours of the Church or State in the making and execution of Laws. For no Law in things indifferent ought to be made to the provocation of the Subject, or against that publick disposition which is in the Spirits of men, and will certainly cause perpetual irregularities and Schisms. Before the Law be made, the Superiour must comply with the subject; after it is made, the subject must comply with the Law. But in this the Church hath made fair providon, accounting no Laws obligatory till the people have accepted them, and given tack approbation. For Ecclefiaftical Canons have their time of probation; and if they become a burthen to the people, or occasion Schisims, Tumults, publick distunion of affections, and jealoufies against Authority, the Lawsgive place, and either fix not when they are not first approved, or disappear by desuctude. And in the execution of Laws no less care is to be taken: for many cases occurr in which the Laws can be rescued from being a fnare romen's Conferences by no other way but by diffensation, and flacking of the Discipline as to certain particulars. Mercy and Sacrifice, the Letter and the Spirity the words and the intention, the general case and the particular exception, the prefent disposition and the former state of things, are oftentimes to repugnant, and of such contradictory interests, that there is no stumbling-block more troublesome or dangerous than a fevere, literal and rigorous exacting of Laws in all cases. But when Stubbornness or a Contentious spirit, when Rebellion and Pride, when secular Interest

Interest or ease and Licenciousness set men up against the Laws, the Lawsthen are upon the defensive, and ought not to give place. It is ill to cure particular Disobedience by removing a Constitution decreed by publick wisdom for a general good. When the evil occasioned by the Law is greater than the good designed, or than the good which will come by it in the present constitution of things, and the evil can by no other remedy be healed; it concerns the Law-givers charity to take off fuch politive Conffitutions which in the authority are merely humane, and in the matter indifferent, and evil in the event. The fum of this whole Duty, I shall chuse to represent in the Words of an excellent Person, St. Jerome. "We must, for the avoiding of Scandal, quit every "thing which may be omitted without prejudice to the threefold truth, of Life, of "Justice, and Doctrine. Meaning, that what is not expresly commanded by God or our Superiours, or what is not exprelly commanded as an act of Piety and Perfection. or what is not an obligation of Juffice, that is, in which the interest of a third person, or else our own Christian liberty, is not totally concerned, all that is to be given in facrifice to Mercy, and to be made matter of Edification and Charity; but not of Scandal, that is, of danger, and fin, and falling, to our neighbour.

The PRAYER.

Eternal Jesus, who art made unto us Wisdom, Righteousness, Sanctification and Redemption, give us of thy abundant Charity, that we may love the eternal benefit of our Brother's Soul with a true, diligent and affectionate care and tenderness: Give us a fellow-feeling of one another's calamities, a readiness to bear each other's burthens, aptness to forbear, wisdom to advise, counsel to direct, and a spirit of meekness and modesty trembling at our infirmities, fearfull in our Brother's dangers, and joyful in his restitution and securities. Lord, let all our actions be pious and prudent, our selves wife as Serpents and innocent as Doves, and our whole life exemplar, and just, and charitable: that we may like Lamps shining in thy Temple serve thee, and enlighten others, and guide them to thy Sanctuary; and that shining clearly, and burning zealously, when the Bridegroom shall come to bind up his Jewels, and beautifie his Spoufe, and gather his Saints together, we and all thy Christian people knit in a holy fellowship may enter into the joy of our Lord, and partake of the eternal refreshments of the Kingdom of Light and Glory, where thou, O Holy and Eternal Jelu, livest and reignest in the excellencies of a Kine dom. and the infinite durations of Eternity. Amen.

DISCOURSE XVIII.

Of the Causes and Manner of the Divine Judgments.

Ad Num 21.0

OD's Judgments are like the Writing upon the Wall, which was a missive of Indian & added the way a missive of Indian & added to the way and the way a missive of Indian & added to the way a missive of Indian & added to the way a missive of Indian & added to the way and the way a missive of Indian & added to the way and the way T anger from God upon Bellhazzer: It came upon an errand of Revenge, and roos divisionist. yet was writ in fo dark characters that none could read it but a Prophet. When-ever Solon, God speaks from Heaven, he would have us to understand his meaning: and if he declares not his fence in particular fignification, yet we understand his meaning well enough, if every voice of God lead us to Repentance. Every fad accident is directed against Sin, either to prevent it, or to cure it; to glorifie God, or to humble us; to make us go forth of our felves, and to reft upon the centre of all Felicities, that we may derive help from the same hand that smote us. Sin and punishment are so near relatives, that when God hath marked any person with a sadness or unhandsome accident, men think it warrant enough for their uncharitable censures, and condemn the man whom God hath fmitten, making God the executioner of our uncertain or ungentle fentences. Whether sinned, this man, or his Parents, that he was born blind? faid the Pharifees to our bleffed LORD. Neither this Man, nor his Parents, was the Answer: meaning, that God had other ends in that accident to ferve; and it was not an effect of wrath: bur a

defign

defign of mercy both directly and collaterally. God's glory must be seen clearly by occasion of the curing the blind man. But in the present case the answer was something different. Pilate flew the Galileans when they were facrificing in their Conventicles apart from the Jens. For they first had separated from Obedience and paying Tribute to C.efar; and then from the Church, who disavowed their mutinous and discontented Doctrines. The cause of the one and the other are linked in mutual complications and endearment; and he who despises the one will quickly disobey the other. Presently upon the report of this fad accident the people run to the Judgment-feat; and every man was ready to be accuser and witness and judge upon these poor destroyed people. But Jesus allays their heat: and though he would by no means acquit these persons from deserving death for their denying tribute to Casar; yet he alters the face of the tribunal, and makes those persons who were so apt to be accusers and judges to act another part, even of guilty persons too, that fince they will needs be judging, they might judge themselves: for, Think not these were greater sinners than all the other Galileans, because they suffered such things. I tell you nay, but, except ye repent, re (ball all likewife periff. Meaning, that although there was great probability to believe fuch persons, (Schismaticks, I mean, and Rebels) to be the greatest sinners of the world; yet themselves, who had designs to destroy the Son of God, had deserved as great damnation. And yet it is observable, that the Holy Jesus onely compared the fins of them that suffered with the estate of the other Galileans who suffered not; and that also applies it to the persons present who told the news: to confign this Truth unto us, That when persons confederate in the same crimes are spared from a present Judgment falling upon others of their own fociety, it is indeed a strong alarm to all to secure themselves by Repentance

- Χούνφ τοι κυεία τ' દેν ἡμέςα Θεὸς ατίζων τις βοοτίθ δώσει δίκλυ. Æschyl. 'Ixerides. Pius scilicet Deus partem percussit sementie sua

336

gladio, ut partem corrigeret exemplo, probarcique omnibus simul & coercendo censuram, & indulgendo pietatem. Salvian.

tithes delinquent persons, that they die for a common crime, according as God hath caft their lot in the decrees of Predestination; and either they that remain are sealed up to a worse calamity, or left within the referves and mercies of Repentance: for in this there is some variety of deter-

against the hostilities and eruptions of sin; but yet it is no

exemption or fecurity to them that escape, to believe them-

felves persons less sinfull. For God sometimes decimates or

For first, when we see a person come to an * unfortunate and

untimely death, we must not conclude such a man perishing

and miferable to all eternity. It was a fad calamity that fell

upon the man of Judah, that returned to eat bread into the

mination and undifcerned Providence. 2. The purpose of our Bleffed Saviour is of great use to us in all the traverses and changes, and especially the sad and calamitous accidents, of the world. But in the misfortune of others we are to make other difcourfes concerning Divine Judgments than when the case is of nearer concernment to our selves.

* De Anania & Sapphira dixit Origines, Digni enim erant in seculo recipere peccatum suum, ut mundiores exeant ab bac vita, mundati castiga. tione sibi illata per mortem communem, quoniam credentes erant in Christum. Idem ait S. Aug. 1. 4. c. 1. cont. Parmen. & Caffian.

Prophet's house contrary to the word of the Lord. He was abused into the act by a Prophet, and a pretence of a command from God: and whe ther he did violence to his own understanding, and believed the man because he was willing, or did it in fincerity, or in what degree of fin or excuse the action might confift, no man there knew : and yet a Lion slew him, and the lying Prophet that abused him escaped and went to his grave in peace. Some persons

joyned in * fociety and interest with criminals have perished in +- Vetabo qui Cereris facrum the same Judgments; and yet it would be hard to call them Vulgarit arcana, sub iifdem equally guilty who in the accident were equally milerable Sir trabibus, fragilemque mecum Solvat phaselum : sape Diespiter, Neglectus, incesto addidit integrum and involved. And they who are not strangers in the affairs of the world cannot but have heard or feen some persons who

have lived well and moderately, though not like the flames of the Holocauft, yet like the albes of Incense, sending up good perfumes, and keeping a constant and slow fire of Piety and Justice, yet have been surprised in the midst of some unusual, unaccuflomed irregularity, and died in that fin. A fudden gayety of fortune, a great joy, a violent change, a friend is come; or a marriage-day hath transported some persons to indifcretions and too bold a licence; and the indifcretion hath betrayed them to idle company, and the company to drink, and drink to a fall, and that hath burried them to their grave. And it were a fad Sentence, to think God would not repute the un-, timely death for a punishment great enough to that deflexion from duty, and judge the man according to the constant tenour of his former life. Unless such an act was of malice great enough to outweigh the former habits, and interrupt the whole state of acceptation and grace. Something like this was the case of Uzzah, who espying the tottering Ark, went to support it with an unhallowed hand: God smote him and he died immediately. It were too severe to say his zeal and indiscretion carried him beyond a temporal death to the ruines of Eternity. Origen and many others have made themselves Eunuchs for the Kingdom of Heaven, and did well after it: but those that did fo, and died of the wound, were finitten of God, and died in their folly: and vet it is rather to be called a fad consequence of their indiscretion, than the express of a final anger from God Almighty. For as God takes off our fins and punishments by parts, remitting to some persons the sentence of death, and inflicting the fine of a temporal lofs, or the gentle scourge of a leffer sickness: so also he lays it on by parts, and according to the proper proportions of the man and of the crime; and every transgreffion and leffer deviation from our duty does not drag the Soul to death eternal; but God fuffers our Repentance, though imperfect, to have an imperfect effect, knocking off the fetters by degrees, and leading us in some cases to a Council, in some to Judgment, and in some to Hell-fire. But it is not always certain that he who is led to the prison-doors shall there lie entombed: and a man may by a Judgment be brought to the gates of Hell, and yet those gates shall not prevail against him. This discourse concerns persons whose life is habitually fair and just, but are surprized in some unhandsome, but less criminal, action, and die or suffer some great Calamity as the instrument of its expiation or amendment.

3. Secondly, But if the person upon whom the Judgment falls be habitually vitious, or the crime of a clamorous nature or deeper tincture; if the man fin a fin unto death, and either meets it. or some other remarkable calamity not so feared as death; provided we pass no farthar than the sentence we see then executed, it is not against Charity or prudence to fay, this calamity in its own formality, and by the intention of God, is a Punishment and Judgment. In the favourable cases of honest and just persons our fentence and opinions ought also to be favourable, and in such questions to incline ever to the fide of charitable construction, and read other ends of God in the accidents of our neighbour than Revenge or express Wrath. But when the impiety of a person is scandalous and notorious, when it is clamorous and violent, when it is habitual and ver corrigible, if we find a fadness and calamity dwelling with such a sinner, especially if the punishment by spiritual, we read the sentence of God written with his own hand; and it is not fawciness of opinion, or a pressing into the secrets of Providence, to fay the fame thing which God hath published to all the World in the expresses of his Spirit. In such cases we are to observe the severity of God, on them that fall severity; and to use those Judgments as Instruments of the fear of God, and arguments to hate fin: which we could not well doe, but that we must look on them as verifications of God's threatning against great and impenitent sinners. But then if we defcend to particulars, we may eafily be deceived.

4. For some men are diligent to observe the accidents and chances of Providence upon those especially who differ from them, in Opinion; and what-ever ends God can have; or what-ever fins man can have, yet we lay that in fault which we therefore hate because it is most against our interest; the contrary opinion is our enemy, and we also think God hates it. But such fancies do seldom serve either the ends of Truth or Charity. Pierre Calceon died under the Barber's hand: there wanted not fome who faid it

was a Judgment upon him for condemning to the fire the famous Pucelle of France, who prophelied the expulsion of the Expirans cadit, & gelida tellure cadaver English out of the Kingdom. They that thought this believed her to be a Prophetess: but others, that thought her a Witch,

Pendula dum tonfor secat excrementa capilli, Decubat: ultrices sic pendunt crimina panas.

were willing to find out another conjecture for the sudden death of the Gentleman. Garnier Earl of Greez kept the Patriarch of Jerusalem from his right in David's Tower and the City, and died within three days: and by Dabert the Patriarch it was called a Judgment upon him for his Sacrilege. But the uncertainty of that cenfure appeared to them who confidered that Baldwin (who gave commission to Garnier to withstand the Patriarch) did not die; but Godfrey of Boullon did die immediately after he had passed the right of the Patriarch. And yet when Baldmin was beaten at Rhamula, * fome bold * Baron, A. D. people pronounced that then God punished him upon the Patriarch's score, and 1100.67 2024. thought his Sacrilege to be the fecret cause of his overthrow; and yet his own Pride and Raffiness was the more visible, and the Judgment was but a cloud, and passed away quickly into a fucceeding Victory. But I instance in a trifle. Certain it is, that God removed the Candlestick from the Levantine Churches, because he had a quarrel unto them: for that punishment is never sent upon pure designs of emendation, or for direct

Eftius.

338

and immediate purposes of the Divine glory, but ever makes reflection upon the past fin: but when we descend to a judgment of the particulars, God walks so in the dark to us, that it is not differened upon what ground he smote them. Some say it was because they dishonoured the eternal Jesus, in denying the procession of the Holy Chief from the Son. And in this some thought themselves sufficiently affured by a sign from Heaven, because the Greeks lost Constantinople upon Whitfunday, the day of the Festival of the Holy Spirit. The Church of Rome calls the Churches of the Greek Communion Schiffmarical, and thinks God righted the Roman quarrel when he revenged his own. Some think they were cut off for being Breakers of Images: others think that their zeal against Images was a theans they were cut off no fooner. And yet he that fliall observe what innumerable Sects, Herefies and Factions were commenced amongst them, and how they were wanton with Religion, making it serve ambitious and tin-Worthy ends; will fee that, besides the ordinary conjectures of interested persons, they had fuch causes of their ruine which we also now feel heavily incumbent upon our felves. To fee God adding eighteen years to the life of Hezekidh upon his Prayer. and yet cutting off the young Son of David begotten in adulterous embraces; to fee him rejecting Adonijab, and receiving Solomon to the Kingdom, begotten of the lame Mother whose Son God in anger formerly flew; to observe his mercies to Manufles, in accepting him to favour, and continuing the Kingdom to him, and his feverity to Zedekiah, in causing his eyes to be put out; to see him rewarding Nebuchadnezzar with the spoils of Egypt for destroying Tyre, and executing God's severe anger against it, and yet punishing others for being executioners of his wrath upon Jerusalem, even then when he purposed to chastise it; to see Wencessus raised from a Peasant to a Throne, and Pompy from a great Prince reduced to that condition, that a Pupil and an Eunuch passed sentence of death upon him; to see great fortunes fall into the hand of a Fool, and Honourable old persons and Learned men descend to unequal Beggary; to fee him strike a stroke with his own hand in the Conversion of Sanl, and another quite contrary in the cutting off of Judas; must needs be some restraint to our judgments concerning the general flate of those men who lie under the rod: but it proclaims an infinite uncertainty in the particulars, fince we fee contrary accidents happening to perfons guilty of the same crime, or put in the same indispositions. God hath marked all great fins with some signal and express judgments, and hath transmitted the records of them, or represented them before our eyes; that is, hath done to in our Age, or it hath been noted to have been done before: and that being sufficient to affright us from those crimes, God hath not thought it expedient to doe the same things to all persons in the same cases, having to all persons produced instances and examples of fear by fewer accidents, sufficient to restrain us, but not enough to pass sentence upon the changes of Divine Providence.

5. But sometimes God speaks plainer, and gives us notice what crimes he punishes in others, that we may the rather decline fuch rocks of offence. If the Crime and the Punishment be symbolical, and have proportion and correspondence of parts, the hand of God frikes the Man, but holds up one finger to point at the Sin. The death of the child of Bathfbeba was a plain declaration that the anger of God was upon David for the Adulterous mixture. That Blasphemer whose Tongue was presently fittick with an ulcerous tumour, with his tongue declared the glories of God and his own Thank. And it was not doubted but God, when he finote the Lady of Dominicus Silvius, the Duke of Venice, with a loathfome and unfavory dileafe, did intend to chaffife a reffilt-Rable vanity of hers in various and coftly Perfumes, which the affected in an university nable manner, and to very evil purpofes. And that famous person, and of excellent 9, learning, Giacchettus of Geneva, being by his Wife found dead in the unlawfull embraces of a ftranger woman, who also died at the fame inflant, left an excellent example of God's anger upon the crime, and an evidence that he was then judged for his intemperate Light. Such are all those punishments which are datural confequents to a Crime:

Pana tamen prafens, chm tu deponis annélum Tingidus, de crudum pavonem in balnea portas. Princ fiblic mortes arque intellara fenettus. Juven. Sat. 1.

Fulgof. lib.

Quos nimis effranes habui, nunc yapulo renes. Sie luitur juvenis culpa dolore fenis.

as Dropfles, Redness of eyes, Dissolution of nerves, Apoplekles, to continual Drunkennels, to intemperate Eating, Short lives and fudden deaths; to Luft, a Caltive flavish disposition, and a Foul diseased body; Fire and Sword, and Depopulation of Towns and Villages, the confequents of Ambition, and unjust Wars; Poverty to Prodigality, and all those Judgments which happen upon Curffings and horrid Imprecations, when God is under a

Curse called to attest a Live and to comive at impudence; or when the Oppressed persons in the bitterness of their fouls wish evil and pray for vengeance on their Oppressours; or that the Church upon just cause inflicts Spiritual censures, and delivers unto Satan, or curses and declares the Divine sentence against sinners, as Sc. Peter against Ananias and Sapphira, and St. Paul against Elymas, and of old Moses against Pharaob and his Egypt. (Of this nature also was the plague of a withered hand inflicted upon Jeroboum for stretching forth his hand to strike the Prophet.) In these and all such instances the off fpring is fo like the parent, that it cannot eafily be concealed. Sometime the crime is of that nature, that it cries aloud for vengeance, or is threatned with a special kind of punishment; which by the observation and experience of the World hath regularly happened to a certain fort of persons. Such as are dissolutions of Estates, the punilhment of Sacrilege; a descending curse upon posterity for four generations, specially threatned to the crime of Idolatry; any plague whatfoever to Oppression; untimely death to Murther; an unthriving effate to the detention of Tithes, or whatfoever is God's portion allotted for the fervices of Religion; untimely and strange deaths to the Perfecutours of Christian Religion: Nero killed himself; Domitian was killed by his fervants'; Maximinus and Decius were murthered, together with their Children; Valerianus imprisoned, fley'd and slain with tortures by Sapor King of Persia; Dioclesian perished by his own hand, and his House was burnt with the fate of Sodom and Gomorrah, with fire from above; Antiochus the President under Aurelian, while Agapetus was in his agony and fufferance of Martyrdom, cried out of a flame within him, and died; Flaceus vomited out his entrails prefently after he had caused Gregory Bishop of Spoleto to be slain; and Dio/corus, the Father of St. Barbara, accufed and betrayed his Daughter to the Hangman's cruelty for being a Christian, and he died by the hand of God by fire from Heaven. These are God's tokens, marks upon the body of infected persons, and declare the malignity of the disease, and bid us all beware of those determined crimes.

6. Thirdly, But then in these and all other accidents we must first observe from the cause to the effect, and then judge from the effect concerning the nature and the degree of the cause. We cannot conclude, This family is lessened, beggared, or extinct, therefore they are guilty of Sacrilege: but thus, They are Sacrilegious, and God hath blotted out their name from among the posterities, therefore this Judgment was an express of God's anger against Sacrilege: The Judgment will not conclude a Sin; but when a Sin inferrs the Judgment with a legible character and a prompt fignification, not to understand God's choice is next to stupidity or carelesness. Arins was known to be a

feditious, heretical and diffembling person, and his entrails defeended on the earth when he went to cover his feet: it was very fuspicious that this was the punishment of those sins which were the worst in him. But he that shall conclude Arius was an Heretick or Seditious, upon no other ground but because his bowels gushed out, begins imprudently, and proceeds uncharitably. But it is confiderable, that men do not arise to great crimes

Infelix, plus mente cadens, lethanque peremptus Cum Juda commune tulit, qui gutture pendens Visceribus curvatus obit : nec pæna sequestrat Quos par culpa ligat, qui majestatis bonori Vulnus ab ore parant. Hic prodidit, ille diremit Sacrilega de voce.--Foet. Christ, apud Baron. T. 3. ad ann. Chrift. 336.

on the sudden, but by degrees of carelesness to lesser impieties, and then to clamorous fins. And God is therefore faid to punish great crimes or actions of highest malignity, because they are commonly productions from the spirit of Reprobation, they are the highest ascents, and suppose a body of sin. And therefore although the Judgment may be intended to punish all our fins; yet it is like the Syrian Army, it kills all that are its enemies, but it hath a special commission to fight against none but the King of Israel, because his death would be the dissolution of the Body. And if God humbles a man for his great fin, that is, for those acts which combine and confummate all the rest, possibly the Body of fin may separate, and be apt to be scattered and subdued by single acts and instruments of mortification. And therefore it is but reasonable, in our making use of God's Judgments upon others, to think that God will rather strike at the greatest crimes; not onely because they are in themselves of greatest malice and iniquity, but because they are the fum total of the rest, and by being great progressions in the state of fin suppole all the rest included: and we, by proportioning and observing the Judgment to the highest, acknowledge the whole body of fin to lie under the curse, though the greatest onely was named, and called upon with the voice of thunder. And yet because it sometimes happens, that upon the violence of a great and new occasion some persons leap into fuch a fin, which in the ordinary course of finners uses to be the effect of an habitual and growing state; then if a Judgment happens, it is clearly appropriate to that one great crime, which as of it felf it is equivalent to a vitious habit, and interrupts the acceptation of all its former contraries, so it meets with a curse, such as usually God chules for the punishment of a whole body and state of sin. However, in making observa-

340

Facunda culpa secula nuptias Primam inquinavere, & genus, & domos. Hoc fonte derivata clades

In patriam populismque fluxit. Hor. 1. 3. Od. 6.

tion upon the expresses of God's anger, we must be careful that we reslect not with any bitterness or scorn upon the person of our calamitous Brother, lest we make that to be an evil to him which God intends for his benefit, if the Judgment was medicinal; or that we increase the load, already great enough to fink him beneath his grave, if

the Judgment was intended for a final abscillion,

7. Fourthly, But if the Judgments descend upon our selves, we are to take another course; not to enquire into particulars to find out the proportions, (for that can onely be a defign to part with just fo much as we must needs,) but to mend all that is amis: for then onely we can be secure to remove the Achan, when we keep nothing within us or about us that may provoke God to jealousie or wrath. And that is the proper product of holy fear, which God intended should be the first effect of all his Judgments. And of this God is fo carefull, and yet fo kind and provident, that fear might not be produced always at the expence of a great suffering, that God hath provided for us certain prologues of Judgment, and keeps us waking with alarms, that fo he might reconcile his mercies with our duties. Of this nature are Bpidemical difeases, not yet arrived at us, prodigious Tempests, Thunder and loud noises from Heaven: and he that will not fear when God speaks so loud, is not yet made soft with the impresses and perpetual droppings of Religion. Venerable Bede reports of St. Chad, 2011. 13.6.18. that if a great gust of Wind studdenly arose, he presently made some holy ejaculation to beg favour of God for all mankind, who might possibly be concerned in the effects

of that Wind: but if a Storm fucceeded, he fell proftrate to the earth, and grew as violent in Prayer as the Storm was either at Land or Sea: but if God added Thunder and Lightning, he went to the Church, and there spent all his time during the Tempest in reciting Litanies, Psalms, and other holy Prayers, till it pleased God to restore his favour, and to feem to forget his anger. And the good Bishop added this reason: Because these are the extensions and stretchings forth of God's hand, and yet he did not strike: but he that trembles not when he sees God's arm held forth to strike us, understands neither God's mercies, nor his own danger; he neither knows what those horrours were which the people faw from mount Sinai, nor what the glories and amazements shall be at the great day of Judgment. And if this Religious man had feen Tullus Hossilius, the Roman King, and Anastasus, a Christian Emperour, but a reputed Heretick, struck dead with Thunderbolts, and their own houses made their urns to keep their ashes in; there could have been no posture humble enough, no Prayers devout enough, no place holy enough, nothing sufficiently expressive of his fear, and his humility, and his adoration and Religion to the almighty and infinite power and glorious mercy of God, fending out his Emissaries to denounce war with defigns of peace. A great Italian General, feeing the fudden death of Alfonsus Duke of Ferrara, kneeled down instantly, saying, And Shall not this fight make me religious? Three and twenty thousand fell in one night in the Ifraelitish, Camp, who were all flain

for Fornication. And this fo prodigious a Judgment was recorded in Scripture for our example and affrightment, that we should not with such freedom entertain a crime which destroyed so numerous a body of men in the darkness of one evening. Fear, and Modesty, and universal Reformation, are the purposes of God's Judgments upon us, or in our neighbourhood. 8. Fifthly, Concerning Judgments happening to a Nation or a Church, the confideration is particular, because there are fewer capacities of making sins to become na-

tional than personal: and therefore if we understand when a sin is National, we may the rather understand the meaning of God's hand when he strikes a People. For National fins grow higher and higher not merely according to the degree of the fin, or the intention alone, but according to the extension; according to its being national, fo it is productive of more or less mischief to a Kingdom. Customary iniquities amongst

the people do then amount to the account of National fins, when they are of io univerfal practice as to take in well-near every particular; such as was that of Sodom, not to leave ten righteous in all the Country: and fuch were the fins of the Old world, who left but eight perfons to escape the angry baptism of the Floud. And fuch was the murmur of the children of Ifrael, refusing to

march up to Canaan at the commandment of God; they all murmured but Caleb and Johna. And this God in the case of the Amalekites calls the fulfilling of their Sins, and a filling up the measure of their iniquities. And hither also I reckon the defection of the Ten tribes from the House of Judah, and the Samaritan Schism; these caused the total extirpation of the offending People. For although these sins were personal and private at first, yet when they come to be universal by diffusion and dissemination, and the good people remaining among them are but like drops of Wine in a tun of Water, of no confideration with God, fave onely to the preservation of their own Ezek, 14. 20. persons; then, although the persons be private, yet all private or singular persons make the Nation. But this hath happened but feldom in Christianity . I think indeed never, except in the case of Mutinies and Rebellion against their lawfull Prince. or the attesting violence done in unjust Wars. But God onely knows, and no man can fay, when any fin is national by diffusion: and therefore in this case we cannot make any certain Judgment or advantage to our felves, or very rarely, by observing the

changes of Providence upon a People.

Ad SECT. XIV.

9. But the next above this in order to the procuring popular Judgments is publick impunities, the not doing Justice upon Criminals publickly complained of and demanded, especially when the persons interested call for Justice and execution of good Laws, and the Prince's arm is at liberty and in full strength, and there is no contrary reason in the particular instance to make compensation to the publick for the omission, or no care taken to fatisfie the particular. Abimelech thought he had reason to be angry with Isaac for faying Rebecca was his Sifter; for one of the people might have lain with thy Wife, and thou shouldst have brought evil upon us: meaning, that the man should have escaped unpunished by reason of the mistake, which very impunity he feared might be expounded to be a countenance and encouragement to the fin. But this was no more than his fear. The case of the Benjamites comes home to this present article; for they refused to doe justice upon the men that had ravished and killed the Levite's Concubine: they lost twenty five thousand in battel, their Cities were defroyed, and the whole Tribe almost extinguished. For punishing publick and great acts of injuffice is called in Scripture putting away the evil from the land; because to Deut. 12. 12. this purpose the sword is put into the Prince's hand, and he bears the sword in vain 19.13, 19. who ceases to protect his people: and not to punish the evil is a voluntary retention of alibi. of it; unless a special case intervene, in which the Prince thinks it convenient to give a particular pardon; provided this be not encouragement to others, nor without great reason, big enough to make compensation for the particular omission, and with care to render some other satisfaction to the person injured. In all other cases of impunity, that fin becomes National by forbearing, which in the acting was personal: and it is certain the impunity is a spring of universal evils; it is no thank to the publick if the best man be not as bad as the worst.

10. But there is a flep beyond this, and of a more publick concernment: fuch are the Laws of Omri, when a Nation confents to and makes ungodly Statutes. When mifthief is established as a Law, then the Nation is engaged to some purpose. When I see the people despise their Governours, scorn and rob and disadvantage the Ministers of Religion, make rude addresses to God, to his Temple, to his Sacraments; I look upon it as the infolency of an untaught people, who would as readily do the contrary, if the fear of God and the King were upon them by good Examples, and Precepts, and Laws, and fevere executions. And farther yet, when the more publick and exemplar persons are without sense of Religion, without a dread of Majesty, without reverence to the Church, without impresses of Conscience, and the tendernesses of a religious fear towards God; as the persons are greater in estimation of Law and in their influences upon the people, so the score of the Nation advances, and there is more to be paid for

in popular Judgments. But when Iniquity or Irreligion is made a Sanction, and either God must be dishonoured, or the Church exauthorated, or her Rites invaded by a Law, then the fortune of the Kingdom is at stake. No fin engages a Nation so much, or is so publick, so solemn iniquity, as is a

-Ilion, Ilion Fatalis incestusque Fudex, Et mulier peregrina vertit In pulverem, ex quo destituit Deos Mercede pastà Laomedon———

wicked Law. Therefore it concerns Princes and States to fecure the Piety and innocency of their Laws: and if there be any evil Laws, which upon just grounds may be thought productive of God's anger, because a publick misdemeanour cannot be expiated but by a publick act of Repentance, or a publick Calamity, the Laws must either have their edge abated by a defuetude, or be laid afleep by a non-execution, or difmembred by contrary proviso's, or have the sting drawn forth by interpretation, or elfe by abrogation be quite rescinded. But these are National sins within it self, or within its own Body, by the act of the Body (I mean) diffusive or representative; and they are like the personal sins of men in or against their own bodies in the matter of Sobriety. There are others in the matter of Justice, as the Nation relates to other people communicating in publick Intercourfe.

Ad SECT. XIV.

342 11. For as the Intercourse between man and man in the actions of commutative and distributive Justice is the proper matter of Verues and Vices personal; so are the Transactions between Nation and Nation against the publick rules of Justice Sins National directly, and in their first original, and answer to Injustice between man and man. Such are commencing War upon unjust titles, Invasion of neighbours territories, Confederacies and aids upon tyrannical interest, Wars against true Religion or Sovereignty, Violation of the Laws of Nations, which they have consented to as the publick infrument of accord and negotiation, Breach of publick faith, defending Pirates, and the like. When a publick Judgment comes upon a Nation, these things are to be thought upon: that we may not think our felves acquitted by crying out against Swearing, and Drunkenness, and Cheating in manufactures, which, unless they be of universal diffemination, and made national by diffusion, are paid for upon a personal score; and the private infelicities of our lives will either expiate or punish them severely. But while the people mourns for those fins of which their low condition is capable, fins that may produce a popular Fever, or perhaps the Plague, where the mifery dwells in Cottages. and the Princes often have indemnity, as it was in the case of David: yet we may not hope to appeale a War, to master a Rebellion, to cure the publick Distemperatures of a Kingdom, which threaten not the People onely, or the Governours also, but even the Government it felf, unless the fins of a more publick capacity be cut off by publick declarations, or other acts of national Justice and Religion. But the duty which concerns us all in fuch cases is, that every man in every capacity should enquire into himself, and for his own portion of the Calamity, put in his own fymbol of Emendation for his particular, and his Prayers for the publick interest. In which it is not fafe that any private persons should descend to particular censures of the crimes of Princes and States. no not towards God, unless the matter be notorious and past a question: but it is a fufficient affoilment of this part of his duty, if, when he hath fet his own house in order, he would pray with indefinite fignifications of his charity and care of the publick, that God would put it into the hearts of all whom it concerns, to endeavour the removal of the fin that hath brought the exterminating Angel upon the Nation. But yet there are sometimes great lines drawn by God in the expresses of his anger in some Judgments upon a Nation , and when the Judgment is of that danger as to invade the very Constitution of a Kingdom, the proportions that Judgments many times keep to there fins intimate that there is some National sin, in which either by diffusion, or representation, or in the direct matter of fins, as false Oaths, unjust Wars, wicked Confederacies, or ungodly Laws, the Nation in the publick capacity is delinquent.

12. For as the Nation hath in Sins a capacity distinct from the fins of all the people, inasinuch as the Nation is united in one Head, guarded by a distinct and a higher Angel, as Perfia by St. Michael, transacts affairs in a publick right, transmits influence to all particulars from a common fountain, and hath intercourse with other collective Bodies, who also distinguish from their own particulars: so likewise it hath Punishments diffinet from those infelicities which vex particulars, Punishments proportionable to it felf and its own Sins: fuch as are Change of Governments, of better into worle, of Monarchy into Aristocracy, and so to the lowest ebb of Democracy; Death of Princes, infant Kings, foreign Invasions, Civil Wars, a disputable Title to the Crown, making a Nation tributary, Conquest by a Foreigner, and, which is worst of all, removing the Candlestick from a People by extinction of the Church, or that which is necessary to its conservation, the several Orders and Ministeries of Religion. And the last hathalso proper fins of its own analogy; fuch as are falle Articles in the publick Confessions of a Church, Schism from the Catholick, publick Scandals, a ge-

Diis te minorem quod geris, imperas. Hino omne principium, buc refer exitum. Dii multa neglecti dederuns Hefperix mala luctuofa.

Hor. 1. 3. 04. 6.

cases, when God by punishments hath probably marked and distinguished the Crime, it concerns publick persons to be the more forward and importunate in confideration of publick Irregularities: and for the private also, not to neglect their own particulars; for by that means, although not certainly, yet probably, they may fecure themselves from falling in the publick calamity. It is not infallibly fure that holy persons shall not be smitten by the destroying Angel; for God in such deaths hath may ends of mercy, and some of providence, to serve: but such private and personal emendations and devotions are the greatest securities of the men against the Judgment, or the evil of it, preferving them in this life, or wafting them over to a better. Thus many of the Lord's champions did fall in battel; and the armies of the Benjamites did twice

neral Vitiousness of the Clergy, an Indifferency in Religion,

without warmth and holy fires of Zeal, and diligent pursuance

of all its just and holy interests. Now in these and all parallel

prevail upon the juster People of all Ifrael; and the Greek Empire hath declined and thrunk under the fortune and power of the Ottoman Family; and the Holy Land, which was twice possessed by Christian Princes, is now in the dominion of unchristened Saracens; and in the production of these alterations many a gallant and pious perfon fuffered the evils of war, and the change of an untimely death.

13. But the way for the whole Nation to proceed in cases of epidemical Diseases, Wars, great Judgments, and popular Calamities, is to do in the publick proportion the same that every man is to do for his private; by publick acts of Justice, Repenrance, Fastings, pious Laws, and execution of just and religious Edicts, making Peace, quitting of unjust Interests, declaring publickly against a Crime, protesting in behalf of the contrary Vertue or Religion. And to this also every man, as he is a member of the Body politick, must co-operate: that by a Repentance in diffusion help may come, as well as by a Sin of universal diffemination the plague was hastned and invited the rather. But in these cases all the work of discerning and pronouncing concerning the cause of the Judgment, as it must be without asperity, and only for designs of correction and emendation, so it must be done by Kings and Prophets, and the affistance of other publick persons, to whom the publick is committed. Josua cast lots upon Achan, and discovered the publick trouble in a private instance : and of old the prophets had it in commission to reprove the popular iniquity of Nations, and the confederate sins of Kingdoms: and in this Christianity altered nothing. And when this is done modeftly, prudently, humbly and penitently, oftentimes the tables turn immediately, but always in due time; and a great Alteration in a Kingdom becomes the greatest Blesfing in the world, and fastens the Church, or the crown, or the publick Peace, in bands of great continuance and fecurity; and it may be the next Age shall feel the benefits of our Sufferance and Repentance. And therefore, as we must endeavour to secure it, so we must not be too decretory in the case of others, or disconsolate or diffident in our own, when it may so happen, that all succeeding generations shall see that God pardoned us and loved us even when he finote us. Let us all learn to fear and walk humbly. The Churches of Laodicea and the Coloffians suffered a great calamity within a little while after the Spirit of God had fent them two Epiftles by the ministery of St. Paul; their Cities were buried in an Earthquake: and yet we have reason to think they were Churches beloved of God, and Congregations of holy people.

The PRAYER.

Eternal and powerfull God, thou just and righteous Governour of the world, who Callest all orders of men by Precepts, Promises and Threatnings, by Mercies and by Judgments, teach us to admire and adore all the Wildom, the effects and infinite varieties of thy Providence; and make us to dispose our selves so by Obedience, by repentance, by all the manners of holy living, that we may never provoke thee to jealousie, much less to wrath and indignation against us. Keep far from us the Sword of the destroying Angel, and let us never perish in the publick expresses of thy wrath, in diseases Epidemical, with the furies of War, with calamitous, sudden and horrid Accidents, with unusual Diseases; unless that our so strange, fall be more for thy glory and our eternal benefit, and then thy will be done: We beg thy grace, that we may chearfully conform to thy holy will and plealure. Lord open our understandings, that we may know the meaning of thy voice, and the lignification of thy language, when thou speakest from heaven in signs and Judgments: and let a holy Fear so soften our spirits, and an intense Love so inslame and santtifie our defires, that we may apprehend every intimation of thy pleasure at its first and remotest and most obscure representment, that so we may with Repentance go out to meet thee, and prevent the expresses of thine anger. Let thy restraining grace and the observation of the issues of thy Justice, so allay our spirits, that we be not severe and forward in condemning others, nor backward in passing sentence upon our selves. Make us to obey thy voice described in Holy Scripture, to tremble at thy voice expressed in wonders and great effects of Providence, to condemn none but our felves, nor to enter into the recesses of thy Santtuary, and fearch the forbidden records of Predestination; but that we may read our Duty in the pages of Revelation, not in the labels of accidental effects: that thy Judgments may confirm thy Word and thy Word teach us our Duty, and we by fuch excellent instruments may enter in and grow up in the ways of Godliness through Jesus Christ our Lord. Amen.

of the Accidents happening from the Death of Lazarus, untill the Death and Burial of JESUS.

Bartimeus healed of blindnelle.



Hak.10. 46. And as he went out of Icricho with his Dileples, and a great number of people, blind Bartimeus late by the high way begging.

47. And when he heard, that it was Iclus of Nazaretti he began to cry out, and fay, Ielus thou fon of David have mercy on me .

Lazarus ray led from death.



Ich. u. s. And he that was dead came forth bound hand and foot with gravecloths, and his face was bound about with a napkin, lesus saith unto them, Loose him and let him go.

37. Then Many of the Icwes, which came to Mary, and had wen the things, which lesus did believed on him.

I. WHILE Jefus was in Galilee, messengers came to him from Martha and her Sister Mary, that he would hasten into Judaa to Bethany, to relieve the sickness and imminent dangers of their Brother Lazarus. But he deferred his going till Lizarii was dead; purpoling to give a great probation of his Divinity, Power and Mission, by a glorious Miracle, and to give God glory, and to receive reflexions of the glory upon himself. For after he had stayed two days, he called his Disciples to go with him into Judaa, telling them, that Lazarus was dead, but he would raife him out of that fleep of death. But by that time Jefus was arrived at Bethany, he found that Lazarus had been dead four days, and now near to puttefaction. But when Martha and Mary met him, weeping their pious tears for their dead Brother, Jesus suffered the passions of pity and humanity, and wept, distilling that precious liquor into the grave of Lazarus, watering the dead plant, that it might fpring into a new life, and raile his head above the ground.

2. When Jefus had by his words of comfort and inflitution strengthened the Faith of the two mourning Sifters, and commanded the stone to be removed from the grave, he made an address of Adoration and Eucharist to his Father, consessing his perpetual propenlity to hear him, and then cried out, Lazarus, come forth. And he that was dead come forth from his bed of darkness with his night-cloaths on him; whom when the Apofiles had unloofed at the command of Jefus, he went to Bethany. And many that were prelent believed on him: but others wondring and malicious went and told the Pharifees the flory of the Miracle; who upon that advice called their great Council, whose great and foleinn cognitance was of the greater canfes of Prophets, of Kings, and of the holy Law. At this great Assembly it was that Casaphas, the High-priest, prophesied that it was expedient one should die for the people. And thence they determined the death of Jesus. But he, knowing they had passed a decretory sentence against him, retired to the City Fa phraim in the Tribe of Judah near the defart, where he stayed a few days, till the approximation of the Feast of Easter.

3. Against which Feast when Jesus with his Disciples was going to Jerusalem, he told them the event of the journey would be, that the Jews (bould deliver him to the Gentiles, that they should sourge him, and mock him, and crucifie him, and the third day he should rise again. After which discourse the Mother of Zebedee's Children begg'd of Jesus for her two Sons, that one of them might sit at his right hand, the other at the left, in his Kingdom. For no discourses of his Passion, or intimations of the myfteriousness of his Kingdom, could yet put them into right understandings of their condition. But Jefus, whose heart and thoughts were full of fancy and apprehensions of the neighbour Passion, gave them answer in proportion to his present conceptions and their future condition. For if they defired the honours of his Kingdom, fuch as they were, they should have them, unless themselves did decline them: they should drink of his Cup, and dip in his Lavatory, and be washed with his baptism, and sit in his Kingdom. if the heavenly Father had prepared it for them: but the donation of that immediately was an iffue of Divine election and predeffination, and was onely competent to them who by holy living and patient suffering put themselves into a disposition of becoming veffels of Election.

4. But as Jesus in this journey came near Jericho, he cures a blind man, who (ate bea. ging by the way-side. And espying Zacchaus, the chief of the Publicans, upon a tree, (that he, being low of stature, might upon that advantage of station see Jesus palling by,) he invited himself to his house; who received him with gladness, and repentance of his crimes, purging his Conscience, and filling his heart and house with joy and fanctity: for, immediately upon the arrival of the Master at his house, he offered reflittition to all persons whom he had injured, and satisfaction, and half of his remanent estate he gave to the poor; and so gave the fairest entertainment to Jesus, who brought along with him Salvation to his house. There it was that he spake the Parable of the King who concredited divers talents to his fervants, and having at his return exacted an account, rewarded them who had improved their bank, and been faithfull in their trust, with rewards proportionable to their capacity and improvement: but the negligent fervant, who had not meliorated his ftock, was punished with ablegation and confinement to outer darkness. And from hence sprang up that dogmatical proposition, which is mysterious and determined in Christianity, To him that hath shall begiven; and from him that hath not shall be taken away even what he hath. After this, going forth of Jericho, he cured two blind men upon the way.

5. Six days before Easter Jesus came to Bethany, where he was feasted by Martha and Mary, and accompanied by Lazarus, who fate at the table with Jefus. But Mary * Pisticam, id brought a pound of Nard * pistick, and, as formerly she had done, again anoints the feet eft fictaments of Jesus, and fills the house with the odour, till God himself smelt thence a savour of a timis for spent sweet-smelling sacrifice. But Judas Iseariot, the Thief and the Traitour, repinedat Graci. Vide E- the vanity of the expence, (as he pretended) because it might have been fold for three hundred pence, and have been given to the poor. But Jesus in his reply taught us, that there is an opportunity for actions of Religion as well as of Charity. Mary did this against the Burial of Jesus, and her Religion was accepted by him, to whole honours the holocaust of love and the oblations of alms-deeds are in their proper seafons direct actions of worship and duty. But at this meeting there came many Jews to fee Lazarus, who was raised from death, as well as to see Jesus: and because by occasion of his Refurrection many of them believed on Jesus, therefore the Pharifees deliberated Epiphan, cont. about putting him to death. But God in his glorious providence was pleafed to preferve him as a trumpet of his glories, and a testimony of the Miracle, thirty years after the

death of Jesus.

346

6. The next day, being the fifth day before the Passover, Jesus came to the foot of the mount of Olives, and fent his Disciples to Bethphage, a willage in the neighbourhood, commanding them to unloofe an Ass and a Colt, and bring them to bim, and to tell the owners it was done for the Master's use: and they did so. And when they brought the As to Jesus, he rides on him to Jesusalem: and the people, having notice of his ap-

* Դ โทภสัง สคราสัง มุ Erepdywy สังกาง วาง-รทุ่ง. Pindar. ของสะ palmarum ramos, Olymp. Altissimarum virtusum & coronarum storem sua-|| Drufius de Vocib. Heb. N. T.c. 19. Canin.

proach, * took branches of Palm-trees, and went out to meet him, strewing branches and garments in the way, crying out, Hosanna to the fon of David, Which was a form of exclamation used to the honour of God, and in great Solemnities, and | fignifies [Adoration to the Son of David by the right of carrying branches;] which when they used in procession about their Altars they used to pray, Lord, fave us, Lord, prosper us: which hath occasioned the reddition of Hofohlannah to be, amongst some, that Prayer which they repeated at the carrying of the Hoschiannah, as if it felf did fignifie, Lord, Save us. But this honour was fo great and unufual to be done even unto Kings, that the Pharifees, knowing this to be an appropriate manner of address to God, said one to another by way of wonder. Hear ye what these men say? For they were troubled to hear the people revere him as a

SECT. XV. of Lazarus till the Burial of Jefus.

7. When Jesus from the mount of Olives beheld Jerusalem, he wept over it, and foretold great sadnesses and infelicities suturely contingent to it: which not only happened in the sequel of the story according to the main issues and significations of this Prophecy, but even to minutes and circumstances it was verified. For in the mount of Joseph. de Bello Olives, where Jefus shed tears over perishing Jerusalem, the Romans first pitched their Jud. 1. 6. 6. 2. Tents when they came to its final overthrow. From thence descending to the City he went into the Temple, and still the acclamations followed him; till the Pharifees were ready to burst with the noises abroad, and the tumults of envy and scorn within, and by observing that all their endeavours to suppress his glories were but like clapping their hands to veil the sun, and that, in despite of all their strategems, the whole Nation was become Disciple to the glorious Nazarene. And there he cured certain

persons that were blind and lame. 8. But whilft he abode at ferufalem, certain Greeks, who came to the Feast to worship, made their address to Philip, that they might be brought to Jefus. Philip tells Andrew, and they both tell Jefus; who, having admitted them, discoursed many things concerning his Passion, and then prayed a Petition, which is the end of his own Sufferings, and of all humane actions, and the purpose of the whole Creation, Father, clorifie thy Name. To which he was answered by a voice from Heaven, I have both oldrifted it, and will glorifie it again. But this, nor the whole feries of Miracles that he did, the Mercies, the Cures, nor the divine Discourses, could gain the Faith of all the Jews, who were determined by their humane interest: for many of the Rulers who bilieved on him durst not confess him, because they loved the praise of men more than the praise of God. Then Jesus again exhorted all men "to believe on him, that so they "might in the same act believe on God; that they might approach unto the light, "and not abide in darkness; that they might obey the commandments of the Father, "whose express charge it was, that Jesus should preach this Gospel; and that they "might not be judged at the last day by the Word which they have rejected, which "Word to all its observers is everlasting life. After which Sermon retiring to Betham, he abode there all night.

o. On the morrow returning to Jerusalem, on the way being hungry he passed by a Fig tree, where expecting fruit he found none, and curfed the Fig-tree, which by the next day was dried up and withered. Upon occasion of which preternatural event Islandiscoursed of the power of Faith, and its power to produce Miracles. But upon this occasion others, the Disciples of Jesus in after ages, have pleased themselves with fancies and imperfect descants; as that he curfed this Tree in mystery and secret intendment, it having been the Tree in the cating whose fruit Adam, prevaricating the Indornatives. Divine Law, made attinict to fin, which brought in death, and the fadnesses of Jesus's Paffion. But Jefus having chirred the City came into the Temple, and preached the dofpel : and the clife Priefts and Schibes queltioned his commission, and by what authorizy he did those things. Builfy/as promilling to answer them, if they would de-clare their opinions deficeriting folks Baptilin; which they dulft not for fear of dis-pleasing the people, or throwing dirt in their own faces, was acquitted of his obliga-tion, by their decilining the proposition.

to But the who reproved the Pharifees and Rulers by the Parable of "two Sons; "the fillt whereof Yand to his Father, he would not obey, but repented, and did his com-"mand; the second gave good words, but did nothing: meaning, that persons of the "breareft improbability were more lieartily converted than they whose outside seemed to have appropriated Religion to the labels of their frontlets. He added a Parable of "Helvineyard let our to Husbandmen, who killed the servants sent to demand the fruits, "and at last the Son himself," that they might invade the inheritance: but made a sad "commination to all fuch who should either stumble at this stone, or on whom this "Ithine should fall." After which, and some other reprehensions, (which he so veiled in Parable that it might not be expounded to be calumny or declamation, although fuch marp sermons had been spoken in the people's hearing; but yet to transparently, that

themselves might see their own iniquity in those modest and just representments.) the Pharifees would fain have feized him; but they durst not for the people, but refolved, if they could, to entangle him in his talk; and therefore fent out spies, who should pretend fanctity and veneration of his person: who with a goodly infinuating preface, that Fesus regarded no man's person, but Spake the word of God with much simplicity and justice, desired to know if it were lawful to pay tribute to Cafar, or not. A queftion which was of great dispute, because of the numerous Sect of the Galileans, who denied it, and of the affections of the people, who loved their money, and their liberty, and the privileges of their Nation. And now in all probability he shall fall under the displeasure of the people, or of Casar. But Jesus called to see a peny; and finding it to be superscribed with Cafar's image, with incomparable wisdom he brake their fnare, and established an Evangelical proposition for ever, saying, Give to Casar the

things that are Cafar's, and to God the things that are God's.

11. Having so excellently and so much to their wonder answered the Pharifees, the Sadducees bring their great objection to him against the Resurrection, by putting the case of a Woman married to seven Husbands, and whose Wife should she be in the Resurrethinking that to be an impossible state, which ingages upon such seeming incongruities, that a woman should at once be wife to seven men. But Jesus first anfwered their objection, telling them, that all those relations whose foundation is in the imperfections and paffions of flesh and bloud, and duties here below, shall cease in that state, which is so spiritual, that it is like to the condition of Angels, amongst whom there is no difference of fex, no cognations, no genealogies or derivation from one another: and then by a new argument proves the Resurrection, by one of God's appellatives, who did then delight to be called the God of Abraham, Isaac and Tacob. For fince God is not the God of the dead, but of the living, unto him even these men are alive: and if so, then either they now exercise acts of life, and therefore shall be reflored to their bodies, that their actions may be complete, and they not remain in a state of imperfection to all eternity; or if they be alive, and yet cease from operation, they shall be much rather raised up to a condition which shall actuate and make perfect their present capacities and dispositions, lest a power and inclination should for ever be in the root, and never rise up to fruit or herbage, and so be an eternal vanity, like an old bud. or an eternal child.

12. After this, the Pharifees being well pleafed, not that Fefus spake so excellent ly, but that the Sadducees were confuted, came to him, asking, which was the great Commandment, and some other things, more out of curiofity than pious defires of fatiffaction. But at last Jesus was pleased to ask them concerning CHRIST, whose son he was. They answered, The fon of David. But he replying, How then doth David call him Lord? [The LORD faid unto my Lord, Sit thou on my right hand, &c.] they had nothing to answer. But Jesus then gave his Disciples caution against the Pride, the Hypocrifie, and the Oppression of the Scribes and Pharisees; and commended the poor widow's oblation of her two mites into the treasury, it being a great love in a little print, for it was all her living. All this was spoken in the Temple; the goodly stones of which when the Apostles beheld with wonder, they being white and firm, twenty Lib. 14. Antiq. cubits in length, twelve in breadth, eight in depth, as Josephus reports, Jesus prophefies the destruction of the place. Concerning which Prediction when the Apostles, being with him at the mount of Olives, asked him privately, concerning the time and the figns of fo fad event, he discoursed largely of "his coming to Judgment against "that City, and interweaved Predictions of the universal Judgment of all the world; "of which this, though very fad, was but a finall adumbration: adding Precepts of "Watchfulness, and standing in preparation with hearts filled with grace, our lamps " always shining, that when the Bridegroom shall come we may be ready to enter "in; which was intended in the Parable of the five wife Virgins: and concluded his Sermon with a narrative of his Passion, foretelling that within two days he should be crucified.

13. Fefus descended from the Mount, and came to Bethany, and turning into the house of Simon the Leper, Mary Magdalen, having been reproved by Judas for spending ointment upon Jesus's feet, it being so unaccustomed and large a profusion, thought now to speak her love once more, and trouble no body; and therefore she poured ointment on his facted head; believing that, being a pompoulnels of a more accustomed festivity, would be indulged to the expressions of her affection. But now all the Disciples murmured, wondring at the prodigionliness of the woman's Religion, great enough to confume a Province in the overflowings of her thankfulnels and duty. But Jefus now

also entertained the fincerity of her miraculous love; adding this Prophecy, that where the Gospel should be preached, there also a record of this act shall be kept, as a perpetual monument of her Piety, and an attestation of his Divinity, who could foretell future contingencies; Christianity receiving the greatest argument from that which S. Peter calls the furer word of Prophecy; meaning it to be greater than the testimony of Miracles, not easie to be dissembled by impure spirits, and whose efficacy should descend to all Ages: for this Prophecy shall for ever be fulfilling, and, being every day verified, does every day preach the Divinity of Christ's Person and of his In-

14. Two days before the Passover the Scribes and Pharifees called a council, to contrive crafty ways of destroying Jesus, they not daring to do it by open violence. Of which meeting when Judas Iscariot had notice, (for those affemblies were publick and notorious,) he ran from Bethany, and offered himself to betray his Master to them, if they would give him a confiderable reward. They agreed for thirty pieces of silver. Of what value each piece was is uncertain: but their own Nation hath given a rule, that Elias Levita what value each piece was is uncertain? But their own reaction hat given a tine, that side in Tibi.

when a piece of filver is named in the Pentateuch it fignifies a fiele; if it be named in Arias Montathe Prophets, it fignifies a pound; if in the other writings of the Old Testament, it fig- mus in diffion. nifies a talent. This therefore being alledged out of the Prophet * Jeremy by one of the North Mate. 27. 9. Evangelists, it is probable the price at which Judas fold his Lord was thirty pound with citatur Jereweight of filver: a goodly price for the Saviour of the world to be prized at by his un-miss prozechadiscerning and unworthy Countrymen.

pore S. Augustini in nonmullis Codicibus [Zecharias] legebatur; atque bodie in Syriac. T. Sed fortassis ex traditione hocdescendit à Jeremia di-Hum, sient multa alia in Ver. Testam. non descripta, & in N.T. repeitta: quod ed magis est credibile, quia proverbialiter dichum apud Judaos, Spiritum Jeremia refediffe in Zecharia.

15. The next day was the first day of unleavened bread, on which it was necessary they should kill the Passover: therefore Jesus sent Peter and John to the City to a certain man, whom they should find carrying a pitcher of water to his house; him they should Alexand. Mon. follow, and there prepare the Paffover. They went and found the man in the same cir- sten die 11. Jucumstances, and prepared for Jesus and his Family, who at the even came to celebrate nii. Vide Adrithe Paffover. It was the house of John Surnamed Mark, which had always been open fering. Jerus m. 6. to this Bleffed Family, where he was pleafed to finish his last Supper, and the myste-

riousness of the Vespers of his Passion. 16. When evening was come, Jefus stood with his Disciples and ate the Paschal Lamb: after which he girt himself with a towel, and taking a bason washed the feet of his Disciples; not onely by the ceremony, but in his discourses, instructing them in the Doctrine of Humility, which the Master by his so great condescention to his Disciples had made facred, and imprinted the lesson in lasting characters by making it symbolical. But Peter was unwilling to be washed by his Lord, until he was told, he must renounce his part in him unless he were washed: which option being given to Peter, he cried out, Not my feet onely, but my hands and my head. But Jesus said the ablution of the feet was sufficient for the purification of the whole man; relating to the cufrom of those Countries, who used to go to supper immediately from the baths, who therefore were fufficiently clean fave onely on their feet, by reason of the dust contracted in their passage from the baths to the dining-rooms; from which when by the hofpitable mafter of the house they were caused to be cleansed, they needed no more ablution. And by it Jesus, passing from the letter to the spirit, meant, that the body of fin was washed in the baths of Baptism; and afterwards, if we remained in the same flate of purity, it was onely necessary to purge away the filth contracted in our pasfage from the Font to the Altar; and then we are clean all over, when the Baptismal flate is unaltered, and the little adherences of imperfection and passions are also wash-

17. But after the manducation of the Paschal Lamb, it was the custom of the Nationto fit down to a second Supper, in which they are herbs and unleavened bread, the Major-domo first dipping his morsel, and then the family; after which the Father brake bread into pieces, and distributed a part to every of the Guests, and first drinking himself, gave to the rest the chalice filled with wine, according to the age and dignity of the person, adding to each distribution a form of benediction proper to the mystery, which was Euchariffical and commemorative of their Deliverance from Egypt. This Supper Jesus being to celebrate, changed the forms of benediction, turned the Ceremony into Mystery, and gave his Body and Blood in Sacrament and religious configuration; so instituting the venerable Sacrament, which from the time of its

institution is called the Lord's Supper: which Rite Jesus commanded the Apostles to perpetuate in commemoration of him their Lord untill his fecond coming. And this was the first delegation of a perpetual Ministery which Jesus made to his Apostles, in which

they were to be fucceeded to in all the generations of the Church.

18. But Jesus being troubled in Spirit, told his Apostles that one of themshould betray him. Which Prediction he made, that they might not be scandalized at the sadness of obiection of the Passion, but be confirmed in their belief, seeing so great demonstration of his wisdom and spirit of Prophecy. The Disciples were all troubled at this sad arrest, looking one on another, and doubting of whom he spake; but they beckoned to the beloved Disciple, leaning on Jesus's breast, that he might ask: for they who knew their own innocency and infirmity, were defirous to fatisfy their curiofity, and to be rid of their indetermination and their fear. But Jefus being asked gave them a fign, and a fop to Judas, commanding him to do what he list speedily: for Jesus was extremely fraitned till he had drunk the chalice off, and accomplished his mysterious and affli-Cive Baptism. After Judas received the sop, the Devil entred into him, and Judas went forth immediately, it being now night.

19. When he was gone out, Fefus began his Farewell-Sermon, rarely mixt of fadness and joys, and studded with Mysteries as with Emralds, discoursing of "the glorisica-"tion of God in his Son, and of those glories which the Father had prepared for him; " of his fudden departure, and his migration to a place whither they could not come "vet, but afterwards they should; meaning, first to death, and then to glory: com-"manding them to love one another; and foretelling to Peter, (who made confident " protests that he would die with his Master,) that before the cock should crow twice, he " [bould deny bim thrice. But left he should afflict them with too sad representments of "his present condition, he comforts them with the comforts of Faith, with the intend-" ments of his departure to prepare places in Heaven for them, whither they might come "by him, who is the Way, the Truth, and the Life; adding a promife in order to "their present support and future felicities, that if they should ask of God any thing in his "name, they stould receive it; and upon condition they would love him, and keep his "Commandments, he would pray for the Holy Ghost to come upon them, to supply "his room, to furnish them with proportionable comforts, to enable them with great "Gifts, to lead them into all truth, and to abide with them for ever. Then arming "them against future Persecutions, giving them divers holy Precepts, discoursing of his " emanation from the Father, and of the necessity of his departure, he gave them his " bleffing, and prayed for them: and then, having fung an Hymn, which was part of "the great Allelujah beginning at the 1 14 Pfalm, [When Ifrael came out of Egypt,] and "ending at the 118. inclusively, he went forth with his Disciples over the brook Cedron, " unto the mount of Olives, to a village called Gethfemani, where there was a Garden, into

" which he entred to pray together with his Disciples. 20. But taking Peter, James and John apart with him about a stone's cast from the rest, he began to be exceeding forrowfull and fad even unto death. For now he faw the ingredients of his bitter Draught pouring into the Chalice, and the fight was full of horrour and amazement: he therefore fell on his face, and prayed, O my Father, if it be possible, let this cup pass from me. In this Prayer be fell into so sad an agony, that the pains inflicted by his Father's wrath, and made active by his own apprehension, were so great, that Quidam ex He- a sweat distilled from his facred body as great and conglobated as drops of blond: and gesippo notant, God, who heard his Prayer, but would not answer him in kind, fent an Angel to comex provatione fort him in the fadness, which he was pleased not to take away. But knowing that the

natural arbitem, drinking this Cup was the great end of his coming into the world, he laid afide all his Sie Philippus own interests, and devested himself of the affections of flesh and bloud, willing his Faalii, Sed he ther's will; and because his Father commanded, he, in defiance of lense and passion, funt mere rings. was defirous to fuffer all our pains. But as when two seas meet, the billows contest in ungentle embraces, and make violent noises, till, having wearied themselves into fmaller waves and difunited drops, they run quietly into one stream: fo did the spirit and nature of Jesus assault each other with disagreeing interests and distinguishing disputations, till the earnestness of the contention was diminished by the demonstrations of the spirit, and the prevailings of Grace; which the sooner got the victory, because they were not to contest with an unfanctified or rebellious nature, but a body of affections which had no strong desires, but of its own preservation. And therefore Tefus went thrice, and prayed the same prayer, that, if it were possible, she sup

might pass from him; and thrice made an act of refignation; and in the intervalls same

and found his Apostles asleep, gently chiding their incuriousness, and warning them

to watch and pray, that they enter not into temptation: till the time that the Traitor came with a multitude armed with Swords and Staves from the Priests and Elders of the people to apprehend him.

21. Judas gave them the opportunity of the night, that was all the advantage they had by him, because they durit not seize him by day for fear of the people: and he signified the person of his Master to the souldiers by a Kiss, and an address of seeming civility. But when they came towards him, Jefus faid, Whom feek ye? They faid, JE-SUS of Nazareth. He faid, I am he. But there was a Divinity upon him, that they could not feize him at first. But as a wave climbing of a Rock is beaten back and feartered into members, till falling down it creeps with gentle waftings, and kiffes the feet of the stony mountain, and so encircles it: so the souldiers, coming at first with a rude attempt, were twice repelled by the glory of his Person, till they falling at his feet were at last admitted to the seifure of his body; having by those involuntary prostrations confessed his power greater than theirs, and that the lustre and influence of a GOD are greater than the violences and rudenesses of Souldiers. And still they like weak eyes durst not behold the glory of this Sun, till a cloud like a dark veil did interrupt the emissions of his glories, they could not seize upon him, till they had thrown a veil upon his holy Face. Which although it was a custom of the Easterlings, and of S. Hieron, in c. the *Roman Empire generally; yet in this case was violence and necessity, because a g. Main. certain impetuolity and vigorousness of spirit and Divinity issuing from his holy Face, *I, Listor, obmade them to take fanctuary in darkness and to throw a veil over him in that dead ratoris unbis hutime of a fad and difinal night. But Peter, a front | Galilean, bold and zealous, ar-jus, Livi. time of a lad and dillian light, but a tor, a work and cut off his ear. But fefus Tom green tempted a rescue, and smote a servant of the High-priest, and cut off his ear. But fefus the state of the st rebuked the intemperance of his passion, and commanded him to put up his sword, laying, all they that strike with the sword shall perish with the sword so putting a bridle upon the illegal inflictions and expresses of anger or revenge from an incompetent authority. But Fesus touched Malchus's ear, and cured it.

22. When Jesus had yielded himself into their power, and was now led away by the chief Priests, Captains of the Temple, Elders of the people and Souldiers, who all came in combination and covenant to Surprise him, his Disciples fled; and John the Evangelift, who with grief and an over-running fancy had forgot to lay afide his upper garment, which in Festivals they are used to put on, began to make escape: but being arrested by his linen upon his bare body, he was forced to leave that behind him, that himself might escape his Master's danger, for now was verified the prophetical faying, I will smite the Shepherd, and the sheep shall be scattered; but Peter followed afar off: and the greatness of folm's love, when he had mastered the first inconsiderations of his fear, made him to return a while after into the High-priest's Hall.

23. Jesus was first led to Annas who was the Prince of the Sahhedrim, and had cognilance of Prophets and publick Doctrines; who therefore enquired of Jefus concerning his Disciples and his Discipline. But he answered, that his Doctrine had been publick or popular, that he never taught in Conventicles; and therefore referred him to the testimony of all the people. For which free answer, a servant standing by smote him on the face and Felus meekly asked him what evil he had done? But Annas without the Seventy Affestours could judge nothing, and therefore fent him bound to Caiapas, who was High-priest that year, President of the Rites of the Temple; as the other High-priest was of the great Council, Thither Peter came, and had admission by the means of another Disciple, supposed to be John, who having fold his possessions in Galilee to Caiaphas, came and dwelt near mount Sion; but was by intervention of that bargain made known to the High-Prieft, and brought Peter into the house. Where when Peter was challenged three times by the servants to be a Galilaan, and of Jesus's family, he denied and for fivore it; till Jesus, looking back, re-minded him of his prediction, and the soulness of the crime; and the Cock crew, for it was now the fecond cock-crowing after ten of the clock in the fourth Watch. And Peter went out, and wept bitterly, that he might cleante his Soul, washing off the foul flains he had contracted in his shamefull Perjury and Denying of his Lord. And it is reported of the fame holy person that ever after, Artenius in Viwhen he heard the cock crow, he wept, remembring the old infirument of his Convert the Pp. fion, and his own unworthings, for which he never ceased to do actions of forrow and fharp Repentance.

24. On the morning the Council was to affemble; and whilst Jesus was detained in expectation of it, the fervants mocked him, and did all actions of affront and ignoble despite to his Sacred head and because the question was whether he were a Prophet they covered his eyes and smote him in derision, calling on him to prophesie

who smote him. But in the Morning, when the high-priests and Rulers of the people were assembled, they sought false witness against Jesus; but found none to purpose: they railed boldly, and could prove nothing: they accused vehemently, and the allegations were of such things as were no crimes; and the greatest article which the united diligence of all their malice could pretend, was, that he faid he would deftroy the Temple. and in three days build it up again. But Jesus neither answered this nor any other of their vainer allegations; for the witneffes destroyed each others testimony by their disagreeing: till at last Caiaphas, who, to verifie his Prophecy, and to satisfie his Ambition, and to bait his Envy, was furiously determined Jefus should die, adjures him by the living God to say whether he were the CHRIST, the Son of the living God. Tefus knew his design to be an inquisition of death, not of Piety or Curiosity: yet, because his hour was now come, he openly affirmed it, without any expedient to elude the high prieff's malice, or to decline the question.

25. When Caiaphas heard the faying, he accused Jesus of Blasphemy, and pretended an apprehention to tragical, that he overacted his wonder and feigned deteffation; for he rent his garments, (which was the interjection of the Country, and custom of the Nation, but forbidden to the High-prieft,) and called prefently to fentence. And, as it was agreed before hand, they all condemned him as guilty of death, and as far as they had power, inflicted it: for they beat him with their fifts, 'smote him with the palms of their hands, fpit upon him, and abused him beyond the licence of enraged Tyrants. When Judas heard that they had passed the final and decretory sentence of death upon his Lord, he, who thought not it would have gone fo far, repented him to have been an instrument of so damnable a machination, and came and brought the sibver which they gave him for hire, threw it in among ft them, and faid, I have finned in betraying the innocent bloud. But they, incurious of those Hell-torments Judas felt within him, because their own fires burned not yet, dismissed him, and upon consultation bought with the money a field to bury strangers in. And Judas went and hanged himself; and the Judgment was made more notorious, and eminent by an unufual accident at fuch deaths. for he lo swelled, that he burft, and his bowels gushed out. But the Greek Scholiast and fome others report out of Papias, S. John's Scholar, that Judas fell from the Fig. tree 26. Man. Ce- on which he hanged, before he was quite dead, and furvived his attempt some while, being to fad a spectacle of deformity, and pain, and a prodigious tumour, that his inc. 1. 44 le plague was deplorable, and highly miserable; till at last he burst in the very substance of his Trunk, as being extended beyond the poffibilities and Capacities of nature.

vang. 1. 4. But the High-priest had given Jesus over to the Secular power, and carried him to Pilate, to be put to death by his sentence and military power. But coming thither, they would not enter into the Judgment-hall, because of the Feast; but Pilate met them,

and, willing to decline the business, bid them judge him according to their own Law. They replied, it was not lawfull for them to put any man to death; meaning, during the s. Aug. trail. Given days of unleavened bread: (as appears in the instance of Herod, who detained Per 114 in Joan. cyril. in Joan ter in prison, intending after Easter to bring him out to the people.) And their malice was cettlets, till the Sentence they had passed were put in execution. Others thinin Jaan. Am-king that all the right of inflicting capital punishments was taken from the Nation by the brof. ferm. de Romans. And Josephus writes, that when Ananias their High-priest had by a Council Calend Fannar, of the Jews condemned S. James the Brother of our lord, and put him to death, without the consent of the Roman President, he was deprived of his Priesthood. But because Pilite (who either by common right, or at that time, was the Judge of capital inflictions) was averle from intermeddling in the condemnation of an innocent person, they attempted him with excellent craft. For knowing that Pilate was a great fervant of the Roman Greatness, and a hater of the Sect of the Galileans, the High-priest accused Teluis, that he was of that Sect, that he denied paying tribute to Cafar, that he called himself King. Concerning which when Pilate interrogated Jesus, he answered that his Kingdom was not of this world. And Pilate, thinking he had nothing to doe with the office, came forth again, and gave testimony, that he found nothing worthy of death in fe fus. But hearing that he was a Galibean, and of Herod's Jurisdiction, Pilate fent bim to Herod, who was at Jerusalem at the Frast: And Herod was glad, because he had beard much of him, and since his return from Rome had desired to see him, but could not, by reason of his own avocations, and the ambulatory life of Christ; and now he hoped to see a Minacie done by him, of whom he had heard so many. But the event of this was, that Jefus did there no Miracle; Herod's fouldiers fee him to pought, and nocked him. And that day Herod was reconciled to Pilate. And Jefus was feel back arrayed in a white and plendid garment: which though possibly it might be Joseph. l. 16., c. 14. Idem in

intended for derifion, yet was a fymbol of Innocence, condemned persons usually being arrayed in blacks. And when Pilate had again examined him, Jesus, meek as a lamb, and as a sheep before the shearers, opened not his mouth: insomuch that Pilate wondred, perceiving the greatest Innocence of the man, by not offering to excuse or lessen any thing. For though Pilate had power to release him, or crucifie him; yet his contempt of death was in just proportion to his Innocence: which also Pilate concealed not, but published Fesus's Innocence by Herod's and his own sentence; to the great regret of the Rulers, who, like ravening wolves, thirfted for a draught of bloud, and to devour the morning prey.

27. But Pilate hoped to prevail upon the Rulers, by making it a favour from them to Jesus, and an indulgence from him to the Nation, to set him free. For oftentimes even Malice it self is driven out by the Devil of Self-love, and so we may be acknowledged the authours of a fafety, we are content to rescue a man even from our own selves. Pilate therefore offered that, according to the custom of the Nation, Jefus should be released for the honour of the present Festival, and as a donative to the People. But the spirit of Malice was here the more prevalent, and they defired that Barabbas, a Murtherer, a Thief, and a feditious person, should be exchanged for him. Then Pilate casting about all ways to acquit Jefus of punishment, and himself of guilt, offered to feourge him, and let him go; hoping that a leffer draught of bloud might frop the furies and rabidness of their passion, without their bursting with a river of his best and vital liquour. But these leeches would not so let go; they cry out, Cruciste him: and to engage him finally, they told him, if he did let this man go, he was no friend to Cafar.

28. But Pilate called for water, and washed his hands, to demonstrate his own unwillinguels, and to reject and transmit the guilt upon them; who took it on them as greedily as they sucked the bloud: they cried out, His bloud be on us and our Children. As Pilate was going to give sentence, his Wife, being troubled in her dreams, fent, with the earnestness and passion of a Woman, that he should have nothing to do with that just Person. But he was engaged: Casar and Jesus, God and the King, did scen to have different interests; or at least he was threatned into that opinion: and Pilate though he was fatisfied it was but Calumny and Malice, yet he was loth to venture upon his answer at Rome, in case the High-priest should have accused him. For no man knows whether the interest or the mistake of his Judge may cast the sentence; and who ever is accused strongly is never thought intirely innocent. And therefore, not only against the Divine Laws, but against the Roman too, he condemned an innocent person upon objections notoriously malicious: he adjudged him to a death which was only due to publick Thieves and Homicides, (crimes with which he was not charg'd,) upon a pretence of Blasphemy, of which he stood accused, but nor convicted, and for which by the Jewifb Law he should have been stoned, if found guilty. And this he did put into present execution, against the Tiberian Law, which about twelve years before decreed in favour of condemned persons, that after sentence execution should be Sueton. in Frideric, c. 75, deferred ten days.

SubTiberio & Druso Cost. Corruptus autem est coden Epist. Sicionii, qui ait, Nunc, ex vetere S. C. Tiberiano, triginta dierum vitam post

29. And now was the Holy Lamb to bleed. First therefore Pilate's soldiers array him in a Kingly robe, put a reed in his hand for a Scepter, plait a Crown of thorns and put it on his head; they bow the knee, and mock him; they smite him with his phantastick Scepter, and in stead of tribute, pay him with blows and spittings upon his holy head. And when they had emptied the whole stock of poisonous contempt, they devest him of the robes of mockery, and put him on his own: they lead him to a pillar, and bind him fast, and scourge him with whips, a punishment that Slaves only did use to suffer (free Lib. In servorum, persons being in certain cases beaten with rods and clubs;) that they might add a new Lib. Levia, D. de forn to his afflictions, and make his forrows like their own guilt, vast and mountai-accust. nous. After which, Barabbas being fet free, Pilate delivered Jesus to be crucified.

30. The Soldiers therefore having framed a Crofs fad and heavy, laid it upon Felus's shoulders, (who, like Isaac, bore the wood with which he was to be facrificed himself;) and they drove him out to Crucifixion, who was scarce able to stand under that load. It is generally supposed that Jesus bore the whole Tree, that is, both the parts of his Lignum trans-

Crofs; but to him that confiders it, it will feem impossible and therefore it is more pertant felius, likely, and agreeable to the old manner of crucifying Malefactors, that Jefus fell. Paribulum, Crux, feit, lignum ablongum, serra defixum fletir. Sie Plantus, Patibulum ferant per urbem, & cruci affigantur. Maib engo pillores bodie ni Dingun Jejum, bajulament utrumque lignum feit. Lipfius, reall. De fupplicio Crucis.

Ll3

only

patitur, aut parienti comparitur : & bac de caufa

Athenienses erexisse aram αρνώς φ Θεῷ aiunt qui-

only carried the cross-part; the body of it being upon the place either already fixed or prepared for its station. Even that leffer part was grievous and intolerable to his tender, virginal and weakned body : and when he fainted, they compell Simon a Cyrenian to help him. A great and a mixt multitude followed Jefus to Golgotha, the Charnel-house of the City, and the place of Execution. But the Women wept with bitter exclamations; and their fadness was increased by the fad predictions Jesus then made of their future misery, saying, Te daughters of Jerusalem, weep not for me, but weep for your selves and for your children. For the time shall come that men shall say, Blessed are the barren that never bare, and the paps that never gave fuck. For they shall call on the hills to cover them, and on the mountains to fall upon them; that by a sudden ruine they may efcape the lingring calamities of famine and fear, and the horrour of a thousand deaths.

Είσοκε χώεον ίκανε φαπζομένοιο Κρανία, Αδιλμ σε στο ρογώνυμον άντυ η κόρσης. Nonnus in Joan. Golgosha lecus est capitis. Clavaria quondam, Lingua paterna prior sie illum nomine dixit. Hic hominem primum suscepimus esfe sepultum : Hic medium terræ est

(a) Tertul. 1. 2. contra Marcion, Origen, traff. 35. in Matt. Bafil. in Levit. c. 5. Athan. de Paf. nymo, in epift. ad Ephef. c. 5. & in c. 27. Marth. (b) S. Aug. Serm. 71. de Tempore. (c) Plin. Nat. bift. l. 14. c. 13. Athenæus, l. 11.

Si calidum posas, ardenti myrrba Falerno

Convenit, & melior fit fapor inde mero.

Martial. 1 14 * Ego dabo ei talentum primus qui in crucem

excurrerit : Sed el lege, ut affigantur bis pedes, bis brachia. Plaut. Moftel.

Proconsulis tabella sententia est, que semel lesta,

neque augeri literâ una, neque minui potest ; sed ut-

eunque recitata, ità Provincia instrumento refertur.

31. When Jesus was come to Golgotha, a place in the mount of Calvary, (where, according to the tradition of the (a) Ancients, Adam was buried, and where (b) Abraham made an Altar for the facrifice of his Son,) by the piety of his Disciples. and (it is probable) of those good women which did use to minister to him, there was provided wine mingled with myrrh: which among the Levantines is an (c) excellent and pleasant mixture, and fuch as the piety and indulgence of the nations used to administer to condemned persons. But Jesus, who by voluntary susception did chuse to suffer our pains, refused that refreshment which the piety of the women presented to him. The foldiers, having stripp'd him, nail'd him to the Cross with * four nails, and divided his Mantle into four parts, giving to each foldier a part; but for his Coat, because it would be spoiled if parted, it being weaved without feam, they cast

32. Now Pilate had caused a Title, containing the cause of his death, to be superscribed on a Table in Latin, Greek and Hebrew; the Hebrew being first, the Greek next, and the Latin nearest to the Holy Body; but all written after the Jewish manner, from the right hand to the left; for so the Title is shewn in the Church of Santa Croce in Rome, the Latin letters being to be read as if it were Hebrew: the reason of which I could never find sufficiently discovered, unless it were to make it more legible to the Jems, who by converfing with the Romans began to understand a little Latin. The Title was, JESUS OF NAZARETH, KING OF THE JEWS. But the

Pharifees would have it altered, and, that he faid he was King of the Jews. But Pilate out of wilfulness, or to do despiteto the Nation, or in honour to Jesus, whom he knew to be a just perfon, or being over-ruled by Divine Providence, refuled to alter it. And there were crucified with Jefus two Thieves, Jefus

being in the midft, according to the Prophecy, He was reckoned with the transgressionrs. Then Jesus prayed for his Persecutours: Father, forgive them, for they know not what they do. But while Jesus was full of pain and charity, and was praying and dying for his Enemies, the Rulers of the Jews mocked him, upbraiding him with the good works he did, and the expresses of his power, saying, He saved others, himself he cannot save; others faying, Let him come down from the Crofs, if he be the King of the Jews, and we will believe in him: and others, according as their Malice was determined by fancy and occasion, added weight and scorn to his pains; and of the two Malefactours that were crucified with him, one reviled him, Jaying, If thou be the CHRIST, Jave thy felf and us. And thus far the Devil prevailed, undoing himfelf in riddle, provoking men to do despite to Christ, and to heighten his Passion out of hatred to him; and yet doing and promoting that which was the ruine of all his own Kingdom and potent mischiefs: like the * R. Manastes. * Jew who in indignation against Mercury threw stones at his Image, and yet was by Vid. Dionyf. his Superiour judged idolatrous, that being the manner of doing honour to the Idol Voffium in anamong the Gentiles. But then Christ, who had upon the Cross prayed for his enemies, and was heard of God in all that he defired, felt now the beginnings of fuccess. For the other Thief, whom the present pains and circumstances of Jesus's Passion had softened and made believing, reproved his fellow for not fearing God; confessed that this death happened to them deservedly, but to Jesus causeless; and then prayed to Jesus, Lord, remember me when thou comest into thy Kingdom. Which combination of pious acts and miraculous Conversion Jesus entertained with a speedy promise of a very great

felicity, promising that upon that very day he should be with him in Paradife.

33. Now there were standing by the Cross the Mother of Jesus and her Sister, and Mars Magdalen and John. And Jesus being upon his Death-bed, although he had no temporal estate to bestow, yet he would make provision for his Mother, who, being a Widow, and now childless, was likely to be exposed to necessity and want: and therefore he did arrogate John the beloved Disciple into Marie's kindred, making him to be her adopted Son, and her to be his Mother, by fiction of Law: Woman, behold thy Son; and, Man, behold thy Mother. And from that time forward John took her home to his own house, which he had near mount Sion, after he had fold his inheritance in Galilee to the High-priest.

34. While thefe things were doing, the whole frame of Nature seemed to be dissolved and out of order, while their LORD and Creatour suffered. For the Sun was so darkned that the Stars appeared; and the Eclipse was prodi-Origen. cont. Celf. 1. 2. Tertul. Apolog. Lucian. in allis fui Mart. August. cp. 80. ad Helpshium. Suidas in Vita Dionys. ait cum dixisse. Aut Deus

gious in the manner as well as in degree, because the Moon was not then in Conjunction, but full: and it was noted by Phlegon, the freed man of the Emperour Hadrian, by Lucian out of the Acts of the Gauls, and Dionysius while he was yet a Heathen, excellent Scholars all, great Historians and Philoso-

phers; who also noted the day of the week and hour of the day, agreeing with the circumstances of the Cross. For the Sun hid his head from beholding such a Prodigy of fin and fadness, and provided a veil for the nakedness of Jefus, that the women

might be prefent, and himself die, with modesty.

35. The Eclipse and the Passion began at the fixth hour, and endured till the ninth; about which time Jesus, being tormented with the unsufferable load of his Father's wrath due for our fins, and wearied with pains and heaviness, cried out, My God, my God, why hast thou for faken me? and, as it is thought, repeated the whole Two and Twentieth Pfalm, which is an admirable Narrative of the Passion, full of Prayer and fadness, and description of his pains at first, and of Eucharist and joy and prophecy at the last. But these first words, which it is certain and recorded that he spake, were in a language of it felf, or else by reason of distance, not understood; for they thought he had called for Elias to take him down from the Cross. Then Jesus, being in the agonies of a high Fever, said, I thirst. And one ran, and filled a sponge with vinegar, wrapping it with hyslop, and put it on a reed, that he might drink. The Vinegar and the Sponge were in Executions of condemned persons set to stop the too violent issues of bloud, and to prolong the dearh : but Plin. Nat. hift. 1. 31. c. 11. Veteres Stongiac conglutinant vulnera. Tertul. de Spett. c. 25. Po-

only, and refused the draught. And now knowing that the Prophecies were fulfilled, his Father's wrath appealed, and his torments fatisfactory. he faid, It is finished: and crying with a loud voice, Father, into thy hands I commend my spirit, he bowed his head, and yielded up his spirit into the hands of God, and died, halfning to his Father's glories. Thus did this glorious Sun fet in a fad and clouded

West, running speedily to shine in the other World.

were exhibited to him in fcorn; mingled with gall, to make

the mixture more horrid and ungentle. But Jefus tafted it

36. Then was the weil of the Temple, which separated the secret Mosaick Rites from the eyes of the people, rent in the midst from the top to the bottom; and the Angels, Presidents of the Temple, called to each other to depart from their feats; and fo great an S. Hieron, ep. Earthquake happened, that the rocks did rend, the mountains trembled, the graves open- 150 9 8. ed, and the bodies of dead persons arose, walking from their coemeteries to the Holy City, and appeared unto many. And fo great apprehensions and amazements happened to them all that stood by, that they departed, [miting their breasts with sorrow and fear. And the Centurion that ministred at the execution faid, Certainly this was the Son of God; Apud Metaph. and he became a Disciple, renouncing his military employment, and died a Martyr.

37. But because the next day was the Jews Sabbath, and a Paschal Festival besides, the Jews hastned that the bodies should be taken from the Cross; and therefore sent to Pilate to hasten their death by breaking their legs, that * before Sun-fer they might be taken away, according to the Commandment, and be buried. The fouldiers therefore came, and brake the legs of the two Thieves;

In hac ipfa genuum commissura quadam buccarum inanitas eft, qua perfosia, ceu jugulo, spiritus ausugit. Plin. I. 11. c. 45. Pide Lactant. I. 1. c. 26. Cic. pro Rosc. * Philo de Lez, special. Deut. 21.

terit (y de misericordia moveri defixus in morstes

uncorum, & Spongias retiariorum.

but espying, and wondring, that Jesus was already dead, they brake not his legs: for the Scripture foretold, that a bone of him should not be broken. But a souldier with his lance pierced his side, and immediately there streamed out two rivulets of Water and Bloud. But the Holy Virgin-Mother, (whose Soul during this whole Passion was pierced with a fword and sharper forrows, though she was supported by the comforts of Faith, and

not. ad Rab. R. Maimon.

Apul. I. I. Florid.

those holy Predictions of his Resurrection and future glories, which Mary had laid up in store against this great day of expence,) now that she saw her Holy Son had suffered all that our necessities and their malice could require or inslict, caused certain minifters, with whom she joyned, to take her dead Son from the Cross: whose Body when the once got free from the nails, the kiffed, and embraced with entertainments of the nearest vicinity that could be expressed by a person that was holy and sad, and a

History of the Accidents from the Death, &c. PART III.

Mother weeping for her dead Son. 38. But she was highly satisfied with her own meditations, that now that great Mv. ftery determined by Divine Predestination before the beginning of all Ages was sulfilled in her Son; and the Passion, that must needs be, was accomplished. She there-Metaphr. 44 fore first bathes his cold body with her warm tears, and makes clean the surface of the

wounds, and delivering a winding napkin to Joseph of Arimathea, gave to him in charge to enwrap the Body and embalm it, to compose it to the grave, and do it all the rites of Funeral; having first exhorted him to a publick confession of what he was privately till now. And he obeyed the counsel of so excellent a person, and ventured upon the displeasure of the Jewish Rulers, and went considently to Pilate, and begreat the Body of Jesus. And Pilate gave him the power of it.

39. Joseph therefore takes the Body, binds his Face with a napkin, washes the Body,

anoints it with ointment, enwraps it in a composition of myrrh and aloes, and puts it into a new tomb which he for himself had hewn out of a rock: (it not being lawfull among the Jews to interr a condemned person in the common cometeries:) for all these circumstances were in the Jews manner of burying. But when the Sun was set, the chief Priests and Pharifees went to Pilate, telling him that Jesus, whilf he was living, foretold his own Refurrection upon the third day; and lest his Disciples should come and heal the body, and fay he was rifen from the dead, defired that the fepulchre might be fetured against the danger of any such Impostor. Pilate gave them leave to do their plea-Beda de Louis fure, even to the fatisfaction of their smallest scruples. They therefore fealed the grave, fendis cap. 2. rolled a great from at the mouth of it, and, as an ancient tradition fays, bound it about Niceph. I. 1. with labels of inea and feet match of fouldiers; as if they had intended to have made

with labels of iron, and fet a watch of fouldiers; as if they had intended to have made it furer than the decrees of Fate, or the never failing laws of Nature.

Ad SECT. XV.

Considerations of some preparatory Accidents before the entrance of JESUS into his Passion,



Ad SECT. XV.



357

Mark 14. 3 As he sat at meat in the house of Sunon y leper

1. TE that hath observed the Story of the Life of Fesus, cannot but see it all the way to be strewed with thorns and sharp pointed stones; and although by the kiffes of his feet they became precious and falutary, yet they procured to him forrow and disease. It was meat and drink to him to do his Father's will; but it was bread of affliction, and rivers of tears to drink: and for these he thirsted like the Earth after the cool stream. For so great was his Perfection, so exact the conformity of his Will, so absolute the Subordination of his inferiour Faculties to the infinite Love of God, which fate Regent in the Court of his Will and Understanding, that in this election of accidents he never confidered the tafte, but the Goodnels; never diffinguished sweet from bitter, but Duty and Piety always prepared his table. And therefore now knowing that his time determined by the Father was nigh, he haftened up to ferulalem. He went before his Disciples, faith S. Mark, and they followed him trembling and amazed and yet before that, even then when his brethren observed he had a design of publication of himself, he suffered them to go before him, and went up as it were in series. For so we are invited to Mairtyrdóm, and fuffering in a Chriftan caufe, by so great an Example: the Holy Jesus is gone before us, and it were a holy contention to strive whose zeal were forwardes in the designs of Humiliarion and Self-denial. But it were allo well, if in doing our felves fecular advantage, and promoting our worldly interest, we should follow him, who was ever more distant from receiving honours, than from receiving a paintfull death. Those affections which dwell in fadnels, and are married to grief, and lie at the foot of the Cross, and trace the sad steps of Jesus, have the wildom of recol-

lection, the tempers of fobriety, and are the best imitations of Jefus, and securities against the levity of a dispersed and a vain spirit. This was intimated by many of the Disciples of Fesus in the days of the Spirit, and when they had tasted of the good word of God, and the powers of the world to come: for then we find many ambitious of Martyrdom, and that have laid flrategems and deligns by unufual deaths to get a Grown. The Soul of S. Laurence was fo fcorched with ordent defires of dying for his Lord, that he accounted the coals of his Grid-iron but as a Julep or the afperlion of cold water to refresh his Soul : they were chill as the Alpine snows in respect of the heats of his diviner flames. And if these lesser Stars shine so brightly and burn so warmly, what heat of love may we sunpose to have been in the Sun of Righteousness? If they went fast toward the Crown of Martyrdom, yet we know that the Holy Jefus went before them all. No wonder that he cometh forth as a Bridegroom from his Chamber, and rejoyceth as a giant to run his course.

2. When the Disciples had overtaken Jesus, he begins to them a sad Homily upon the old Text of Suffering, which he had well-nigh for a year together preached upon: but because it was an unpleasing Lesson, so contradictory to those interests upon the hopes of which they had entertained themselves, and spent all their desires, they could by no means understand it. For an understanding preposed with a fancy, or an unhandsome principle, construes all other notions to the sense of the first; and whatsoover contradicts it, we think it an objection, and that we are bound to answer it. But now that it concerned Christ to speak so plainly, that his Disciples by what was to happen within five or fix days might not be fcandalized, or believe it happened to Jefus without his knowledge and voluntary entertainment, he tells them of his Sufferings to be accomplished in this journey to Jerusalem. And here the Disciples shewed themfelves to be but men, full of paffion and indifcreet affection; and the bold Galilean. S. Peter, took the boldness to dehort his Mafter from fo great an infelicity; and met with a reprehension so great, that neither the Scribes, nor the Pharifees, nor Herad. himself ever met with its parallel: Jesus called him Satan; meaning, that no greater contradictions can be offered to the defigns of God and his Holy Son, than to diffuade us from Suffering. And if we understood how great are the advantages of a suffering condition, we should think all our daggers gilt, and our pavements strewed with Rofes, and our Halters filken, and the Rack an instrument of pleasure, and be most impatient of those temptations which seduce us into ease, and divorce us from the Cross, as being opposite to our greatest hopes and most perfect desires. But still this humour of S. Peter's imperfection abides amongst us. He that breaks off the yoke of Obedience, and unties the bands of Discipline, and preaches a cheap Religion, and presents Heaven in the midst of flowers, and strews Carpets softer than the Asian luxury in the way, and fets the fongs of Sion to the tunes of Persian and lighter airs, and offers great liberty of living, and bondage under affection and fins, and reconciles Eternity with the present enjoyment, he shall have his Schools filled with Disciples: but he that preaches the Crofs, and the feverities of Christianity, and the strictnesses of a holy life, shall have the lot of his Bleffed Lord, he shall be thought ill of, and deserted.

3. Our Bleffed Lord, five days before his Paffion, fent his Disciples to a village to boltow an Als that he might ride in triumph to Jerusalem: he had none of his own, but yet he who was to dear to God could not want what was to supply his needs. It may be God hath and up our portion in the repolitories of other men, and means to furnish us from their tables, to feed us from their granaries, and that their ward-robe shall cloath us: for it is all one to him to make a Fish bring us money, or a Crow to bring us meat, or the stable of our neighbour to furnish our needs of Beaffs. If he brings it to thy need as thou wanteft it, thou hast all the good in the use of the Creature which the owners can receive and the horse which is lent me in charity, does me as much ease; and the bread which is given me in alms, feeds me as well, as the other part of it, which the good man that gave me a portion reserved for his own eating, could do to him. And if we would give God leave to make provisions for us in the ways of his own chufing, and not effimate our wants by our manner of receiving, being contented that God by any of his own ways will minister it to us, we should find our cares eased, and our content increased, and our thankfulness engaged, and all our moderate desires contented by the latisfaction of our needs. For, if God is pleased to feed me by my neighbour's charity, there is no other difference, but that God makes me an occasion of his ghostly good, as he is made the occasion of my temporal. And if we think it disparage ment, we may remember that God conveys more good to him by me, than to me by him. And it is a proud impatience, to refuse or to be angry with God's provisions, because he hath not observed my circumstances and ceremonies of election.

4. And

4. And now begins that great Triumph in which the Holy Jesus was pleased to exalt his Office, and to abase his Person. He rode like a poor man upon an Ass, a beast of burthen, and the lowest value, and yet it was not his own; and in that equipage he received the acclamations due to a mighty Prince, to the Son of the eternal King : relling us, that the smalness of fortune, and the rudeness of exteriour habiliments, and arough wall, are fometimes the outfides of a great glory; and that when God means to glorify or do honour to a person, he needs no help from secular advantages. He hides great Riches in Renunciation of the world, and makes great Honour break forth from the clouds of Humility, and Victory to arise from Yielding and the modesty of departing from our interest, and Peace to be the reward of him that suffers all the Hostilities of Men and Devils. For Jefus in this great Humility of his, gives a great probation that he was the Meffias, and the King of Sion; because no other King entred into those gates riding upon an Ass, and received the honour of Hosamah in that unlike-

lihood and contradiction of unequal circumstances.

Ad SECT. XV.

5. The Bleffed Jefus had never but two days of Triumph in his life: the one was on his Transfiguration upon mount Tabor: the other, this his riding into the Holy City. But that it may appear how little were his joys and present exteriour complacencies; in the day of his Transfiguration Moles and Elias appeared to him, telling him what great things he was to fuffer; and in this day of his riding to Jerusalem, he wet the Palms with a dew sweeter than the moistures upon mount Hermon, or the drops of Manna. For, to allay the little warmth of a springing joy, he let down a showr of tears, weeping over undone Jeru/alem in the day of his triumph, leaving it disputable whether he felt more joy or forrow in the acts of Love. For he triumphed to confider that the Redemption of the world was fo near; and wept bitterly that men would not be redeemed: his joy was great, to confider that himself was to suffer so great sadness for our good; and his forrow was very great, to confider that we would not entertain that Good that he brought and laid before us by his Passion. He was in Figure, as his fervant S. Paphnutius was afterwards in letter and true flory, crucified upon Palms : Palma of viwhich indeed was the emblem of a Victory; but yet such as had leaves, sharp, poinant down, plans and vexatious. However, he entred into Jerulalem dressed in Gayeties, which yet he majora error and vexations. placed under his feet: but with fuch pomps and folemnities each Family, according to amontain non nife its proportion, was accustomed to bring the Paschal Lamb to be slain for the Passover. And it was not an undecent ceremony, that the Lamb flain from the beginning of the world should be brought to his slaughter, with the acknowledgments of a religious solemnity, because now that real Good was to be exhibited to the world which those

little Paschal Lambs did but fignify and represent in shadow, and that was the true cause of all the little joy he had.

6. And if we consider what followed, it might seem also to be a design to heighten the dolorousness of his Passion. For to descend from the greatest of worldly honours, from the adoration of a GOD, and the acclamations to a King, to the death of a Slave, and the torments of a Cross, and the dishonours of a condemned Criminal, were so great floopings and vast changes, that they gave height, and fense, and excellency to each other. This then feemed an excellent glory, but indeed was but an art and instrument of grief. For fuch is the nature of all our Pelicities, they end in fadness, and increase the sting of forrows, and add moment to them, and cause impatience and uncomfortable remembrances. But the griefs of a Christian, whether they be instances of Repentance, or parts of Persecution, or exercises of Patience, end in joy and endless comfort. Thus Jesus, like a Rainbow, half made of the glories of light, and half of the moisture of a cloud, half triumph and half forrow, entred into that Town where he had done much good to others, and to himfelf received nothing but affronts. Yet his tenderness increased upon him: and that very journey, which was Christ's last solemn visit for their recovery, he doubled all the instruments of his Mercy and their Converfion. He rode in triumph, the Children fang Hofannah to him, he cured many diseased persons, he wept for them, and pitied them, and fighed out the intimations of a Prayer, and did penance for their ingratitude, and stayed all day there, looking about him towards evening, and no man Would invite him home; but he was forced to go to Bethany, where he was fure of an hospitable entertainment. I think no Christian that reads this but will be full of indignation at the whole City, who for malice or for fear would not or durst not receive their Saviour into their houses: and yet we do worse. For now that he is become our Lord with mightier demonstrations of his eternal power, we fuffer him to look round about upon us for months and years together, and poffibly never entertain him, till our house is ready to ruth upon our heads, and we are going to

ro. And

Ad SECT. XV.

unufual and stranger habitations. And yet in the midst of a populous and mutinous City this great King had some good subjects, persons that threw away their own garments, and laid them at the feet of our Lord; that being devested of their own, they might be re-invested with a robe of his Rightcousness, wearing that till it were changed into a stole of glory. The very ceremony of their reception of the Lord became fymbolical to them, and expressive of all our Duties.

7. But I consider that the Blessed Jesus had affections no less than infinite towards all mankind: and he who wept upon Jerusalem, who had done so great despite to him. and within five days were to fill up the measure of their iniquities, and do an act which all Ages of the World could never repeat in the same instance, did also in the number of his tears reckon our fins as fad confiderations and incentives of his forrow. And it would well become us to confider what great evil we do, when our actions are fuch as for which our Bleffed Lord did weep. He who was feated in the bosom of Felicity, yet he moistned his fresh Laurels upon the day of his Triumph with tears of love and bitter allay. His day of Triumph was a day of Sorrow: and if we would ween for our fins, that instance of Sorrow would be a day of Triumph and Jubilee.

8. From hence the Holy Jefus went to Bethany, where he had another manner of reception than at the Holy City. There he supped: for his goodly day of Triumph had been with him a fasting-day. And Mary Magdalen, who had spent one Box of Nard piffick upon our Lord's feet as a facrifice of Eucharift for her Conversion, now bestowed another in thankfulness for the restitution of her Brother Lazarus to life, and configned her Lord unto his Burial. And here she met with an evil Interpreter: Judas, an Apostle, one of the Lord's own Family, pretended it had been a better Religion to have given it to the poor. But it was Malice, and the spirit either of Envy or Avarice. in him that passed that sentence. For he that sees a pious action well done, and seeks to undervalue it by telling how it might have been better, reproves nothing but his own spirit. For a man may do very well, and God would accept it: though to say he might have done better, is to fay only that action was not the most perfect and absolute in its kind. But to be angry at a religious person, and without any other pretence but that he might have done better, is spiritual Envy: for a pious person would have nourished up that infant action by love and praise, till it had grown to the most perfect and intelligent Piety. But the event of that man gave the Interpretation of his prefent purpose: and at the best it could be no other than a rash judgment of the action and intention of a religious, thankfull and holy person. But she found her Lord, who was her Beneficiary in this, become her Patron and her Advocate. And hereafter, when we shall find the Devil, the great Accuser of God's Saints, object against the Piety and Religion of holy perfons; a cup of cold water shall be accepted unto reward, and a good intention heightned to the value of an exteriour expression, and a piece of gum to the equality of an holocaust, and an action done with great zeal and an intense love be acquitted from all its adherent imperfections: Christ receiving them into himfelf, and being like the Altar of Incense, hallowing the very smoak, and raising it into a flame, and entertaining it into the embraces of the Firmament and the bosom of Heaven. Christ himself, who is the Judge of our actions, is also the entertainer and object of our Charity and Duty, and the Advocate of our perfons.

9. Judas, who declaimed against the woman, made tacit reflections upon his Lord for fuffering it. And indeed, every obloquy against any of Christ's servants is looked on as an arrow shot into the heart of Christ himself. And now a Persecution being begun against the Lord within his own Family, another was raised against him from without. For the chief Priests took crafty counsel against Jesus, and called a Consistory to contrive how they might destroy him. And here was the greatest representment of the goodness of God, and the ingratitude of Man, that could be practifed or understood. How often had Jefus poured forth tears for them? how many fleepless nights had he awaked to do them advantage? how many days had he spent in Homilies and admirable Visitations of Mercy and Charity, in casting out Devils, in curing their fick, in correcting their delinquencies, in reducing them to the ways of fecurity and peace, and, that we may use the greatest expression in the world, that is, his own, in gathering them as an Hen gathereth her Chickens under her wings, to give them strength, and warmth, and life, and ghostly nourishment? And the chief Priests together with their faction use all arts and watch all opportunities to get Christ, not that they might possess him, but to deflroy him: little confidering that they extinguish their own eyes, and defiroy that fpring of life which was intended to them for a blifsfull immortality.

And here it was that the Devil shewed his promptness to furnish every evil-intended person with apt instruments to act the very worst of his intentions. The Devil knew their purposes, and the aptness and proclivity of Judas; and by bringing these together he served their present design, and his own great intendment. The Devil never fails to promote every evil purpole: and, except where God's restraining grace does intervene and interrupt the opportunity, by interpolition of different and cross accidents to serve other ends of Providence, no man eafily is fond of wickedness, but he shall receive enough toruine him. Indeed Nero and Julian, both witty men and powerfull, defired to have been Magicians, and could not: and although poffibly the Devil would have corresponded with them, who yet were already his own in all degrees of fecurity; yet God permitted not that, left they might have understood new ways of doing despite to Martyrs and afflicted Christians. And it concerns us not to tempt God, or invite a forward enemy. For as we are fure the Devil is ready to promote all vitious defires, and bring them out to execu-

preparatory to the Passion.

tion; fo we are not fure that God will not permit him: and he that defires to be undone, and cares not to be prevented by God's restraining grace, shall find his ruine in the folly of his own defires, and become wretched by his own election. Judas, hearing of this Congregation of the Priefts, went and offered to betray his Lord, and made a

Covenant, the Price of which was Thirty pieces of filver; and he returned.

11. It is not intimated in the History of the Life of Jesus, that Judas had any Malice against the Person of Christ; for when afterwards he saw the matter was to end in the death of his Lord, he repented: but a base and unworthy spirit of Covetousness possessed him; and the reliques of indignation for missing the Price of the Ointment which the holy Magdalen had poured upon his feet burnt in his bowels with a fecret dark melancholick fire, and made an cruption into an act which all Ages of the world could never parallel. They appointed him for hire thirty pieces, and fome fay that every piece did in value equal ten ordinary current Deniers: and so Judas was satisfied by receiving the worth of the three hundred pence at which he valued the Nard pillick. But hereafter let no Christian be ashamed to be despised and undervalued; for he will hardly meet fo great reproach, as to have fo disproportioned a price fet upon his life as was upon the Holy Jesus. S. Mary Magdalen thought it not good enough to aneal his facred feet, Judas thought it a sufficient price for his head. For Covetousness aims at base and low purchases; whilst holy Love is great-and comprehensive as the bosom of Heaven, and aims at nothing that is less than infinite. The love of God is a holy fountain, limpid and pure, fweet and falutary, lafting and eternal: the love of Money is a vertiginous pool, fucking all into it to deftroy it; it is troubled and uneven, giddy and unfate, ferving no end but its own, and that also in a restless and uneasie motion. The love of God spends it self upon him, to receive again the reflexions of grace and benediction: the love of Money spends all its defires upon it self, to purchase nothing but unsatisfying instruments of exchange, or supernumerary provisions, and ends in diffarisfaction, and emptiness of spirit, and a bitter curse. S. Mary Magdalen was defended by her Lord against calumny, and rewarded with an honourable mention to all Ages of the Church; besides untition from above, which she shortly after received to confign her to crowns and feepters: but Judas was described in the Scripture, the Book of life, with the black character of death; he was difgraced to eternal Ages, and prefently after acted his own tragedy with a fad and ignoble death.

12. Now, all things being fitted, our Bleffed Lord fends two Disciples to prepare the Paffeover, that he might fulfill the Law of Moses, and pass from thence to institutions Evangelical, and then fulfill his Sufferings. Christ gave them a fign to guide them to the house, a man bearing a pitcher of water: by which some, that delight in mystical fignifications, fay was typified the Sacrament of Baptism: meaning, that although by occasion of the Paschal solemnity the holy Eucharist was first instituted, yet it was afterwards to be applied to practice according to the sence of this accident; only baptized persons were apt suscipients of the other more persective Rite, as the taking nutriment supposes persons born into the world, and within the common conditions of humane nature. But in the letter it was an instance of the Divine omniscience, who could pronounce concerning accidents at distance as if they were present: and yet also, like the provision of the Colt to ride on, it was an instance of Providence, and security of all God's fons for their portion of temporals. Jesus had not a Lamb of his own, and Possibly no money in the bags to buy one: and yet Providence was his guide, and the charity of a good man was his Proveditore, and he found excellent conveniencies in the entertainments of a hospitable good man, as if he had dwelt in Ahab's Ivory-house,

and had had the riches of Solomon, and the meat of his houshold.

362

The PRAYER.

ſ.

Holy King of Sion, Eternal Jesus, who with great Humility and infinite Love didst enter into the Holy City, riding upon an Ass, that thou mightest verifie the Predictions of the Prophets, and give example of Meekness, and of the gentle and pater. nal Government which the Eternal Father laid upon thy (houlders; be pleased, dearest Lord, to enter into my Soul with Triumph, trampling over all thine enemies: and give me grace to entertain thee with joy and adoration, with abjection of my own desires, with lopping off all my superfluous branches of a temporal condition, and spending them in the offices of Charity and Religion, and develling my felf of all my defires, laying them at thy holy feet; that I may bear the joke and burthen of the Lord with alacrity, with love, and the wonders of a satisfied and triumphant spirit. Lord, enter in and take possession: and thou, to whose honour the very stones would give testimony, make my stony heart an instrument of thy praises; let me strew thy way with flowers of Vertue, and the holy Rosary of Christian Graces. And by thy aid and example let us also triumph over all our insirmities and hostilities, and then lay our vittories at thy feet, and at last follow thee into thy heavenly Jerusalem with palms in our hands, and joy in our hearts, and eternal acclamations on our lips, rejoicing in thee, and finging Hallelujahs in a happy Eternity to thee, O Holy King of Sion, Eternal Jesus. Amen.

II.

Bleffed and dear Lord, who wert pleafed to permit thy felf to be fold to the assemblies of evil persons for a vile price by one of thy own servants, for whom thou hads done so great savours, and hadst designed a crown and a throne to him, and he turned himself into a sort cal, and entred into the portion of evil Angels; teach is to value thee above all the joys of men, to prize thee at an estimate beyond all the wealth of nature, to buy wisdom, and not to sell it, to part with all that we may enjoy thee. And let no tempatation abuse our understandings, no los wex us into impatience, no frustration of hope fill us with indignation, no pressure of calamitous accidents make us angry at thee the fountain of Love and Blessing, no Covetonspels transport us into the suburbs of Hell and the regions of Sin: but make us to love thee as well as ever any creature loved thee, that we may never burn in any fires but of a holy love, nor sink in any inundation but what proceeds from penitential showers, and suffer no violence but of implacable desires to live with thee, and when thou callest us, to suffer with thee, and for thee.

III.

ORD, let me never be betrayed by my self, or any violent accident and importunate temperation; let me never be sold for the vile price of temporal gain, or transient pleasure; or a pleasant dream: but since thou hast bought me with a price, even then when thou were sold thy self, let me never be separated from thy possession I am thine, bought with a price; Lord, save me: and in the day when thou bindest up thy sevels, remember, Lord, that I cost thee as dear as any, and therefore cast me not into the portion of Judas: but let me walk and dwell and bathe in the sield of thy Bloud, and pass from hence put and santisfied into the society of the elect Apostles, receiving my part with them, and my lot in the communications of thy inheritance, O gracious Lord, and dearest Saviour, Jesus.

Sec. 2

Confide-

Considerations upon the Washing of the Disciples Feet by FESUS, and his Sermon of Humility.

Ad SECT. XV. Of Jesus's Washing the Disciples Feet.

He washeth his Disciples feet.



Infin. 17. 5: After that he powreth water into a balo and began to wash the Disciples feet and to wipe them with the towel, wherewith he

6. Then cometh he to Simon Peter, & Peter faith, unto him, Lord doct thou wash my feet.

The Institution of his last Supper.



Mark 422 And as they did eat Jesus took bread, & blesed, & brake it, & gave to them, & said, Take, eat; this is my body.

And he took y Cup, & when he had given thanks he gave it to them with ey all dranke of it . .

1. THE Holy Jesus went now to eat his last Paschal Supper, and to finish the work of his Legation, and to fulfill that part of the Law of Mofes in every of its fmallest and most minute particularities; in which also the actions were fignificant of spiritual Duties. Which we may transfer from the letter to the spirit in our own instances; That as Jesus are the Paschal Lamb with a staff in his hand, with his loins girt, with fandals on his feet, in great hafte, with unleavened bread, and with bitter berbs: so we also should doe all our services according to the signification of these symhols, leaning upon the Cross of Jesus for a staff, and bearing the rod of his Governnient, with loins girt with Angelical Chastity, with shooes on our feet, that so we may guard and have custody over our affections, and be shod with the preparation of the Gospel of peace, eating in haste, as becomes persons hungring and thirsting after Righteoufness, doing the work of the Lord zealously and servently, without the leven of Malice and secular interest, with bitter herbs of Self-denial, and Mortification of our fenfual and inordinate defires. The fenfe and mystery of the whole act with all its circumstances is, That we obey all the Sanctions of the Divine Law, and that every part of our Religion be pure and peaceable, chaft and obedient, confident in God and diffident in our felves, frequent and zealous, humble and refigned, just and charitable; and there will not eafily be wanting any just circumstance to hallow and conlecrate the act ion.

2. When the I-loly Jesus had finished his last Mosaick Rite, he descends to give example of the first fru it of Evangelical Graces: He rises from Supper, lass assist his garment * Anison to like a servant, and with all the circumstances of an humble ministery masses the feet of reservablence. This Disciples, * beginning at the first, S. Peter, until he came to Judss the Traitour: that the first, S. Peter, until he came to Judss the Traitour: that the first of the came to Judss the Traitour: that the first of the came to Judss the Traitour: that the first of the came to Judss the Traitour: that the first of the came to Judss the Traitour: that the first of the came to Judss the Traitour: that the Judss of the Traitour: the Judss of the Judss of

and troubled. And he chose to wash their * feet rather than * Idires pedes ports qu'un manus & copus, and troubled. And he chose to wash their * feet rather than qu'ut in lawards pedibus, & affectuojos est cheir head, that he might have the opportunity of a more gettu humilitaits, & projuquior is guittein their head, that he might have the opportunity of a more more apt fignification of his Charity. Thanks a hard finguine for a receive his service. Thus God lays every thing afide that he may ferve his fervants: Heaven floops to Earth, and one aby is calls upon another, and

the Miseries of man, which were next to infinite, are excelled by a Mercy equal to the immensity of God. And this washing of their feet, which was an accustomed civility and entertainment of honoured strangers at the beginning of their meal, Christ deferred to the end of the Paschal Supper, that it might be the preparatory to the second, which he intended should be festival to all the world. St. Peter was troubled that the hands of his Lord should wash his servants feet; those hands which had opened the eyes of the blind, and cured lepers, and healed all diseases, and when lift up to Heaven were omnipotent, and could reftore life to dead and buried persons: he counted it a great indecency for him to fuffer it. But it was no more than was necessary: for they had but lately been earnest in dispute for Precedency; and it was of it self so apt to swell into tumour and inconvenience, that it was not to be cured but by some Prodigy of Example and Miraele of Humility; which the Holy Jefus offered to them in this express, calling them to learn some great Lesson: a Lesson which God descended from Heaven to Earth, from riches to poverty, from effential innocence to the difreputation of a finner, from a Mafter to a Servant, to learn us; that is, that we should esteem our selves but just as we are, low, finfull, miserable, needy and unworthy. It seems it is a great thing, that man should come to have just and equal thoughts of himself, that God used such powerfull arts to transmit this Lesson, and ingrave it in the spirits of men: and if the Receipt fails, we are eternally loft in the mifts of vanity, and enter into the condition of those Angels Quomodo non Du- whom Pride transformed and spoiled into the condition of Devils. And upon consideramiliabitar bono tion of this great Example Guericus a good man cried out, Thou hast overcome, O Lord, fab tam bumili Do? S. Bet. thou hast overcome my Pride; this Example hath mastered me: I deliver my self up into thy hands, never to receive liberty or exaltation but in the condition of thy humblest servant.

3. And to this purpose St. Bernard hath an affectionate and devout consideration, faying, "That some of the Angels as soon as they were created had an ambition to "become like God, and to afpire into the Throne which God had appointed to the " Holy Jesus in eternal Ages. When God created Man, presently the Devil rubbed his "Leprofie upon him, and he would needs be like God too, and Satan promifed him "that he should. As the evil Angels would have been like to God in Power and Ma-" jefty, fo Man would have been like him in Knowledge, and have imitated the Wile-"dom of the Eternal Father. But Man had the fate of Gehezi; he would needs have "the talent and garments of Lucifer, and he had also his plague; he lost Paradise for "his Pride. And now what might befit the Son of God to doe, feeing Man fo loft, and "God to zealous of his honour?" I fee (faith he) that by occasion of me the Father "loses his Creatures; for they have all aspired to be like me, and are fallen into the greatest infelicities. Behold, I will go toward Man in such a form that whosoever "from henceforth would become like me shall be so, and be a gainer by it. And for this "cause the Son of God came from Heaven, and made himself a poor humble person, " and by all the actions of his life commented upon the present discourse, Learn of me, for I am meek and humble of heart. Bleffed be that mercy and bounty which moved Almighty God to condescend to that so great appetite we had of being like him: for now we may be like unto God, but it must be by Humility, of which he hath given us an example powerfull as Miracles, and as great as our own Pride and Milery.

4. And indeed our Bleffed Lord, knowing that Examples are like Maps and perfect Schemes, in which the whole Continent may at once be represented to the eye to all the purposes of art and benefit, did in the latter end of his life draw up the dispersions and larger harvest of his Precepts, binding them in the bundle of great Examples, and calling them into actions as into fums total. For fo this act of Washing the feet of his own Ministers, and then dying for them, and for all his enemies, did preach the three great fums of Evangelical perfection with an admirable energy, and abbreviature; Humility, and Charity, and Sufferings, being to Christianity, as the Body and the Soul and the Spirit are to the whole man. For no man brings a fad Funeral into the theatre

Twigidus bic e- to make his spectatours merry, nor can well preach Chastity in the impurity of the pulis, at the albo Bordelli, or persuade Temperance when himself is full of wine and luxury, and enters Guive subject into the baths to boil his undigested meat, that he may return to his second supper, reas lend exha and breaths forth impure belchings together with his Homily. A poor Eremite, or a Pril Ca. 3. feverely-living Philosopher, into whose life his own Precepts have descended, and his

AdSECT. XV. Considerations upon Christ's Sermon of Humility. 265

Doctrine is mingled with his Soul, mingles also effect and virtue with Homilies, and incorporates his Doctrine in the hearts of his Disciples. And this the Holy Jesus did in his own person, bearing the burthen first upon his own shoulders, that we may with better alacrity undergo what our Bleffed Lord bears with us and for us. But that we may the better understand what our Bleffed Lord defigned to us in this Lecture, let us

confider the proper acts of Humility which integrate the Vertue.

5. The first is, Christ's Humble man thinks meanly of himself. And there is great reafon every man should. For his Body is but rottenness and infirmity covered with a fair mantle, a dunghill overcast with snow. And if we consider fadly, that from Trees and Plants come oil, balfam, wine, fpices, and aromatick odours, and that from the finks of our Body no fuch fweet or falutary emanations are observed; we may at least think it unreasonable to boast our Beauty, which is nothing but a clear and well-coloured skin, which every thing in the world can spoil; or our Strength, which an Ague tames into the infirmities of a child, and in which we are excelled by a Bull; or any thing of our Body, which is nothing but an unruly fervant of the Soul, marked with characters of want and dependence, and begging help from all the elements, and upon a little disturbance growing troublesome to it self by its own impurities. And yet there is no reason in respect of the Soul for any man to exalt himself above his Brother; because all reasonable Souls are equal; and that one is wife, and another is foolish or less learned, is by accident and extrinsick causes. God at first makes all alike: but an indisposed Body, or an inopportune Education, or evil Customs, superinduce variety and difference. And if God difcerns a man from his Brother by diffinction of Gifts, it alters not the case; still the man hath nothing of himself that can call him excellent. It is as if a Wall upon which the Sun reflects should boast it felf against another that flands in the shadow. Greater glory is to be paid to God for the discerning Gifts: but to take any of it to our felves, and rife higher than our Brother, or advance our own opinion, is as if a man should be proud of being in debt, and think it the greater

excellency that he is charged with heavier and more fevere accounts.

6. This act confifts not in declamations and forms of Satyr against our felves, saying, Auferanur om I am a miserable sinfull creature, I am proud, or covetous, or ignorant. For many men nis sements fay so that are not willing to be thought so. Neither is Humility a vertue made up of the subject of the sements of th or of fullen geftures, or demiss behaviour, and artifice of lowly expressions: for these milen patients there are open forms to invite and artifice of lowly expressions: for these milen patients. may become fnares to invite and catch at Honour; and then they are collateral defigns of Pride, and direct actions of Hypocrific But it confifts in a true understanding of our own condition, and a feparating our own Nothing from the good we have received, and giving to God all the glory, and taking to our felves all the shame and dishonour due to our finfull condition. He that thinks himfelf truly miferable and vilified by fin, hates it perfectly; and he that knows himfelf to be nothing, cannot be exalted in himfelf; and whatfoever is befides these two extremes, of a natural Nothing and a superadded Sin, must be those good things we have received, which, because they derive from God, must make all their returns thither. But this act is of greater difficulty in persons pious, full of Gifts and eminent in Graces, who, being fellow-workers together with God, sometimes grow tacitly and without notice given to confide in themselves, and with some freer fancy ascribe too much of the good action to their own choice and diligence, and take up their crowns, which lie at the foot of the throne, and fet them upon their own heads. For a Sinner to defire to be effected a finner, is no more Humility than it is for the fon of a Plow-man to confess his Father: but indeed it is hard for a man to be cried up for a Saint, to walk upon the spire of glory, and to have no adherence or impure mixtures of Vanity grow upon the outfide of his heart. All men have not fuch heads as to walk in great heights without giddiness and unsettled eyes. Lucifer and many Angels walking upon the battlements of Heaven grew top-heavy and fell into the state of Devils. And the Father of the Christian Eremites, S. Anthony, was frequently attempted by the Devil, s. Hier. in Viand folicited to vanity, the Devil usually making phantastick noises to be heard before in s. Anto him, Make room for the Saint and Servant of God. But the good man knew Christ's voice to be a low Base of Humility, and that it was the noise of Hell that invited to complacencies and vanity; and therefore took the example of the Apostles, who, in the midst of the greatest reputation and spiritual advancements, were dead unto the world, and feemed to live in the state of separation. For the true stating our own Question, and knowing our felves, must needs represent us fer in the midst of infinite impersections, loaden with fins, choaked with the noifes of a polluted Conscience, persons fond of trifles,

Mm 3

neglecting objects fit for wife men, full of ingraticude, and all fuch things which in

every man else we look upon as scars and deformities, and which we use to single out. and take one alone as sufficient to disgrace and disrepute all the excellencies of our Neighbour. But if we would esteem them with the same severity in our selves, and remember with how many such objections our little felicities are covered, it would make us charitable in our censures, compassionate and gentle to others, apt to excuse. and as ready to support their weaknesses, and in all accidents and chances to our selves to be content and thankfull, as knowing the worst of poverty and inconvenience to be a mercy and a splendid fortune in respect of our demerits. I have read, that "when the "Duke of Candia had voluntarily entred into the incommodities of a Religious Pover-"ty and Retirement, he was one day spied and pitied by a Lord of Italy, who out of "tenderness wished him to be more carefull and nutritive of his person. The good "Duke answered, Sir, be not troubled, and think not that I am ill provided of con-"veniences: for I fend a Harbinger before, who makes my lodgings ready, and takes "carethat I be royally entertained. The Lord asked him who was his Harbinger, He "answered, The knowledge of my self, and the consideration of what I deserve for my "fins, which is eternal torments: and when with this knowledge I arrive at my lod-"ging, how unprovided foever I find it, methinks it is ever better than I deferve. The fum of this Meditation confifts in believing, and confidering, and reducing to practice those thoughts, that we are nothing of our selves, that we have nothing of our own, that we have received more than ever we can discharge, that we have added innumerable fins, that we can call nothing our own but fuch things which we are ashamed to own, and fuch things which are apt to ruine us. If we do nothing contrary to the purpose and hearty persuasion of such thoughts, then we think meanly of our selves. And in order to it, we may make use of this advice, To let no day pass without some fad recollection and memory of somewhat which may put us to confusion and mean opinion of our felves: either call to mind the worst of our fins, or the undiscreetest of our actions, or the greatest of our shame, or the uncivilest of our affronts, any thing to make us descend lower, and kiss the foot of the mountain. And this consideration applied also to every tumour of spirit, as soon as it rises, may possibly allay it.

7. Secondly, Christ's Humble man bears contumelies evenly and sweetly, and desires pro pibilio repu- not be honoured by others. He chuses to do those things that deserve honour and a fair name; but then eats not of those fruits himself, but transmits them to the use of tari. Gerfon. others, and the glories of God. This is a certain confequence of the other: For he that truly difefteems himself is content that others should do so too; and he who with some regret and impatience hears himfelf fcorned or undervalued, hath not acquired the grace of Humility. Which Serapion in Cassian noted to a young person, who perpetually accused himself, with the greatest semblances of Humility, but was impatient when Sexepion reproved him. "Did you hope that I would have prat-"fed your Humility, and have reputed you for a Saint? It is

" a strange perversness to desire others to esteem highly of you

"for that, in which to your felf you feem most unworthy.

He that inquires into the faults of his own actions, requiring

Appetere de humilitate laudem, humilitatis non esprestre ue ommutate tatutem, pumittatis son est virtus, sed subversio. Quid enim perversium magis aut indiquitis, qu'im ut indé velis haberi melior, unde tibi videris deterior?

S. Bernard. Est qui nequiter humiliat se, & interiora ejus funt plena dolo. Ecclus. 12. 11.

tus. Mart.

them that faw them to tell him in what he did amis, not to learn the fault but to engage them to praise it, cozens himself into Pride, and makes Humility the instrument. And a man would be assimed if he were told that he used stratagems for praise. But so glorious a thing is Humility, that Pride, to hide her own shame, puts on the others visour; it being more to a proud man's purposes to seem humble than to be fo. And fuch was the Cynick whom Lucian derided, because that one fearching his fcrip in expectation to have found in it mouldy bread or old rags, he Mit Inserving of discovered a bale of dice, a box of perfumes, and the picture of his fair Mistress, Carrie sanus walked in his Gown in the Feast of Saturn; and when all Rome was let look in wantonnels, he put on the long Robe of a Senatour, and a fevere person: and yetnothing was more lascivious than he. But the Devil Pride, prevails sometimes upon the fpirit of Luft. Humility neither directly nor by confequence feeks for praife, and fuffers it not to rest upon its own pavement, but reslects it all upon God; and receives all lesfenings and instruments of affront and disgrace, that mingle not with sin or undecencies, more willingly than Panegyricks. When others have their defires, thou not thing; the fayings of another are effectmed, thine flighted; others ask and obtain, thou beggest and art refused; they are cried up, thou disgraced and hissed at; and while they are employed, thou art laid by, as fit for nothing; or an unworthy person commands thee and rules thee like a tyrant, he reproves thee, fuspects thee, reviles thee; canst thou bear this fweetly, and entertain the usage as thy just portion, and as an accident most fit and proper

proper to thy person and condition? Dost thou not raise Theatres to thy self, and take delight in the luppletories of thy own good opinion, and the flatteries of fuch whom thou endearest to thee, that their praising thee should heal the wounds of thine honour by an imaginary and phantastick restitution? He that is not content and patient in affronts, hath not yet learned Humility of the Holy Jefus. 8. Thirdly, As Christ's Humble man is content in affronts, and not greedy of praise;

fo when it is presented to him, he takes no contentment in it: and if it be easie to want Praise when it is denied, yet it is harder not to be delighted with it when it is offered. But there is much reason that we should put restraints upon our selves, lest if we be Tankenin cor-But there is much reason that we mount put terrains upon our leves, terr if we be fifteen repi-praised without desert, we find a greater Judgment of God; or if we have done well, dat (David, na praised without execut, we have lose all our reward, which God hath deposited for them and chisingui-and received praise for it, we lose all our reward, which God hath deposited for them and chisingui-that receive not their good things in this life. For as silver is tried in the melter, and has leadant, for that receive not their good things in this life. gold in the Crucible; fo is a man tried in the mouth of him that praifes him: that is, he Dei judicium gota in the Carified from his drofs, by looking upon the praife as a homily to teach and invente; aut is either clarified from his drofs, by looking upon the praife as a homily to teach and invente; aut infirmment to invite his duty; or else, if he be already pure, he is consolidated, Indatur, & frengthened in the sobriety of his spirit, and retires himself closer into the strengths sunt, competens and fecurities of Humility. Nay, this step of Humility uses in very holy persons to pramium perbe enlarged to a delight in affronts and difreputation in the world. Now I begin to be Christ's Difeiple, faid Ignatius the Martyr, when in his journey to Rome he suffered perpetual revilings and abuse. St. Paul rejoyced in his infirmities and reproach: and all the Apostles at Jerusalem went from the tribunal rejoycing that they were esteemed wor- Alls 5. 41. thy to (uffer shame for the name of Jesus. This is an excellent condition and degree of Humility. But I chuse to add one that is less, but in all persons necessary.

Q. Fourthly, Christ's Humble man is carefull never to speak any thing that may redound to his own praise, unless it be with a defign of Charity or Duty, that either God's glory or the profit of his neighbour be concerned in it; but never speaking with a defign to be esteemed learned or honourable. St. Arsenius had been Tutor to three Casars, Theodofius, Arcadius and Honorius : but afterwards when he became Religious, no word escaped him that might represent and tell of his former greatness. And it is observable concerning St. Ferome, that although he was of noble extraction, yet in all his own Writings there is not the smallest intimation of it. This I defire to be understood only to the sence and purposes of Humility, and that we have no designs of vanity and fancy in speaking learnedly, or recounting our exteriour advantages: but if either the profit of our Brother or the glory of God, if either there be Piety or Charity in the defign, it is lawfull to publish all those excellencies with which God hath distinguished us from others. The young Marquis of Castilion being to do publick exercise in his course of Philosophy, made it a case of Conscience whether he were bound to dispute his best. fearing left vanity might transport him in the midst of those praises which his Collegiates might give him. It was an excellent confideration in the young Gentleman: But in actions civil and humane, fince the danger is not fo immediate, and a little complacency, becoming the inftrument of vertue and encouragement of studies, may with like care be referred to God as the giver, and celebrate his praises; he might with more fafety have done his utmost: it being in some sence a duty to encourage others, to give account of our Graces and our labours, and all the appendent vanity may quickly be suppressed. A good name may give us opportunity of persuading others to their duty, especially in an Age in which men chuse their Doctrines by the men that preach them: and Sr. Paul used his liberty when he was zealous for his Corinthian Disciples, but refirained himself when it began to make reflections upon his own spirit. But although a good name be necessary, and in order to such good ends whither it may serve it is lawfull to defire it; yet a great name, and a pompous honour, and fecular greatness, hath more danger in it to our selves, than ordinarily it can have of benefit to others. And although a man may use the greatest honours to the greatest purposes, yet ordinary persons may not safely desire them; because it will be found very hard to have such mysterious and abstracted considerations, as to separate all our proper interest from the publick end. To which I add this confideration, That the contempt of Honour, and the instant pursuit of Humility, is more effective of the ghostly benefit of others, than Honours and great Dignities can be, unless it be rarely and very accidentally.

10. If we need any new incentives to the practice of this Grace, I can fay no more, but that Humility is Truth, and Pride is a Lye; that the one glorifies God, the other dishonours him; Humility makes men like Angels, Pride makes Angels to become Devils; that Pride is folly, Humility is the temper of a holy spirit and excellent Wisdom; that Humility is the way to glory, Pride to ruine and confusion. Humility makes Saints

on earth, Pride undoes them: Humility beatifies the Saints in Heaven, and the Elders throw their crowns at the foot of the Throne, Pride diffraces a man among all the Societies of earth: God loves one, and Satan folicits the cause of the other, and promotes his own interest in it most of all. And there is no one Grace in which Christ propounded himself imitable so fignally as in this of Meckness and Humility for the enforcing of which he undertook the condition of a Servant, and a life of Poverty, and a death of Disgrace; and washed the feet of his Disciples, and even of Judas him-felf, that his action might be turned into a Sermon to preach this Duty and to make it as eternal as his own Story. a bailt o. SSOFT What

PRAYER.

Holy and Eternal Jesus, who wert pleased to lay aside the Glories and incomprehensible Majesty which cloathed thy Infinity from before the beginning of Creatures, and didst put on a cloud upon thy Brightness, and wert invested with the impure and imperfett broken robe of Humane nature, and didst abate those Splendours which broke through the weil, commanding Devils not to publish thee, and men not to proclaim thy Excellencies, and the Apostles not to reveal those Glories of thine which they discovered incircling thee upon mount Tabor in thy transfiguration, and didst by perpetual Homilies and symbolical mysterious actions, as with deep characters, engrave Humility into the spirits of thy Disciples and the Discipline of Christianity; teach us to approach near to these thy Glories, which thou hast so covered with a cloud that we might without amazement behold thy Excellencies; make us to imitate thy gracious Condescensions; take from us all vanity and phantastick complacencies in our own persons or actions and when there arises % a reputation consequent to the performance of any part of our Duty, make us to reflect the glory upon thee, suffering nothing to adhere to our own spirits but shame at our own imperfection, and thankfulness to thee for all thy assistances. Let us never seek the praise of men from unhandsome actions, from flatteries and unworthy discourses, nor entertain the praise with delight, though it proceed from better principles; but fear and tremble, lest we deferve punishment, or lose a reward which thou hast deposited for all them that seek thy glory, and despise their own, that they may imitate the example of their Lord. Thou, O Lord, didst triumph over Sin and Death; subdue also my proud Understanding and my prouder Affections, and bring me under thy yoke; that I may doe thy work, and obey my Superiours, and be a servant of all my brethren in their necessities, and esteem my self in-feriour to all men by a deep sense of my own unworthiness, and in all things may obey thy Laws, and conform to thy precedents, and enter into thine inheritance, O Holy and Eternal Tesus. Amen.



DISCOURSE XIX.

Of the Institution and Reception of the Holy Sacrament of the Lord's Supper.

S the Sun among the Stars, and Man among the fublunary Creatures, is the most eminent and noble, the Prince of the inferiours, and their measure, or their guide; so is this action among all the instances of Religion: it is the most perfect and consummate; it is an union of Mysteries, and a consolidation of Duties; it joins God and Man, and confederates all the Societies of men in mutual complexions, and the entertainments of an excellent Charity; it actually performs all that could be neceffary for Man, and it presents to Man as great a thing as God could give; for it is impossible any thing should be greater than himself. And when God gave his Son to the world, it could not be but he should give us all things elfe. And therefore this Bleffed Sacrament is a configning us to all Felicities, because after a mysterious and inestable manner we receive him who is Light and Life, the fountain of Grace, and the Sanctifier of our secular comforts, and the Authour of Holiness and Glory. But as it was at first, so it hath been ever since : Christ came into the world, and the world knew him not: so Christ hath remained in the world by the communication of this Sacrament, and yet he is not rightly understood, and less truly valued. But Christ may fay to us as once to the woman of Samaria, Woman, if thou didst know the gift of God, and who it is that speaks to thee thou wouldst ask him: So, if we were so wise, or so fortunate to know the excellency of this gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulness, great hopes and actual felicities, making us heirs of glory by the great additions and present increment of Grace. 2. After supper Jesus took bread, and blessed it, and made it to be a heavenly gift.

He gave them bread, and told them it was his Body; that Body which was broken for the redemption of Man, for the Salvation of the World. St. Paul calls it [Bread] even after Confecration; The Bread which we break, is it not the communication of the Body of 1 cor. 10. 16. Christ? So that by divine Faith we are taught to express our belief of this Mystery in these words; [the Bread, when it is consecrated and made sacramental, is the Body of our Lord; and the fraction and distribution of it is the communication of that Body which died for us upon the Cross.] He that doubts of either of the parts of this Propofition must either think, Christ was not able to verifie his word, and to make bread by his benediction to become to us to be his Body; or that St. Paul did not well interpret and understand this Mystery, when he called it bread. Christ reconciles them both, calling himself the bread of life: and if we be offended at it, because it is alive, and therefore less apt to become food, we are invited to it because it is bread; and if the Sacrament to others feem less mysterious, because it is bread, we are heightned in our Faith and reverence, because it is life. The Bread of the Sacrament is the life of our Soul, and the Body of our Lord is now conveyed to us by being the Bread of the Sacrameut. And if we confider how easie it is to Faith, and how impossible it seems to Curiosity, we shall be taught confidence, and modefty; a refigning our understanding to the voice of Christ and his Apostles, and yet expressing our own articles as Christ did, in indefinite fignifications. And possibly it may not well consist with our Duty, to be inquisitive into the fecrets of the Kingdom, which we see by plain event hath divided the Church almost as much as the Sacrament hath united it; and which can onely serve the purpofes of the School and of evil men, to make Questions for that, and Factions for these, but not promote the ends of a holy life, Obedience, or Charity.

3. Some so observe the litteral sence of the words, that they understand them also in a natural: Some so alter them by metaphors and preternatural significations, that they will not understand them at all in a proper. We see it, we feel it, we taste it, and we smell it to be Bread; and by Philosophy we are led into a belief of that substance whose accidents these are, as we are to believe that to be fire which burns and slames and shines: but Christ also affirmed concerning it, This is my Body; and if Faith can create an affent as strong as its object is infallible, or can be as certain in its conclusion as sense is certain in its apprehensions, we must at no hand doubt but that it is Christ's Body. Let

the

PART III.

cial manner of Transubstantiation.

* And therefore it were fafer to

admit the words in their first sence.

in which we shall no more be at

war with Reason, nor so much

with Sence, and not at all with

Faith. And for persons of the con-

tradictory perfualion, who, to a-

void the natural fence, affirm it

onely to be figurative, fince their

defign is onely to make this Sacra-

ment to be Christ's Body in the

fense of Faith, and not of Philoso-

phy, they may remember that its

being really present does not hin-

der but that all that reality may

be spiritual; and if it be Christ's

Body, so it be not affirmed such in

a natural fence and manner, it is

still onely the object of Faith and

Spirit: and if it be affirmed onely

to be spiritual, there is then no

danger to Faith in admitting the

words of Christ's institution, This

is my Body. I suppose it to be a

mistake, to think what soever is real

must be natural; and it is no less to

think spiritual to be onely figura-

the sence of that be what it will, so that we believe those words, and (whatsoever that (ence is which Christ intended) that we no more doubt in our Faith than we do in our Sense; then our Faith is not reprovable. It is hard to doe so much violence to our Sense, as not to think it Bread; but it is more unsafe to doe so much violence to our Faith, as not to believe it to be Chrise's Body. But it would be considered, that no interest of Religion, no faying of Christ, no reverence of Opinion, no facredness of the Mystery is disavowed, if we believe both what we hear and what we see. He that he lieves it to be Bread, and yet verily to be Christ's Body, is onely tied also by implication to believe God's Omnipotence, that he who affirmed it can also verific it. And they that are forward to believe the change of substance, can intend no more but that it be believed verily to be the Body of our Lord. And if they think it impossible to reconcile its being Bread with the verity of being Christ's Body, let them remember that themselves are put to more difficulties, and to admit of more Miracles, and to contradict more Sciences, and to refuse the testimony of Sense, in affirming the spe-

* Acceptum Panem & distributum discipulis Corpus suum illum fecit, Hoc est Corpus mem, dicado, i de, figue que oprime corpus juma tuam jear, ras que corpus me-m, dicado, i de, figue que oprim mei. Equa « no fitigle, nifi venistai glet compus. Tertul lib 4, contr. Martine cap 40. Qual fi quisqual ingeditur in as, in vennem abit, g'a feccfin espicime. G'il dichia qui faulticatur per verbum De ir oque objectationen, juxta il qual baher materiale in valurem abit, G'in feccfina ejecture, Ge. G'aste qualem de turba fundatione. pexta in quan punct maiertale in unbirem abit. I in feessam esterius. Co. T have quidem de typlo himbolicque compor. Origen, in 15, cape. A matt. Tā gviphpra arī golucis origen de typlo himbolicque compor. Origen, in 15, cape. A matt. Tā gviphpra arī golucis origen de typlo arī de samena emiliar arī golucis origen a modo quo panis in coppus Civijii, air, Certé codem jet. modo, nos etj. nuno. U 3 20-mig et niderse 69. Cé. Lipt Blattel Saviour, who hat he alled himself the living Bread and a Vine, hath also honouved the visible Signs with the title and appellation of his Body and Bloud, not changing their Nature but adding to Nature Grace. See the Dilage, called The luminyable. Sacamenta que funitume Corporir & Sanguinis Chiffi divant ret est. Propre-quot per cadepa Driving efficience conforce nature, U etamen non definit est fully that are distript pains U vini; C certe imago Y implitudo cap pi s & Sanguinis Chiffi in alliane myliciorum celebranur. P. Gelalius lib. court. Nello ium C. P. Brechem Non-mil Louis Leonis Companis Changing Control Con & Eutychetem. Non quol proprit corpus ejus sit panis, & poculum sanguis; sed quid mysterium corpo is ejus sanguinisque contineam. Facundus. Si n. Sacramenta quandam fimilitudinem non haberent et um rerum quarum funt facramenta, omnino facramenta non esent: ex hac a. similitudine plerunque ipsa um rerum nomina accipium. S. Aug. epil. 23. dem cont. Endina Minich, lb. 10. e. 2. (200 de combina que le la compania de constante apellatur Sacrificium, figuum el veri facrificii, in quo caro Ch ili pol dimpainem per facramentum memoire celebratur. Apud Cartinum de Conferat. dill. 2. c. 43. ciptur Augultique in libro Septembro Pelperi in bee vecha Sixut eyo culeflis panis, qui Chrifti caro est, sono occurrant un respect un par vecesa statu-cipo culeflis panis, qui Christi caro est, sono vocatue coppus Christi can rece-ré si saccamenum con poris Christi, illus vic, quod vissibile, quod pelpabile, mor-tale in cince nossimum est, vocatioque inst immolatio carnis qua saccadisti manibus fit Christi Passo, Mors, Crucifixio, non rei veritate, sel signistante myleito: se Sacram num Fidei quod Baptismus intelligituv, Fides est. Si erg. hac vast santificata ad privatos ufus transferie sie periculosum est, in quibus non est verum corpus Christi, sel myserium corporis ejus continetur, quanti magis vasa corporis nostri, Ge. 3. Chrysost. Ope e imperf in Matth. Idem in epist. ad Casarium, in Biblioth. Pp. Colon. 1618. Sieut n. anrequem fantlifectur prints, Panem nominamus, drain autem illum fantlifeame gratif, mediame facedate, liberatus quirkan eft ab appellatione Pa-nis, digmus autem habitus est Dominici Corporis appellatione, etiams natura Panis ig eo permansit, Gc.

370

tive: that's too much, and this is too little. Philosophy and Faith may well be reconciled; and whatsoever objection can invade this union may be cured by modesty. And if we profess we understand not the manner of this Mystery, we say no more but that it is a Mystery: and if it had been neceffary we should have construed it into the most latent sence, Christ himself would have 1 Cor. 10, 16, given a Clavis, and taught the Church to unlock fo great a Secret. Christ faid, This is

my Body, this is my Bloud: St. Paul said, The bread of bleffing that we break is the communication of the body of Christ, and the Chalice which we bless is the Chryloft, notat Apoftojum non dixifie Panem effe communication of the blond of Christ; and, We are all one body, periody, fed konvorten fix object Domini, ut fiant u-dictree it a participari co-pus Domini, ut fiant u-num participane E ver participata, ficut Verbum or Di Cun because we eat of one bread. One proposition as well as the other is the matter of Faith, and the latter of them is also of Sence; To Dei Caro. 6 merezwy partem aliquam fibi ven-dieat, 6 kotrovow totius particeps eft. one is as literal as the other, and he that diftinguishes in his be-

lief, as he may place the impropriety upon which part he please, and either fay it is improperly called Bread, or improperly called Chrift's Body; fo he can have nothing to fecure his proposition from errour, or himself from boldness,in decreeing concerning Mysteries against the testimonies of Sense, or beyond the modesty and fimplicity of Christian Faith. Let us love and adore the abyss of Divine Wisdom and Goodnels, and entertain the Sacrament with just and holy receptions; and then we shall receive all those fruits of it which an earnest disputer, or a peremptory dogmatizer, whether he happen right or wrong, hath no warrant to expect upon the interest of his Opinion.

4. In the Institution of this Sacrament Christ manifested, first, his Almighty Power. secondly, his infinite Wisdom, and thirdly, his unspeakable Charity. First, his Power is manifest in making the Symbols to be the instruments of conveying himself to the foirit of the Receiver. He nourishes the Soul with bread, and feeds the Body with a Sacrament: he makes the Body spiritual by his Graces there ministred, and makes the Soirit to be united to his Body by a participation of the Divine nature. In the Sacrament that Body which is reigning in Heaven is exposed upon the Table of bleffing; and his Body which was broken for us is now broken again, and yet remains impaffible. Every confecrated portion of bread and wine does exhibit Christ intirely to the faithfull Receiver : and yet Christ remains one, while he is wholly ministred in 10000 portions. So long as we call these mysterious, and make them intricate to exercise our Faith, and to represent the wonder of the Mystery, and to encrease our Charity; our being inquisitive into the abysis can have no evil purposes. God hath instituted the Rite in visible Symbols, to make the secret Grace as presential and discernible as

it might, that by an inftrument of Sense our spirits might be accommodated as with an exteriour object to produce an internal act. But it is the prodigy of a miraculous power, by inftruments fo case to produce effects so glorious. This then is the object of Wonder and Adoration.

5. Secondly, And this effect of Power does also remark the Divine Wifdom, who hath ordained fuch Symbols, which not only, like spittle and clay toward the curing blind eyes, proclaim an Almighty Power, but they are appolite and proper to fignify a Duty, and become to us like the Word of life, and from Bread they turn into a Homily. For therefore our wifeft Mafter hath appointed Bread and Wine, that we may be corporally united to him; that as the Symbols becoming nutriment are turned into the substance of our bodies, so Christ being the food of our Souls should affimilate us, making us partakers of the Divine Nature. It also tells us, that from hence we derive life and holy motion; for in him we live, and move, and have our being. He is the staff of our life, and the light of our eyes, and the strength of our spirit; He is the Viand for our journey, and the Antepast of Heaven. And because this holy Mystery was intended to be a Sacrament of Union, that Lesson is morally represented in the Symbols; That as the falutary juice is expressed from many clusters running into one Chalice, and the Bread is a mass made of many grains of Wheat; so we also (as the Apostle inferrs from hence, himself observing the Analogy) should be one bread and one body, because we partake of that one bread. And it were to be wished that from hence allo all Christians would understand a fignification of another Duty, and that they would often communicate, as remembring that the Soul may need a frequent minifiration as well as the Body its daily proportion. This confideration of the Divine Wildom is apt to produce Reverence, Humility and Submillion of our understan-

6. Thirdly, But the flory of the Love of our dearest Lord is written in largest characters, who not only was at that instant busic in doing Man the greatest good, even then when Man was contriving his death and his dishonour, but contrived to represent his bitter Passion to us without any circumstances of horrour, in symbols of pleasure and delight; that we may taste and fee how gracious our LORD is, who would not transmit the record of his Passion to us in any thing that might trouble us. No Love can be greater than that which is so beatifical as to bestow the greatest good; and no Love can be better expressed than that which, although it is productive of the greatest blessings; yet is curious also to observe the smallest circumstances. And not only both these, but many other circumstances and arguments of Love concurr in the Holy Sacrament. 1. It is a tenderness of affection that ministers wholsome Physick with arts and instruments of pleasure. And such was the Charity of our Lord, who brings health to us in a golden Chalice; life not in the bitter drugs of Egypt, but in spirits and quintessences; giving us apples of Paradife, at the fame time yielding food and health and pleasure. 2. Love defires to do all good to its beloved object, and that is the greatest love which gives us the greatest bleffings. And the Sacrament therefore is the argument of his greatest love; for in it we receive the honey and the honey-comb, the Paschal Lamb with his bitter herbs, Christ with all his griefs, and his Passion with all the falutary effects of it. 3. Love defires to be remembred, and to have his object in perpetual representment. And this Sacrament Christ defigned to that purpose, that he, who is not present to our eyes, might always be present to our spirits. 4. Love demands love again, and to defire to be beloved is of it felf a great argument of love. And as God cannot give us a greater bleffing than his Love, which is himself with an excellency of relation

ding to the immensity of God's unsearchable abysses.

to us superadded; so what greater demonstration of it can be make to us, than to defire us to love him with as much earnestness and vehemency of desire, as if we were that to him which he is effentially to us, the authour of our being and our bleffing? 5. And yet to confummate this Love, and represent it to be the greatest and most excellent, the Holy Jesus hath in this Sacrament designed that we should be united in our spirits with him, incorporated to his body, partake of his Divine nature, and communicate in all his Graces: and Love hath no expression beyond this, that it desires to be united unto its object. So that what Mofes faid to the men of I/rael, What nation is so great, who hath God so nigh unto them, as the LORD our God is in all things for which we call upon him? we can enlarge in the meditation of this Holy Sacrament: for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him; not only as he was in the Incarnation, flesh of our flesh and bone of our bone, but also to communicate in spirit, in grace, in nature, in Divinity it felf.

7. Upon the strength of the premisses we may sooner take an estimate of the Graces which are conveyed to us in the reception and celebration of this Holy Sacrament and Sacrifice. For as it is a Commemoration and representment of Christ's Death, so it is a commemorative Sacrifice; as we receive the fymbols and the mystery, so it is a Sacrament. In both capacities the benefit is next to infinite. First, For whatsoever Christ did at the Institution, the same he commanded the Church to do in remembrance and repeated rites; and himself also does the same thing in Heaven for us. making perpetual Interceffion for his Church, the body of his redeemed ones, by representing to his Father his Death and Sacrifice: there he sits a High-priest continually, and offers still the same one perfect Sacrifice, that is, still represents it as having been once finished and consummate in order to perpetual and never-failing events. And this also his Ministers do on earth, they offer up the same Sacrifice to God, the facrifice of the Crofs, by prayers, and a commemorating rite and representment according to his holy Institution. And as all the effects of Grace and the titles of glory were purchased for us on the Cross, and the actual mysteries of Redemption persected on earth, but are applied to us and made effectual to fingle persons and communities of men by Christ's intercession in Heaven; so also they are promoted by acts of Duty and Religion here on earth, that we may be workers together with God, (as St. Paul expresses,) and in virtue of the eternal and all-sufficient Sacrifice may offer up our prayers and our duty, and by representing that facrifice may fend up together with our prayers an instrument of their graciousness and acceptation. The Funerals of a deceafed friend are not only performed at his first interring, but in the monthly minds and anniverlary commemorations, and our grief returns upon the fight of a picture, or upon any instance which our dead friend desired us to preserve as his memorial: we celebrate and exhibit the Lord's death in facrament and fymbol. And this is that great express, which when the Church offers to God the Father, it obtains all those bleffings which that facrifice purchased. Themistocles fratch'd up the son of King Admitus, and held him between himself and death, to mitigate the rage of the King, and prevailed accordingly. Our very holding up the Son of God, and reprefenting him to his Father, is the doing an act of mediation and advantage to our felves in the virtue and efficacy of the Mediatour. As Christ is a Priest in Heaven for ever, and yet does not facrifice himself afresh, nor yet without a facrifice could he be a Priest, but by a daily ministration and intercession represents his facrifice to God, and offers himfelf as facrificed: fo he does upon earth by the ministery of his servants; he is offered to God, that is, he is by Prayers and the Sacrament represented or offered up to God as facrificed, which, in effect, is a celebration of his death, and the applying it to the present and suture necessities of the Church, as we are capable, by a ministery like to

his in Heaven. It follows then, that the celebration of this Sacrifice be in its propor-* Ifle calix, be tion * an instrument of applying the proper Sacrifice to all the purposes which it first neillione plan. designed. It is ministerially and by application an instrument propiritatory, it is Eunis statemy, and a statement propiritatory, and about the statement propiritatory, and about the statement of the statement properties and about the statement of the statemen visum felation tains for us and for the whole Church all the benefits of the facrifice, which is now cotoning bominis chariftical, it is an homage, and an act of adoration, and it is impetratory, and obque propert; p. lebrated and applied: that is, As this Rite is the remembrance and ministerial celebratum & bolocau-tion of Christ's facrifice, so it is destined to do honour to God, to express the homage flum, ad farmer and duty of his fervants, to acknowledge his supreme dominion, to give him thanks 49 purgandus i- and worship, to beg pardon, blessings and supply of all our needs. And its profit is iniquitates, ex enlarged not only to the persons celebrating, but to all to whom they defign it, accorfilten. s. cyp. emarged not only to the perfects and Prayers, and all fuch folemn actions of Religion. 8. Secondly,

8. Secondly, If we confider this, not as the act and ministry of Ecclefiastical perfons, but as the duty of the whole Church communicating, that is, as it is a Sacrament, so it is like the Springs of Eden, from whence issue many Rivers, or the Trees of celestial Jerusalem, bearing various kinds of Fruit. For whatsoever was offered in the Sacrifice, is given in the Sacrament; and whatfoever the Testament bequeaths, the holy Mysteries dispense. 1. He that eateth my flesh and drinketh my bloud abideth in John 6. 56. me, and I in him; Christ in his Temple and his resting-place, and the worthy Communicant in Sanctuary and a place of protection: and every holy Soul having featled at his Table may fay as S. Paul, * I live, yet not 1, but Christ liveth in me. So that | to * Gal. 2. 20. live is Christ: † Christ is our life, and he dwells in the body and the spirit of every one Col. 3.4. that eats Chrest's flesh and drinks his bloud. Happy is that man that sits at the Table of Angels, that puts his hand into the dish with the King of all the Creatures, and feeds upon the eternal Son of God, joining things below with things above, Heaven with Earth, Life with Death, that mortality might be swallowed up of life, and Sin be de. stroyed by the inhabitation of its greatest Conquerour. And now I need not enumerate any particulars, fince the Spirit of God hath afcertained us that Christ enters into our hearts, and takes possession, and abides there; that we are made Temples and celestial Mansions; that we are all one with our Judge, and with our Redeemer; that our Creatour is bound unto his Creature with bonds of charity which nothing can diffolve, unless our own hands break them; that Man is united with God, and our weakness is fortified by his strength, and our miseries wrapped up in the golden leaves of glory. 2. Hence it follows that the Sacrament is an inftrument of reconciling us to God, and taking of the remanent guilt, and stain, and obligations of our sins. This is the bloud that was shed for you for the remission of sins. For there is no condemnation to them that are in Christ Jesus. And such are all they who worthily eat the flesh of Christ: by receiving him, they more and more receive remission of sins, redemption, sanctification, wildom, and certain hopes of glory. For as the Soul touching and united to the flesh of Adam contracts the stain of original misery and imperfection; so much the rather shall the Soul united to the flesh of Christ receive pardon and purity, and all those blesfed emanations from our union with the Second Adam. But this is not to be underflood, as if the first beginnings of our pardon were in the holy Communion; for then a man might come with his impurities along with him, and lay them on the holy Table, to stain and pollute so bright a presence. No; first Repentance must prepare the wars of

the Lord: and in this holy Rite those words of our Lord are verified, He that is justi-

fied, let him be justified still; that is, here he may receive the increase of Grace; and as it

grows, so sin dies, and we are reconciled by nearer unions and approximations to God.

Ad SECT. XV. Reception of the Sacrament.

9. Thirdly, The holy Sacrament is the pledge of Glory, and the earnest of Immortality. For when we have received him who hath overcome Death, and henceforth dies no more, he becomes to us like the Tree of life in Paradife: and the confecrated Symbols are like the feeds of an eternal duration, springing up in us to eternal life, nourifhing our spirits with Grace,

A Doracias capuaror apud S. Ignat. epift. ad Ephef. Spes resurredionis. Optat. Milevit. 1. 6. contra Parmen. Et S. Joan. 6. 54. Qui manducat carnem meam, habet vitam aternam, (y resuscita-bo eum in novissimo die.

which is but the prologue and the infancy of Glory, and differs from it onely as a Child from a Man. But God first raised up his Son to life, and by giving him to us hath also configned us to the same state; for our life is hid with Christ in God. "When we color 3. 3. "lay down and cast aside the impurer robes of sless, they are then but preparing for "glory: and if by the onely touch of Christ, bodies were redintegrate and restored to na-"tural perfections, how shall not we live for ever who eat his sless and drink his bloud? It is the discourse of S. Cyril. Whatsoever the Spirit can convey to the body of the s. Cyril. Alex. Church, we may expect from this Sacrament: for as the Spirit is the inftrument of (4.4 in 7th 6.14 life and action, so the Bloud of Christ is the conveyance of his Spirit. And let all the my-E-18 ferious places of Holy Scripture concerning the effects Christ communicated in the blef. Sie George and fed Sacrament be drawn together in one Scheme, we cannot but observe, that although fire percipientia they are so expressed as that their meaning may seem intricate and involved, yet they jamnon suntercannot be drawn to any meaning at all, but it is as glorious in its fense as it is mysteri-ruptibilia, spem ous in the expression; and the more intricate they are, the greater is their purpose; no babenia. words being apt and proportionate to figuifie this spiritual secret, and excellent effects of the Spirit. A veil is drawn before all these testimonies, because the people were not able to behold the glory which they cover with their curtain: and Christ dwelling in us, and giving us his flesh to eat and his bloud to drink, and the hiding of our life with God, and the communion of the body of Christ, and Christ being our life, are such fecret glories, that as the fruition of them is the portion of the other world, fo also is the

 37^{2}

Ad SECT. XV.

374 full perception and understanding of them. For therefore God appears to us in a cloud. and his glories in a veil, that we understanding more of it by its concealment than we can by its open face, which is too bright for our weak eyes, may with more piety also entertain the greatness by these indefinite and mysterious significations, than we can by plain and direct intuitions, which like the Sun in a direct ray enlightens the object. but confounds the organ.

10, I should but in other words describe the same glories, if I should add, That this Holy Sacrament does enlighten the spirit of Man, and clarifie it with spiritual discernings; and ashe was to the two Disciples at Emmans, to also to other faithfull people,

* Tanquam leones ignem, spirantes recedamus ex illa menfa, Damonibus fulli terribiles, S. Chrys. Poculum quo inebriatur affeetus fidelium. S. Ambrof. Ser. 15. in Pful. 118.

Christ is known in the breaking of bread: That it is a great * defence against the hostilities of our ghostly enemies, this Holy Bread, being like the Cake in Gideon's Camp, overturning the tents of Midian : That it is the relief of our forrows. the antidote and preservative of Souls, the viand of our journey, the guard and pass-

port of our death, the wine of Angels: That it is more healthfull than Rhubarb, more pleasant than Cassia: That the betele and Lareca of the Indians, the | Moly or Nepenthe of Pliny, the Lirinon of the Per-Μωλυ δέ μιν καλέκου Ωκοί χαλεπόν δε τ' 'Ardero & Stration Steel of The marra Strat 3. flans, the Ballam of Judea, the Manna of Ifrael, the Honey

of Jonathan, are but weak expressions to tell us that this is excellent above Art and Nature, and that nothing is good enough in Philosophy to become its emblem. All these must needs fall very short of those plain words of Christ, This is my Body. The other may become the ecstasties of Piety, the transportation of joy and wonder, and are like the discourse of S. Peter upon mount Tabor, he was refolved to fay some great thing, but he knew not what: but when we remember that the Body of our Lord and his Bloud is communicated to us in the Bread and the Chalice of bleffing, we must fit down and rest our selves; for this is the mountain of the Lord, and we can go no farther.

11. In the next place it will concern our enquiry to confider how we are to prepare our felves. For at the gate of life a man may meet with death: and although this holy Sacrament be like Manna, in which the obedient find the relishes of Obedience, the chaft of Purity, the meek persons of Content and Humility; yet vicious and corrup-Plutarch. Sym-ted palates find also the guft of death and Coloquintida. The Syberites invited their women to their folemn facrifices a full year before the folemnity, that they might by previous dispositions and a long foresight attend with gravity and fairer order the celebration of the rites. And it was a reasonable answer of Pericles, to one that ask'd him why he, being a Philosophical and severe person, came to a wedding trimmed and adorned like a Paranymph; I come adorned to an adorned person, trimined to a Bridegroom. And we also, if we come to the marriage of the Son with the Soul (which marriage is celebrated in this facred Mystery,) and have not on a wedding garment, shall be cast into outer darkness, the portion of undressed and unprepared fouls.

12. For from this Sacrament are excluded all unbaptized persons, and such who lie in a known fin, of which they have not purged themselves by the apt and proper inftruments of Repentance. For if the Palchal Lamb was not to be eaten but by persons pure and clean according to the fanctifications of the Law; the Son of God can less endure the impurities of the Spirit, than God could suffer the uncleannesses of the Law. 1Cor.11.28,29 S. Paul hath given us instruction in this: First, let a man examine himself, and so let him eat. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's Body. That is, although in the Church of Corinth, by reason of the prefent Schism, the publick Discipline of the Church was neglected, and every man permitted to himself: yet even then no man was disobliged from his duty of private Repentance, and holy preparations to the perception of fo great a mystery; that the Lord's body may be discerned from common nutriment. Now nothing can so unhallow and defecrate the rite as the remainent affection to a fin, or a crime unrepented of. And Self-examination is prescribed, not for it self, but in order to abolition of sin and death: for it felf is a relative term and an imperfect duty, whose very nature is in order to something beyond it. And this was in the Primitive Church understood to so much severity, that if a man had relapfed after one publick Repentance into a foul crime, he was never Concil, Eliber, again re-admitted to the holy Communion. And the Fathers of the Council of Eliberis call it [a mocking and jefting at the Communion of our Lord, to give it once again after a Repentance and a relapie, and a fecond or third postulation.] And indeed we use to make a sport of the greatest instruments of Religion, when we come to them after an habitual vice, whose face we have, it may be, wetted with a tear and breathed upon

it with a figh, and abstained from the worst of crimes for two or three days, and come to the Sacrament to be purged, and to take our rife by going a little back from our fin. that afterwards we may leap into it with more violence, and enter into its utmost angle This is diffhonouring the Body of our Lord, and deceiving our felves. Christ and Belish cannot cohabit. But if we have left all our fins, and have no fondages of affection towards them, if we hate them, (which then we shall best know when we leave them. and with complacency entertain their contraries,) then Christ hath walked our feet, and then he invites us to his holy Supper. Hands dipt in bloud, or polluted with unlawfull gains, or flained with the spots of slesh, are most unfit to handle the holy Ben dy of our Lord, and minister nourishment to the Soul. Christ loves not to enter into the mouth full of curfings, oaths, blasphomies, revilings, on evil speakings; and a heart full of vain and vicious thoughts stinks like the lake of Sodoms he finds no relightness; and when he enters, he is vexed with the unclean conversation of the impure inhabitants, and flies from thence with the wings of a Dove, that he may retire to pure and

Reception of the Sacrament.

tants, and flies from thence with the wings of a Dove, that tants, and flies from thence with the wings of a Dove, that tants, and flies from thence with the wings of a Dove, that whiter habitations. S. Justin Martyr, reckoning the predictions required of every faithfull foul for the entertainment of his Lord, fays, That "it is not lawfull for any to eat the Eucliphical forms that is washed in the laver of regeneration that is washed in the laver of regeneration." "for the remission of fins, that believes Christ's Doctrine to be lin, in vita S. Acquerol.

si. Dux quipixin, si Consul ipse, si qui Diademate ornatur indigne adeat. cossis & covree. Quod
spipe pellere non laudes, misi dicas, non permittam "true, and that lives according to the Discipline of the Holy " gefus. And therefore S. Ambrose refused to minister the holy Communion to the Emperour Theodosius, till by publick Repentance he had reconciled himfelf to God and the fociety of

n upe peuera non nudes, muhi dicas, non permittam illa figit: aningam posifs tradam meam, qu'in Dammicim alieut co pus indigné. S. Chryfoft, bom. 83, in Matth. faithfull people, after the furious and cholerick rage and flaughter committed at Theffalonica. And as this act was like to cancellating and a circumvallation of the holy myfteries, and in that fence and fo far was a proper duty for a Prelate, to whole diffeentation the rites are committed : fo it was an act of duty to the Emperour, of paternal and tender care; not of proper authority or jurisdiction, which he could not have over his Prince, but yet had a care and the supravision of a Teacher over him; whose Soul S. Ambrose had betrayed, unless he had represented his indifpolition to communicate in expressions of Magisterial or Doctoral authority and truth. For this holy Sacrament is a nourishment of spiritual life, and therefore cannot with effect be ministred to them who are in the state of spiritual death: it is giving a Cordial to a dead man : and although the outward rite be ministred, yet the Grace of the Sacrament is not communicated; and therefore it were well that they also ab- *Exta praguillo flained from the rite it felf. For a * fly can boalt of as much privilege as a wicked per Denn, moro infon can receive from this holy Heaft; and oftentimes pays his life for his access to for-ter areas, rempla bidden delicacies, as certainly as they.

In expite Regis

est mibi, Et matron ram casta delibo oscula. Phadr. Jab So.

13. It is more generally thought by the Doctours of the Church, that our Bleffed Lord administred the Sacrament to Judas, although he knew he fold him to the Jews. * Some others deny it, and suppose Judas departed presently after the sop given him, * Acquetura Clebefore he communicated. However it was, Christ, who was Lord of the Sacraments, mente Rom. 5. before he communicated. might dispense it as he pleased: but we must minister and receive it according to the Hilario 230 in rules he hath fince described. But it becomes a precedent to the Church in all fue-Math. Innocenceeding Ages; although it might also have something in it extraordinary and apter to tiots, designers. the first institution. For because the fact of Judas was secret, not yet made notorious, midebrand Christ chose rather to admit him into the rites of external Communion, than to sepa- Cenoman. rate him with an open shame for a fault not yet made open. For our Blessed Lord did pan h skin. not reveal the man and his crime till the very time of ministration, if Judas did communicate. But if Judas did not communicate, and that our Bleffed Lord gave him the fop at the Pa(chal Supper, or at the intervall between it and the inflitution of his own, it is certain that Judas went out as foon as he was discovered, and left this part of Discipline upon record, That when a crime is made publick and notorious, the Governours of the Church, according to their power, are to deny to give the bleffed Sacrament, till by Repentance fuch perfons be reflored. * In pri- *New decoursevate fins, or fins not known by folemnities of Law, or evidence of fact, good nines pelities and bad are entertained in publick communion: and it is not to be accounted mus, 15, 300

am in aliquo fee fecula i five Ecclefisfico Fulicio nominatum atque convidium. S. Aug. 1, 50. Homil, bru. 56. S. Thomas 3, 19.4 St. 4, 2.

376 a crime in them that minister it, because they cannot avoid it, or have not competent authority to separate persons, whom the publick act of the Church hath not separated. But if once a publick separation be made, or that the fact is notorious, and the sentence of Law is in such cases already declared, they that come, and he that rejects them not, both pollute the bloud of the everlafting Covenant. And here it is applicable what God spake by the Prophet, * If thou wilt separate the precious thing from the wile, thou shalt be as my mouth.

But this is wholly a matter of Discipline, arbitrary, and in the power of the Church; nothing in it of Divine commandment, but what belongs to the Communicants themfelves. For S. Paul reproves them that receive diforderly, but gives no orders to the Corinthian Presbyters to reject any that present themselves. Neither did our Blessed Lord leave any Commandment concerning it, nor hath the Holy Scripture given rules or measures concerning its actual reduction to practice; neither who are to be separated, nor for what offences, nor by what authority, nor who is to be the Judge. And indeed it is a judgment that can only belong to God, who knows the fecrets of hearts, the degrees of every fin, the beginnings and portions of Repentance, the fincerity of purpoles, by what thoughts and defigns men begin to be accepted, who are hypocrites, and who are true men. But when many and common men come to judge, they are angry upon trifling miftakes and weak disputes: they call that Sin that angers their Party, or grieves their Interest; they turn Charity into Pride, and Admonition into Tyranny; they set up a Tribunal that themselves may sit higher, not that their Brethren may walk more fecurely. And then concerning Sins, in most cases, they are most incompetent Judges: they do not know all their kinds; they miscall many; they are ignorant of the ingredient and constituent parts and circumstances; they themfeves make falle measures, and give out according to them, when they please; and when they lift not, they can change the balance. When the matter is publick, evident and notorious, the man is to be admonished of his danger by the Minister, but not by him to be forced from it. For the power of the Minister of holy things is but the power of a Preacher and a Counfellour, of a Phyfician and a Guide: it hath in it no coercion or violence, but what is indulged to it by humane laws and by confent, which may vary as its principle.

Add to this, that the grace of God can begin the work of Repentance in an instant, and in what period or degree of Repentance the holy Communion is to be administred no Law of God declares; which therefore plainly allows it to every period, and leaves no difference, except where the Discipline of the Church and the authority of the Supreme power doth intervene. For fince we do not find in Scripture that the Apostles did drive from the communion of holy things even those whom they delivered over to Satan or other Cenfures; we are left to confider, that, in the nature of the thing, those who are in the state of weakness and infirmity have more need of the solemn Prayers of the Church, and therefore, by prefenting themselves to the holy Sacrament, approach towards that Ministery which is the most effectual cure; especially fince the very presenting themselves is an act of Religion, and therefore supposes an act of Repentance and Faith, and other little introductions to its fair reception. And if they may be prayed for, and prayed with, why they may not also be communicated, which

is the folemnity of the greatest Prayer, is not yet clearly revealed.

This discourse relates only to private Ministery. For when I affirm that there is no command from Christ to all his Ministers to refuse whom they are pleased to call seandslous or finners, I intend to defend good people from the tyranny and arbitrary power of those great companies of Ministers, who in so many hundred places would have a Judicature supreme in Spirituals, which would be more intolerable than if they had in one Province 20000 Judges of life and death. But when the power of separation and interdiction is only in some more eminent and authorized persons, who take publick cognizance of causes by solemnities of Law, and exercise their power but in some rare inflances, and then also for the publick interest, in which although they may be deceived, yet they are the most competent and likely Judges; much of the inconvenience, which might otherwife follow, is avoided. And then it only remains that they confider, in what cases it can be a competent and a proper infliction upon finners, to take from them that which is the means and ministery of grace and recovery; whether they have any warrant from Chrift, or precedent in the Apostles practice, and how far-As for the forms and ulages of the Primitive Church, they were hugely different, fometimes for one cause, sometimes for another. Sometimes whole Churches have been excommunicated; fometimes the criminal and all his houshold for his offence, as it happened in the Excommunication of Andronicus and Thoas in Synefius, in the year Synef. ep. 79. 411. Sometimes they were absolved and restored by Lay-Confessours, sometimes by Emperors; as it happened to Eusebius of Nicomedia and Theognis of Nice, who were Theod. bift.s. Emperors; as it inappend to Enjoyins of Potential and Proofins of Potes, who so is absolved by Constantine from the sentence of Excommunication inflicted by the Nicene 5. A.D. 425. Fathers: and a Monk did excommunicate Theodofius the younger. So that in this set, 16. there can be no certainty to make a measure and a rule. The surest way, most agreeable to the precedents of Scripture and the Analogy of the Gospel, is, that by the word of their proper ministery all finners should be separate from the holy Communion; that is, threatned by the words of God with damnation, and fearfull temporal dangers, if themselves, knowing an unrepented fin, and a remanent affection to fin to be within them, shall dare to profane that Body and Blood of our Lord by so impure an address. The evil is to themselves; and, if the Ministers declare this powerfully, they are acquitted. But concerning other judgments or separations: The Supreme power can forbid all affembling, and therefore can permit them to all, and therefore can deny them or grant them to fingle persons; and therefore when he by Laws makes separations in order to publick benefit, they are to be obeyed. But it is not to be endured that fingle Presbyters should upon vain pretences erect so high a tribunal and tyranny over Consciences.

Ad SECT. XV. Reception of the Sacrament.

14. The duty of Preparation that I here discourse of, is such a Preparation as is a disposition to life. It is not a matter of convenience or advantage, to repent of our fins before the Communion, but it is of absolute necessity, we perish if we neglectit; for we eat damnation, and Satan enters into us, not Christ. And this Preparation is not the act of a day or a week; but it is a new state of life: no man that is an habitual finner must come to this Feast, till he hath wholly changed his course of life. And then, according as the actions of infirmity have made less or greater invasion upon his peace and health, so are the acts of Repentance to be proportioned: in which the greatness of the prevarications, their neighbourhood to death, or their frequent repetition, and the conduct of a Spiritual man, are to give us counsel and determination. When a ravening and hungry Wolf is destitute of prey, he cats the turf, and loads his stomach with the glebe he treads on: but as foon as he finds better food, he vomits up his first load. Our fecular and fentual affections are loads of earth upon the Conscience, and when we approach to the Table of the Lord to eat the bread of the elect, and to drink the wine of Angels, we must reject such impure adhesions, that holy persons, being nourished with holy Symbols, may be fanctified, and receive the eternal reward

of Holiness.

15. But as none must come hither but they that are in the state of Grace, or Charity, and the love of God and their Neighbours, and that the abolition of the state of sin is the necessary Preparation, and is the action of years, and was not accepted as sufficient till the expiration of divers years by the Primitive Discipline, and in some cases not till the approach of Death: so there is another Preparation which is of less necessity, which supposes the slate of Grace, and that oil is burning in our lamps: but yet it is a preparation of ornament, a trimming up the Soul, a drefting the spirit with degrees and inflances of Piety and progreffes of perfection. And it confifts in fetting apart fome portion of our time before the Communion, that it bespent in Prayer, in Meditations, in renewing the vows of holy Obedience, in Examining our Consciences, in Mortifying our lesser irregularities, in Devotions and actions of precise Religion, in acts of Faith, of Hope, of Charity, of Zeal and holy defires, in acts of Eucharift or Thankfgiving, of Joy at the approach of to bleffed opportunity, and all the acts of Vertue whatloever, which have indefinite relation to this and to other mysteries; but yet are specially to be exercised upon this occasion, because this is the most perfect of external rites, and the most mysterious instrument of sanctification and perfection. There is no time or degree to be determined in this Preparation; but they to whom much is forgiven will love much; and they who understand the excellence and holiness of the Myflery, the glory of the Gueft that comes to inhabit, and the undecency of the closet of their Hearts by reason of the adherences of impurity, the infinite benefit then defigned, and the increase of degrees by the excellence of these previous acts of Holinels, will not be too inquifitive into the necessity of circumstances and measures, but do it heartily, and devoutly, and reverently, and as much as they can, ever effective ing it necessary, that the actions of so great solemnity should by some actions of Piety, attending like handmaids, be diftinguished from common emploiments, and remarked for the principal and most solemn of religious actions. The Primitive Nn 3

*Clem. Rom. l. 8. Constit. c. 20. Cancil. Tolet. r. c. rr. 8. Aug. ep. 23. 4d Bonif. & ep. 107. & lib. 4. de Trin. c. 10.

|| Habentem adhuc voluntatem peccandi gravau caveniem annue vouum unem peccanus gravin-ri magis dio Euchariftia perceptione quanu purifi-curi: [ed hoc de its dico quos capitalia & morta-lia non gravant. Gennad. l. 3, de Eccl. deg-

Church gave the holy Sacrament to Infants * immediately after Baptism, and by that act transmitted this proposition. That nothing was of absolute necessity || but Innocency and purity from fin, and a being in the state of Grace. Other actions of Religion are excellent additions to the dignity of the person and honour of the mystery, but they were such of which Infants were not capable. The fum is this; After

the greatest consociation of religious duties for Preparation, no man can be sufficiently worthy to communicate: let us take care that we be not unworthy, by bringing a guilt with us, or the remanent affection to a fin.

Est gloriosus sanè convictus Dei ; Sed illi qui invitatur, non qui invisus est.

16. When the happy hour is come in which the Lord vouchfafes to enter into us, and dwell with us, and be united with his fervants, we must then doe the same acts over again with greater earnestness and intension; consess the glories of God and thy own unworthiness, praise his mercy with ecstasic of thanksgiving and joy, make oblation of thy felf, of all thy faculties and capacities, pray, and read, and meditate, and worship. And that thou mayst more opportunely doe all this, rise early to meet the Bridegroom, pray for special assistance, enter into the assembly of faithfull people chearfully, attend there diligently, demean thy felf reverently, and before any other meat or drink receive the Body of thy Saviour with pure hands, with holy intention, with a heart full of joy, and faith, and hope, and wonder, and Eucharist. These things I therefore set down irregularly and without method, because in these actions no rule can be given to all persons; and only such a Love and such a Religion in general is to be recommended. which will over-run the banks, and not eafily stand confined within the margin of rules, and artificial prescriptions. Love and Religion are boundless, and all acts of gracerelating to the prefent Mystery are fit and proportioned entertainments of our Lord. This only remember, That we are by the mystery of one bread confederated into one body, and the communion of Saints, and that the Sacrifice which we then commemorate was defigned by our Lord for the benefit of all his Church! Let us be fure to draw all faithfull people into the fociety of the prefent Bleffing, joining with the holy Man that ministers in prayers and offerings of that Mystery for the benefit of all forts of men, of Christ's Catholick Church. And it were also an excellent act of Christian communion, and agreeable to the practice of the Church in all Ages, to make an Oblation to God for the poor; that as we are fed by Christ's body, so we also should feed Christ's body, making such returns as we can, a grain of Frankincense in exchange for a Province, an act of duty and Christian Charity as Eucharistical for the present Grace, that all the body may rejoice and glory in the Salvation of the Lord.

17. After thou half received that pledge of immortality and antepast of glory, even the Lord's Body in a mystery, leave not thy Saviour there alone, but attend him with holy thoughts and colloquies of Prayer and Eucharift. It was sometime counted infamous for a woman to entertain a second love, till the body of her dead Husband was Male olim a diffolved into affice, and disappeared in the form of a body. And it were well, that Ann eff, chim to long as the confectated Symbols remain within us according to common effimate, fartified connierant. our Communion be not a transient act, but a permanent and lasting intercourte with gan to man belt knows his own opportunities and necessities of er wouldant, diversion. I only commend earnestly to practice, that every Receiver should make a an 10 70 50 50 recollection of himself, and the actions of the day; that he improve it to the best adegertess of vantage; that he fliew unto our Lord all the defects of his house, all his poverty and weaknesses: and this let every man doe by fuch actions and Devotions which he can best attend, and himself by the advice of a Spiritual man finds of best advantage. I would not make the practice of Religion, especially in such irregular instances, to be an art, or a burthen, or a mare to ferupulous persons! What S. Paul Paid In the case of Charity, I fay also in this; He that fows plentifully shall reap plentifully, and he that folls sparingly shall gather at the same rate let every man doe as himself purposeth in his beart. Only it were well in this Sacrament of Love we had fome correspondency, and proportionable returns of Charity and religious affections.

Some religious persons have moved a Question, Whether it were better to communicate often, or feldom: fome thinking it more reverence to those holy Mysteries to come but feldom; while others fay, it is greater Religion of Charley to come

frequently. But I suppose this Question does not differ much from a Dispute; Whether is better, to pray often, or to pray feldom. For whatfoever is commonly pretended against a frequent Communion, may in its proportion object against a solemn Prayer; remanent affection to a fin, enmity with neighbours, fecular avocations to the height of care and trouble; for these either are great undecencies in order to a holy Prayer; or elfe are direct irregularities, and unhallow the Prayer. And the celebration of the holy Sacrament is in its felf and its own formality a facred, folemn and ritual Prayer, in which we invocate God by the Merits of Christ, expressing that adjuration not only in words, but in actual representment and commemoration of his Pasfion. And if the necessities of the Church were well considered, we should find, that a daily Sacrifice of Prayer and a daily Prayer of Sacrifice were no more but what her condition requires. And I would to God the Governours of Churches would take care, that the necessities of Kings and Kingdoms, of Churches and States, were represented to God by the most solemn and efficacious intercessions: and Christ hath taught us none greater than the praying in the virtue and celebration of his Sacrifice. And this is the counsel that the Church received from Ignatius; Hasten frequently to approach the Eucharift, the glory of God. For when this is daily celebrated, we break the powers of Satan, who turns all his actions into hostilities and darts of fire. But this concerns the Ministers of Religion, who living in Communities and Colleges, must make Religion the buliness of their lives, and support Kingdoms, and serve the interest of Kings by the prayer of a daily facrifice. And yet in this ministery the Clergy may serve their own necessary affairs, if the ministration be divided into courses, as it was by the economy and wildom of Solomon for the Temple.

Ad SECT. XV. Reception of the Sacrament.

19. But concerning the Communion of fecular and lay Perfons, the confideration is something different. *St. Austin gave this answer to it: To receive the Sacrament *Gennadius every day I neither praise nor reprove: at least let them receive it every Lord's day. And c. 54. de Eccles this he spake to Husbandmen and Merchants. At the first commencement of Christianity, while the fervours Apostolical and the calentures of infant Christendom did last, the whole affembly of faithfull people communicated every day: -and this laited in Rome and Spain until the time of S. Jerome: concerning which diligence he gives the Epif. 80. ad fame centure which I now recited from S. Austin; for it suffered inconvenience by rea-Lucinum. fon of a declining Piety, and the intervening of fecular interests. But then it came to Itaque ficus noonce a week; and yet that was not every where strictly observed. But that it be re-justice full feeting on ceived once every fortnight, S. Hierom counsels very strongly to Eustochium a holy out simper ora-Virgin; Let the Virgins confest their fins twice every month, or oftner, and being forti- re, & diem Dofied with the Communion of the Lord's Body, let them manfully fight against the Devil's pto corpore Doforces and attempts. A while after it came to once a month, then once a year, then it with indefinantial from that too; till all the Christians in the West were commanded to communi-gandantius, cate every Easter by the Decree of a * great Council above 590 years fince. But the &c. Idem. Church of England, finding that too little, hath commanded all her Children to re- * Concil Lat. ceive thrice every year at least, intending that they should come oftner; but of this

she demands an account. For it hath fared with this Sacrament as with other actions of Religion, which have descended from flames to still fires, from fires to sparks, from sparks to embers, from embers to smoke, from smoke to nothing. And although the publick declenfion of Picty is fuch, that in this present conjuncture of things it is impossible men should be reduced to a daily Communion; yet that they are to communicate frequently is so a Duty, that as no excuse but impossibility can make the omisfion innocent, so the loss and consequent want is infinite and invaluable.

20. For the holy Communion being a remembrance and facramental repetition of Christ's Passion, and the application of his Sacrifice to us and the whole Catholick Church; as they who feldom communicate delight not to remember the Passion of our Lord, and fin against his very purpose, and one of the designs of institution; so he cares not to receive the benefits of the Sacrifice who so neglects their application, and reducing them to actual profit and reception. "Whence came the fanctimony of the pri-"mitive Christians? whence came their strict observation of the Divine Command-"inents? whence was it that they persevered in holy actions with hope and an unwea-"ry diligence? from whence did their despising worldly things come, and living with common possession, and the distributions of an universal Charity? Whence came "these and many other excellencies, but from a constant Prayer, and a daily Eucha-"rist? They who every day represented the death of Christ, every day were ready to "die for Christ. It was the discourse of an ancient and excellent person. And if we confider this Sacrament is intended to unite the spirits and affections of the world, and

that it is diffusive and powerfull to this purpose, [for we are one body, (saith St. Paul) because we partake of one bread;] possibly we may have reason to say, that the wars of Kingdoms, the animofity of Families, the infinite multitude of Law-fuits, the personal hatreds, and the universal want of Charity, which hath made the world miscrable and wicked, may in a great degree be attributed to the neglect of this great Symbol and Instrument of Charity. The Chalice of the Sacrament is called by St. Paul, The cup of bleffing: and if Children need every day to beg bleffing of their Parents, if we also thirst not after this Cup of bleffing, bleffing may be far from us. It is called, The communication of the bloud of Christ: and it is not imaginable that man should love Heaven, or felicity, or his Lord, that defires not perpetually to bathe in that falutary

stream, the Blood of the Holy Jesus, the immaculate Lamb of God.

21. But I find that the religious fears of men are pretended a colour to excuse this Irreligion. Men are wicked, and not prepared, and bufie, and full of cares and affairs of the world, and cannot come with due Preparation; and therefore better not come at all. Nay, men are not ashamed to say, they are at enmity with certain perfons, and therefore cannot come. 1. Concerning those persons who are unprepared because they are in a state of fin or uncharitableness; It is true, they must not come: but this is so far from excusing their not coming, that they increase their sin, and scoure misery to themselves, because they do not lay aside every weight, and the fin that doth To easily beset them, that they may come to the Marriage-Supper. It is as if we should excuse our selves from the duties of Charity, by saying we are uncharitable; from giving Alms, by faying we are covetous; from Chastity, by faying we are lascivious. To fuch men it is just that they graze with the Goats, because they refuse to wall their hand, that they may come to the Supper of the Lamb. 2. Concerning those that pretend cares and incumbrances of the world; If their affairs make fin and impure affections to stick upon them, they are in the first consideration: but if their office be necessary, just, or charitable, they imitate Martha, and chuse the less perfect part. when they neglect the offices of Religion for duties acconomical. 3. But the other fort have more pretence and fairer vertue in their outfide. They suppose, like the Persian Princes, the seldomer such mysterious rites are seen, the more reverence we shall have, and they the more majefly: and they are fearfull left the frequent attrectation of them should make us less to value the great earnests of our Redemption and Immortality. It is a pious confideration, but not becoming them. For it cannot be that the Sacrament be undervalued by frequent reception, without the great unworthiness of the persons, so turning God's grace into lightness, and loathing Manna: nay, it cannot be without an unworthy communication. For he that receives worthily increales in the love of God and Religion, and the fires of the Altar are apt to kindle our sparks into a flame. And when Christ our Lord enters into us, and we grow weary of him, or less fond of his frequent entrance and perpetual cohabitation, it is an infallible figh we have let his enemy in, or are preparing for it. For this is the difference between fecular and spiritual objects: nothing in this world hath any pleasure in it long beyond the hope of it; for the possession and enjoyment is found so empty, that we grow weary of it: but whatfoever is spiritual, and in order to God, is less before we have it, but in the fruition it swells our defires, and enlarges the appetite, and makes us more receptive and forward in the entertainment. And therefore those acts of Religion that fet us forward in time, and backward in affection, do declare that we have not well done our duty, but have communicated unworthily. So that the mending of our fault will answer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earnestly, and meditate diligently, and receive with reverence and godly fear; and we shall find our affections increase together with the spiritual emolument: ever remembring that pious and wise De Sacram. 1.5. advice of S. Ambrofe, Receive every day, that which may profit thee every day. But he that is not disposed to receive it every day, is not fit to receive it every year.

22. And if after all diligence it be still feared that a man is not well prepared, I must say that it is a scruple, that is, a trouble beyond a doubt and without reason, next to Superstition and the dreams of Religion: and it is nourished by imagining that no duty is accepted, if it be less than perfection; and that God is busied in Heaven, not accifium file only to destroy the wicked, and to dash in pieces vessels of dishonour, but to break a Constitute in . . . tegritat facit, bruifed reed in pieces, and to cast the smoothing star into the stames of hell. In opposition s. Chryl. to which we must know, that nothing makes us unprepared but an evil Conscience, a flate of fin, or a deadly act: but the leffer infirmities of our life, against which we dailly strive, and for which we never have any kindness or affections, are not spots in these

Ad SECT. XV. Reception of the Sacrament. Feafis of Charity, but instruments of Humility, and stronger invitations to come to

those Rites which are ordained for corroboratives against infirmities of the Soul, and for the growth of the spirit in the strengths of God. For those other acts of Preparation which precede and accompany the duty, the better and more religiously they are done, they are indeed of more advantage, and honorary to the Sacrament: yet he that comes in the state of Grace, though he takes the opportunity upon a sudden offer, fins not. And in fuch indefinite duties, whose degrees are not described, it is good counsel to do our best: but it is ill to make them instruments of scruple, as if it were effentially necessary to do that in the greatest height, which is only intended for advantage and the fairer accommodation of the mystery. But these very acts, if they be effectmed necessary preparations to the Sacrament, are the greatest arguments in the world that it is best to communicate often : because the doing of that which must suppose the exercise of so many Graces, must needs promote the interest of Religion, and dispose strongly to habitual Graces by our frequent and solemn repetition of the acts. It is necessary that every Communicant be first examined concerning the state of his Soul, by himself or his Superiour: and that very Scrutiny is in admirable order towards the reformation of fuch irregularities which time and temptation, negligence and incuriousness, infirmity or malice, have brought into the secret regions of our Will and Understanding. Now although this Examination be therefore enjoyned, that no man should approach to the holy Table in the state of ruine and reprobation; and that therefore it is an act not of direct Preparation, but an enquiry whether we be prepared or no: yet this very Examination will find fo many little irregularities, and so many great imperfections, that it will appear the more necessary, to repair the breaches and leffer ruines by fuch acts of Piety and Religion; because every Communication is intended to be a nearer approach to God, a farther step in Grace, a progreis towards Glory, and an instrument of Perfection; and therefore upon the stock of our spiritual interests, for the purchase of a greater hope, and the advantages of a growing Charity, ought to be frequently performed. I end with the words of a pious and learned person. It is a vain fear and an imprudent reverence, that procrastinates Joan. Gerson and defers going to the Lord that calls them : they deny to go to the fire, pretending in Magnificat.

hey are cold; and refuse Physick, because they need it.

The PRAYER.

Bleffed and Eternal Jesus, who gavest thy felf a Sacrifice for our sins, thy Body for our (piritual food, thy Bloud to nourish our spirits, and to quench the slames of Hell and Lust, who didst so love us, who were thine enemies, that thou defiredst to reconcile us to thee, and becamest all one with us, that we may live the same life, think the same thoughts, love the same love, and he partakers of thy Resurrection and Immortality; open every window of my Soul, that I may be full of light, and may fee the excellency of thy Love, the merits of thy Sacrifice, the bitterness of thy Passion, the glories and vertues of the mysterious Sacrament. Lord, let me ever hunger and thirst after this instrument of Righteousnes; let me have no gust or relish of the unsatisfying delights of things below, but let my Soul dwell in thee : let me for ever receive thee spiritually, and very frequently communicate with thee facramentally, and imitate thy Vertues pioully and strictly, and dwell in the pleasures of thy house eternally. Lord, thou hast prepared a table for me, against them that trouble me: let that holy Sacrament of the Eucharist be to me a defence and shield, a nourishment and medicine, life and health, a means of sanctification and spiritual growth: that I, receiving the Body of my dearest Lord, may be one with his mystical Body, and of the same spirit, united with indissoluble bands of a strong Faith, and a holy Hope, and a never-failing Charity; that from this weil I may pass into the visions of eternal clarity, from eating thy Body to beholding thy Face in the glories of thy everlasting Kingdom, O Bleffed and Eternal Jesus. Amen.

Conside-

The Prayer in the Garden,

The second secon

And the second s



Lik:22:41. And he was withdrawn from them about a stones cast, & kneeled down & prayed. 42 Saying, Father, if thou be willing, remove this Cup from me:nevertheless not my will but thine be done. 43 And there appeared an Angel from heaven, firengthening him.

Iudas betrayeth Christ:

Mat. 26. 47. And while he yet spake, Lo, ludas one of the twelue came, and with him a great mulntude with fwords and staves from the chief Preists & Elders of the people, 48. Now he that betrayed him, gave them a fign, faying whomfoever I shall kils, that same is he, hold him fast, 49. And forthwith he came to lesus and said, Haile Master, and kilsed him.

i. When Jefus had supped, and sang a Hymn, and prayed, and exhorted and comforted his Disciples with a farewell-Sermon, in which he repeated such of his former Precepts which were now apposite to the present condition, and re-inforced them with proper and pertinent arguments, he went over the brook Cedron, and entred into a Garden, and into the prologue of his Passion; chusing that place for his Agony and satisfactory pains, in which the first scene of humane misery was representations. ted, and where he might best attend the offices of Devotion preparatory to his Death. Besides this, he therefore departed from the house, that he might give opportunity to his Enemies furprife, and yet not incommodate the good man by whose hospitality they had eaten the Paschal Lamb. So that he went like a Lamb to the staughter, to the Garden Beenin in horto as to a prison; as if by an agreement with his perfecutors he had expected their arrest, ranguam in conand flayed there to prevent their farther enquiry. For fo great was his defire to pay our "cre. s. Chryf. Ranfome, that himfelf did affift by a forward patience and active opportunity towards ment #lades fe the perfecution: teaching us that by an active zeal and a ready spirit we affist the de. queremibus. figns of God's glory, though in our own fufferings and fecular infelicities.

2. When he entred the Garden, he left his Disciples at the entrance of it, calling with him onely Peter, James and John : he withdrew himself from the rest about a stone's tait, and began to be exceeding heavy. He was not fad till he had called them, (for his forrow began when he pleased:) which forrow he also chose to represent to those three who had seen his transfiguration, the earnest of his future Glory, that they might see of how great glory for our fakes he disrobed himself; and that they also might, by the confronting those contradictory accidents, observe, that God uses to dispense his comforts, the irradiations and emissions of his glory, to be preparatives to those forrows with which our life must be allayed and seasoned; that none should refuse to partake

of the fufferings of Christ, if either they have already felt his comforts, or hope hereafter to wear his crown. And it is not ill observed, that S. Peter, being the chief of the Apostles, and Doctour of the Circumcision, S. John, being a Virgin, and S. James, the first of the Apostles that was martyred, were admitted to Chrise's greatest retirements and mysterious secrecies, as being persons of so singular and eminent dispositions, to whom, according to the pious opinion of the Church, especial Coronets are prepared in Heaven, besides the great Crown of righteousness, which in common shall beautifie the heads of all the Saints: meaning this, that Doctours, Virgins and Martyrs shall receive. even for their very state of life and accidental Graces, more eminent degrees of accidental Glory; like as the Sun, reflecting upon a limpid fountain, receives its rays dou-

bled, without any increment of its proper and natural light.

3. Tefus began to be exceeding forrowfull, to be fore amazed, and fad even to death. And because he was now to suffer the pains of our fins, there began his Passion whence our Sins fpring. From an evil heart and a prevaricating /pirit all our fins arise: and in the fpirit of Christ began his forrow; where he truly felt the full value and demerit of Sin. which we think not worthy of a tear or a hearty figh, but he groaned and fell under the burthen. But therefore he took upon him this fadness, that our imperfect forrow and contrition might be heightned in his example, and accepted in its union and confederacy with his. And Jefus hill defigned a farther mercy for us: for he fandlified the Passion of Fear, and hallowed natural sadnesses, that we might not think the inselicities of our nature and the calamities of our temporal condition to become criminal. fo long as they make us nor omit a duty, nor dispose us to the election of a crime, nor force us to swallow a temptation, nor yet to exceed the value of their impullive cause. He that grieves for the loss of friends, and yet had rather lose all the friends he hath than lofe the love of God, hath the forrow of our Lord for his precedent. And he that fears death, and trembles at its approximation, and yet had rather die again than fince once. hath not finned in his fear; Christ hath hallowed it, and the necessitious condition of his nature is his excuse. But it were highly to be wished, that in the midst of our caresfes and levities of fociety, in our festivities and triumphal merriments, when we laugh at folly and rejoice in fin, we would remember, that for those very merriments our Bleffed Lord felt a bitter forrow; and not one vain and finfull laughter, but coff the Holy Jesus a sharp pang and throe of Passion.

4. Now that the Holy Jesus began to taste the bitter Cup, he betook him to his great Antidote, which himself, the great Physician of our Souls, prescribed to all the world to cure their calamities, and to make them pass from miseries into vertue, that fo they may arrive at glory. He prays to his heavenly Father, he kneels down, and not onely fo, but falls flat upon the earth, and would in humility and fervent adoration have descended low as the centre: he prays with an intention great as his forrow, and yet with a dereliction fo great, and a conformity to the Divine, will fo ready, as if it had been the most indifferent thing in the world, for him to be delivered to death, or from it. For though his nature did decline death, as that which hath a natural horrour and contradiction to the present interest of its preservation: yet when he looked upon it as his heavenly Father had put it into the order of Redemption of the world, it was that Baptism which he was straitned till he had accomplished. And now there is not in the world any condition of Prayer which is effential to the duty, or any circumstances of advantage to its performance, but were concentred in this one instance; Humility of spirit, lowliness of deportment, importunity of desire, a servent spirit, a lawfull matter, refignation to the will of God, great love, the love of a Son to his Father, (which appellative was the form of his address,) perseverance, (he went thrice, and prayed the same prayer.) It was not long, and it was so retired as to have the advantages of a sufficient solitude and opportune recollection; for he was withdrawn from the most of his Disciples: and yet not so alone as to lose the benefit of communion; for Peter. and the two Boanerges were near him. Christ in this prayer, which was the most fervent that he ever made on earth, intending to transmit to all the world a precedent of Devotion to be transcribed and imitated; that we should cast all our cares and empty them in the bosom of God, being content to receive such a portion of our trouble back again, which he affigns us for our spiritual emolument.

5. The Holy Jefus having in a few words poured out torrents of innocent desires, was pleased still to interrupt his Prayer, that he might visit his charge, that little flock which was presently after to be featered: he was carefull of them in the midst of his Agonies; they in his fufferings were fast asleep. He awakens them, gives them command to watch and pray, that is, to be vigilant in the custody of their senses, and obser-

vant of all accidents, and to pray that they may be frengthened against all incurtions of enemies and temptations; and then returns to prayer; and to a third time: his Devotion still encreasing with his forrow. And when his Prayer was full, and his Kai Mohaha forrow come to a great measure, after the third, God fent his Angel to comfort him : or dyona inand by that act of grace then onely expressed, hath taught us to continue our Devo
wixelest actions follong as our needs last. It may be God will not fend a Comforter till the third 22, 44. Extentime, that is, after a long expectation, and a patient fufferance, and a lafting hope: this orbate, fie interim God fupports us with a fecret hand, and in his own time will refresh the presentable. All foirit with the visitations of his Angels, with the emissions of comfort from the Spirit, planes reddam the Comforter. And know this alfo, that the holy Angel, and the Lord of all the An per [intentius.] gels, stands by every holy person when he prays: and although he draws before his glories the curtain of a cloud, yet in every inftant he takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distill in holy dew, and drops fweet as Manna, pleasant as Nard, and wholsome as the breath of Heaven. And such was the confolation which the Holy Jesus received by the ministery of the Angel, re-confortants of, presenting to Christ the Lord of the Angels, how necessary it was that he should die sed rall conforfor the glory of God; that in his Paffion his Justice, Wildom, Goodness, Power and laren non minu-Mercy should shine; that unless he died all the World should perish, but his bloud it, sed magis should obtain their pardon; and that it should open the gates of Heaven, repair the auxit: conforruine of Angels, establish a holy Church, be productive of innumerable adoptive chil-ex fruits and of dren to his Father, whom himself should make heirs of glory; and that his Passion wirding, non dren to his rather, whom hinnen month make hensyl giory; and that his rather hearing and granting his Prayer, that the Cup should amarindine. pass speedily, though indeed it should pass through him; that it should be attended Bedain Line. 22and followed with a glorious Refurrection, with eternal rest and glory of his Humanity with the exaltation of his Name, with a supreme dominion over all the world, and that his Father should make him King of Kings, and Prince of the Catholick Church. These, or whatsoever other comforts the Angel ministred, were such considerations which the Holy Jesus knew, and the Angel knew not but by communication from that God to whose assumed Humanity the Angel spake: yet he was pleased to receive comfort from his fervant, just as God receives glory from his creatures, and as he rejoices in his own works, cim triffaris, solumentrissium, Te solantur cives caleslium.

even because he is good and gracious, and is pleased so to doe; Res miranda! folus dans gaudium and because himself had caused a voluntary sadness to be in-Rex à cive sumit solatium. terposed between the habitual knowledge and the actual confideration of these discourses. And we feel a pleasure when

a friendly hand lays upon our wound to e plaster which our selves have made, and applies fuch Instruments and considerations of comfort which we have in notion and an ineffective habit, but cannot reduce them to act, because no man is so apt to be his own comforter: which God hath therefore permitted; that our needs should be the

occasion of a mutual Charity. 6. It was a great feafon for the Angel's coming, because it was a great necessity

which was incumbent upon our Lord: for his fadness and his Agony was so great, mingled and compounded of forrow and zeal, fear and defire, innocent nature and perfect grace, that he fiveat drops as great as if the bloud had flarted through little undifferenced fontinels, and outrun the streams and rivers of his Cross. * Euthymius and * In cap, 24. Theophylatt fay, that the Evangelists use this as a tragical expression of the greatest A. Min. gony, and an unufual fweat, it being ufual to call the tears of the greatest forrow tears | In 22. Luca, of bloud. But from the beginning of the Church it hath been more generally apprehended literally, and that some bloud mingled with the serous substance issued from his veins in fo great abundance, that they moistened the ground, and bedecked his garment, which stood like a new firmament studded with stars, portending an approaching florm. Now he came from Bozrah with his garments red and bloudy. And this Agony verified concerning the Holy Jesus those words of David, I am poured out like mater, Justin Mart. my bones are dispersed, my heart in the midst of my body is like melting wax, saith Dial. Tryph. my bones are aispersed, my heart in the minst of my voody is the meaning was, lattil builtyshe. Justin Martyr. *Venerable Bede saith, that the decending of thele drops of Athanas i. 6.te bloud upon the earth, besides the general purpose, had also a particular relation to Aug. i. 6.t. the present infirmities of the Apostles; that our Blessed Lord obtained of his Father, de Conserve Eby the merits of those holy drops, mercies and special support for them; and that Trad Hebiten. effusion redeemed them from the present participation of death. And St. Ansim me-14.23.1.control ditates, that the Body of our Lord all overspread with drops of bloudy sweat did beres. Benefit them to be the bloom of bloudy five at did benefit become the bloom of bloudy five at did benefit ben benefit benefit benefit benefit benefit benefit benefit benefit prefigure the future state of Martyrs, and that his Body mystical should be clad Aymonius, Epiin a red garment variegated with the symbols of labour and passion, sweat and plan & ali bloud; *Lib 5. in Luc.

On bloud; *Lib 5. in Luc.

Hondemius Anglus

bloud; by which himself was pleased to purific his Church, and present her to God What collateral defigns and tacit fignifications might be defigned holy and spotless. by this mysterious sweat, I know not: certainly it was a sad beginning of a most delorous Passion. And such griefs, which have so violent, permanent and sudden effects upon the body, which is not of a nature fymbolical to interiour and immaterial caufes, are proclaimed by fuch marks to be high and violent. We have read of some perfons, that the grief and fear of one night hath put a cover of snow upon their heads, as if the labours of thirty years had been extracted, and the quinteffence drank off in the passion of that night. But if Nature had been capable of a greater or more prodigious impress of passion than a bloudy sweat, it must needs have happened in this Agony of the Holy Jesus, in which he undertook a grief great enough to make up the imperfect Contrition of all the Saints, and to satisfie for the impenitencies of all the world.

7. By this time the Traitour Judas was arrived at Gethsemani; and being in the vicinage of the Garden, Jesus rises from his prayers, and first calls his Disciples from their sleep, and by an Irony seems to give them leave to sleep on, but reproves their drouziness, when danger is so near, and bids them henceforth take their rest; meaning, if they could for danger, which now was indeed come to the Garden-doors. But the Holy Jesus, that it might appear he undertook the Passion with choice and a free election, not onely refused to flie, but called his Apostles to rise, that they might meet his Murtherers, who came to him with swords and staves, as if they were to surprise a Prince of armed Out-laws, whom without force they could not reduce. So also might Butchers do well to go armed, when they are pleafed to be afraid of Lambs, by calling them Lions. Judas onely discovered his Master's retirements, and betrayed him to the opportunities of an armed band: for he could not accuse his Master of any word or private action, that might render him obnoxious to suspicion or the Law. For such are the rewards of innocence and prudence, that the one secures against sin, the other against suspicion and appearances.

8. The Holy Jefus had accustomed to receive every of his Disciples after absence with entertainment of a Kiss, which was the endearment of persons, and the expresfion of the oriental civility: and Judas was confident that his Lord would not reject him, whose feet he had washed at the time when he foretold this event, and therefore

had agreed to fignifie him by this * fign; and did fo, beginning war with a Kifs, and breaking the peace of his Lord by the symbol of kindness. Which because Jesus entertained with much evenness and charitable expressions, calling him | Friend, he gave evidence, that if he retained civilities to his greatest enemies in the very acts of hostility, he hath banquets and crowns and sceptres for his friends, that adore him with the

kisses of Charity, and love him with the sincerity of an affe-

But our Bleffed Lord, besides his effential sweetness and serenity of Ctionate spirit. spirit, understood well how great benefits himself and all the World were to receive by occasion of that act of Judas: and our greatest enemy does by accident to holy persons the offices of their dearest friends; telling us our faults without a cloak to cover their deformities, but out of malice laying open the circumstances of aggravation, doing us affronts, from whence we have an instrument of our Patience, and restraining us from scandalous crimes, lest we become a scorn and reproof to them that hate And it is none of God's least mercies, that he permits enmities amongst men, that animolities and peevishness may reprove more sharply, and correct with more feverity and fimplicity, than the gentle hand of friends, who are apter to bind our wounds up, than to discover them and make them smart. But they are to us an excellent probation how friends may best doe the offices of friends, if they would take the plainness of enemies in accusing, and still mingle it with the tenderness and good affections of friends. But our Blessed Lord called Judas Friend, as being the instrument of bringing him to glory, and all the world to pardon, if they would.

9. Jesus himself begins the enquiry, and leads them into their errand, and tells them he was JESUS of Nazareth whom they fought. But this also, which was an answer so gentle, had in it a strength greater than the Eastern wind or the voice of

" Πάι] રૂક દેવ લેદેદોમાં આ લાગુણ લાગ છે. તે જ્યારી છે ? Αυτίματει જો જીવντες દેવ દર્દાકૃષ્ટ છો ο κονίη, Πρήτεςς, οો spn Sti] ες άτευ χέι καί καπι φωνίς.

* O fignum sacrilegum! O placitum fuziendum! ubi ab ofculo incipitur bellum, G per pacis indicium pacis rumpitur Sacramentum, Aug. Serm. 12.

Hondem. de Paffione.

|| St honoras, & dulcis Domine,

Inimicum Amici nom ne,

Quales erunt amoris carmine

Qui te canunt & modulamine?

thunder: for God was in that Still voice, and it * ftruck them down to the ground. And yet they, and so do we still persist to persecute our Lord, and to provoke the eternal God,



who can with the breath of his mouth, with a word, or a fign, or a thought, reduce us into nothing, or into a worfe condition, even an eternal duration of torments, and cohabitation with a never-ending milery. And if we cannot bear a soft answer of the merciful God, how shall we dare to provoke the wrath of the Almighty Judge? But in this instance there was a rare mixture of effects, as there was in Christ of Natures; the voice of a Man, and the power of God. For it is observed by the Doctours of the s. Cyril. Primitive Ages, that from the Nativity of our Lord to the day of his Death, the Di- s. Leo, &c. vinity and Humanity did so communicate in effects, that no Great action passed, but it was like the Sun shining through a cloud, or a beauty with a thin veil drawn over it, they gave illustration and testimony to each other. The Holy Jesus was born a tender and a crying infant; but is adored by the Magi as a King, by the Angels as their GOD. He is Circumcifed as a Man; but a name is given him to fignific him to be the SAVIOUR of the World. He flies into Egypt like a distressed Child under the conduct of his helpless Parents; but as soon as he enters the Country, the Idols fall down and confeishis true Divinity. He is presented in the Temple as the Son of Man; but by Simeon and Anna he is celebrated with divine praises for the MESSI-AS, the SON OFGOD. He is baptized in Jordan as a Sinner; but the Holy Ghost descending upon him proclaimed him to be the well-beloved of God. He is hungry in the Defart as a man; but sustained his body without meat and drink for forty days together by the power of his Divinity. There he is tempted of Satan as a weak Man; and the Angels of light minister unto him as their supreme Lord. And now a little before his death, when he was to take upon him all the affronts, miseries and exinanitions of the most miserable, he receives testimonies from above, which are most wonderfull. For he was transfigured upon mount Tabor, entred triumphantly into Jerusalem, had the acclamations of the people: when he was dying, he darkned the Sun; when he was dead, he opened the sepulchres; when he was fast nailed to the Cross, he made the earth to tremble; now when he fuffers himself to be apprehended by a guard of Souldiers, he firikes them all to the ground onely by replying to their answer, that the words of the Prophet might be verefied, Therefore my people Isi. 52. 6. shall know my Name; therefore they shall know in that day, that I am he that doth speak, behold it is I.

10. The Souldiers and servants of the Jews having recovered from their fall, and risen by the permission of Jesus, still persisted in their enquiry after him, who was present, ready, and desirous to be sacrificed. He therefore permitted himself to be taken, but not his Disciples: for he it was that set them their bounds; and he secured his Apostles to be witnesses of his suffering and his glories; and this work was the Redemption of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share, he alone was to * Semovit a perpendicular of the world, * in which no man could have an active share of the world, * in which no man could have an active share of the world, * in which no man could have an active share of the world, * in which no man could have an active share of the world have a perpendicular of rings. But Jesus went to them, and they bound him with cords: and so began our sesolumcertamen liberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and redemption from flavery, and fin, and curfings, and death. But he was illude of opus faliberty and fine opus faliberty and fine opus faliberty and faliberty and fine opus faliberty and faliberty and fine opus faliberty and faliberty and faliberty and fine opus faliberty and Prophecies, and | Mysteries, and Love held him fast: and these cords were as strong as tis enim, or non death; and the cords which the Souldiers malice put upon his holy hands were but ra opur eff. S. fymbols and figures, his own compassion and affection were the morals. But yet he Cyril. || Domiundertook this short restraint and condition of a prisoner, that all sorts of presecution num and exteriour calamities might be hallowed by his susception, and these pungent for-majenuarist rows should like Bees sting him, and leave their sting behind, that all the sweetness Ambin Lucani. Some Melancholick Devocious have Should remain for us. Some Melancholick Devotions have from uncertain stories added fad circumstances of the first violence done to our Lord; That they bound him with three cords, and that with fo much violence, that they caused blood to start from his tender hands; That they spate then also upon him with a violence and incivility like that which their Fathers had used towards Hur the brother of Aaron, whom they chooked with impure spittings into his throat, because he refused to consent to the making a golden Calf. Thele particulars are not transmitted by certain Records. Certain it is, they wanted no malice, and now no power; for the Lord had given himfelf into their hands.

11. St. Peter seeing his Master thus ill used asked, Master, shall we strike with the fword? and, before he had his answer, cut off the ear of Malchus. Two swords there were in Christ's family, and St. Peter bore one: either because he was to kill the Pas-(chal Lamb; or, according to the custom of the Country, to secure them against beasts of prey, which in that region were frequent, and dangerous in the night. But now he ufed it in an unlawfull war: he had no competent authority; it was against the ministers

Pfal. 110. ult.

2547.2

eranaya sagas

Considerations upon the Accidents, &c. Ad SECT. XV.

of his lawful Prince; and against our Prince we must not draw a sword for Christ himfelf, himself having forbidden us. As his kingdom is not of this world, so neither were his defences fecular. He could have called for many Legions of Angels for his guard. if he had to pleased: and we read that one Angel slew 185000 armed men in one night: and therefore it was a vast power which was at the command of our Lord; and he needs not fuch low auxiliaries as an army of Rebels, or a navy of Pirates, to defend his cause. He first lays the foundation of our happiness in his sufferings, and hath ever fince supported Religion by patience and suffering, and in poverty, and in all the circumstances and conjunctures of improbable causes. Fighting for Religion is certain to destroy Charity, but not certain to support Faith. St. Peter therefore may use his keys. but he is commanded to put up his fword? and he did so: and presently he and all his fellows fairly ran away. And yet that course was much the more Christian: for though it had in it much infirmity, yet it had no malice, in the mean time the Lord was pleafed to touch the ear of Malchus, and he cured it; adding to the first instance of power. in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a friend. But neither did this pierce their callous and obdurate spirits; but they led him in uncouth ways, and through the brook Gedron, in which it is De sorrense in viabibet. faid the ruder fouldiers plunged him, and passed upon him all the affronts and rudenessfes which an infolent and cruel multitude could think of, to fignifie their contempt and their rage. And fuch is the nature of evil men, who, when they are not foftned by the instruments and arguments of Grace, are much hardned by them: such being the purpose of God, that either Grace shall cure sin, or accidentally increase it; that it shall either pardon it, or bring it to greater punishment. For so I have seen healthfull medicines abused by the incapacities of a healthless body become fewel to a fever, and increase the distemperature from indisposition to a sharp disease, and from thence to the margin of the grave. But it was otherwise in Saul, whom Jesus threw to the ground with a more angry found than these persecutors: but Saul rose a Saint, and they perfifted Devils, and the grace of God diffinguished the events.

The PRAYER.

Holy Jesus, make me by thy example to conform to the Will of that Eternal God who is our Father, mercifull and gracious; that I may chuse all those accidents which his Providence hath actually disposed to me; that I may know no desires but his commands, and his will; and that in all afflictions I may fly thither for mercy, pardon and support, and may wait for deliverance in such times and manners which the Father hath referred in his own power, and graciously dispenses according to his infinite wisdom and compassion. Holy Jesus, give me the gift and spirit of Prayer; and do thou by thy gracious intercession supply my ignorances and passionate desires and impersect choices, procuring and giving to me such returns of favour which may support my needs, and serve the ends of Religion and the Spirit, which thy wisdom chuses, and thy Passion hath purchased, and thy grace loves to bestow upon all thy Saints and Servants. Amen.

Ternal God, sweetest Jesu, who didst receive Judas with the affection of a Saviour, and suffered thim to kiss thy cheek, with the serenity and tranquillity of God; and did permit the souldiers to bind thee, with patience exemplary to all Ages of Martyrs; and didft cure the wound of thy enemy with the Charity of a parent, and the tenderness of an infinite pity. Okifs me with the kiffes of thy mouth, embrace me with the entertainments of a gracious Lord, and let my Soul dwell and feast in thee who art the repository of evernal sweetness and refreshments. Bind me, O Lord, with those bands which tied thee fast, the chains of Love; that such holy union may dissolve the cords of vanity, and confine the bold pretensions of usurping Passions, and imprison all extravagancies of an impertinent spirit, and lead Sin captive to the dominion of Grace and fanctified Reason: that I also may imitate all the parts of thy holy passion, and may by thy Bands get my Liberty, by thy Kiss enkindle Charity, by the touch of thy hand and the breath of thy mouth have all my Wounds cared and restored to the integrity of a holy Penisent, and the purities of Innocence; that I may love thee, and please thee, and live with three for ever, O Holy and sweetest Jesu. Amen. ConsideConsiderations upon the Scourging and other Accidents hap-pening from the Apprehension till the Crucifixion of JESUS.

Christ brought before the Highpreist.



John. 18: 12. Then the Band and the Captain and the Officers of the lews took lefus and bound him 17. And lead him away to Annas first for he was Father indaw to Cajaphas, which was Highpreic



Luk. 25. 7.8. 11. And affoone as he knew that he be longed to Herods jurisdiction, he fent him to He rod 8. And when Herod faw lefus, he was exceed. ing glad. u. And Herod with his men of War fet him at nought, and mocked him, and arrayed him in a gorgeous robe, and fent him againe to Pilate.

THE house of Annas stood in the mount Sion, and in the way to the house of Cataphas; and thither he was led as to the first stage of their triumph for their fürprile of a person so feared and desired; and there a naughty person smote the Holy Jefus upon the face, for faving to Annas that he had made his Doctrine publick, and that all the people were able to give account of it: to whom the Lamb of God shewed as much mecknels and patience in his answer, as in his answer to Annas he had shewed prudence and moderly. For now that they had taken Jelus, they wanted a crime to object against him, and therefore were defirous to fnatch occasion from his discourses, to which they refolved to tempt him, by questions and affronts: but his answer was general and indefinite, fafe and true, enough to acquit his Doctrine from sufficions of fecret deligns, and yet fecure against their present shares; for now himself, who always had the innocence of Doves, was to joyn with it the prudence and warinels of Serpents; not to prevent death, (for that he was refolved to suffer) but that they might be destitute of all appearance of a just cause on his part. Here it was that Judas received his money; and here that holy Face which was defigned to be that object in the beholding of which much of the celectial glory doth confift, that Face which the Angels stare upon with wonder, like infants at a bright Sun beam, was fmitten extrajudicially by an incompetent person, with circumstances of despight, in the presence of a Judge, in a full affembly, and none reproved the infolency and the cruelty of the affront; for they resolved to use him as they use Woolves and Tigers, with all things that may be de-

ftructive, violent and impious: and in this the injury was heightned, because the blow Matchus Iduma was faid to be given by Malchus an Idumean flave, and therefore a contemptible neris miffus capit. fon; but far more unworthy by his integratefue, for so he repayed the Holy Gefus for wise about working a Mirable And healthig his ear. But so the Setherine was fulfilled; He fall vide, epife cre. mon. 1. 2. Chri- give his body to the smiters, and his objeck; tathe nippers, faith the Prophet Isay; and They Shall Smite the cheek of the Judge of Ifrael, faith Micah. And this very circumstance of the Passion Lastantius * affirms to have been foretold by the Erythrean Si-* Lib. 4. Infit. byl. But no meekness or indifferency could ingage our Lord not to protest his innocency; and though following his steps we must walk in the regions of patience, and Els distant y de la contraction de la contractio c. Δάσμουν το do the leves, which by not remaining the tentere may termine that our inferring is the saw family μα. deferved and if our Innocency will not preferve our lives, it will advance our title to πε χερτίν α a better; and every good cause ill judged shall be brought to another tribunal to receive a just and unerring sentence.

Victor in S. Mart.

2. Annas having fuffered this unworthy usage towards a person so excellent, sent him away to Cataphas, who had formerly in a full council refolved he should die; yet now palliating the defign with the scheme of a tribunal, they seek out for witnesses, and the witnesses are to seek for allegations; and when they find them, they are to feek for proof, and those proofs were to feek for unity and confent, and nothing was ready for their purpoles; but they were forced to use the semblance of a judicial process, that, because they were to make use of Pilate's authority to put him to death, they might perswade Pilate to accept of their examination and conviction without farther enquiry. But fuch had been the excellency and exemplar piety and prudence of the life of Fesus, that if they pretended against him questions of their Law, they were not capital in a Roman Court: if they affirmed that he had moved the people to fedition and affected the Kingdom, they faw that all the world would convince them of falle testimony. At last, after many attempts, they accused him for a figurative speech, a trope which they could not understand; which if it had been spoken in a literal sence, and had been acted too according to the letter, had been so far from a fault, that it would have been a prodigy of power; and it had been easier to raise the Temple of Jerusalem, than to raise the temple of his Body. In the mean time, the Lamb of God left his cause to defend it self under the protection of his heavenly Father; not onely because himself was determined to die, but because if he had not, those premisses could never have inferred it. But this Silence of the holy Jefus fulfilled a Prophecy, it made his enemies full of murmur and amazement, it made them to fee that he despised the accufations as certain and apparent calumnies; but that himfelf was fearless of the iffue, and in the fence of morality and mysteries taught us not to be too apt to excufe our felves, when the femblance of a fault lies upon us, unless by some other duty we are obliged to our defences; fince he who was most innocent, was most filent; s. Hieron in and it was expedient, that as the first Adam increased his sin by a vain apology, the silence and fufferance of the second Adam should expiate and reconcile it.

3. But Cataphas had a referve which he knew should doe the business in that affembly; he adjured him by God to tell him if he were the CHRIST. The Holy Jefus, being adjured by so sacred a Name, would not now refuse an answer, lest irranight not conflift with that honour which is due to it, and which he always payed, and that he might neither despise the authority of the High-priest, nor upon fo folemn occasion be wanting to that great truth which he came down to earth to perfuade to the world. And when three fuch circumstances concur, it is enough to open our mouths, though we let in death. And foldlour Lord, confessed himself to be the CHRIST, the Son of the living God. And this the High-priest was pleased, as the design was laid, to call Blasphemy; and there they woted him to die. Then it was the High priest rent his Cloaths, the veil of the Temple was rent when the Passion was finished, the cloaths of the priefts at the beginning of it: and as that fignified the departing of the Syna-

Conseidi t vestimenta sua, ostendens tuspitudi nem suam, & hiddtarem anime, & mysterium manifestans, conseindendum ese sacerdotium vetus. Origen. Idem air, S. Hier.

gogue, and laying religion open; fo did the rending the garments of Caiaphas prophetically lignific that the Priesthood should be rent from him, and from the Nation. And thus the personated and theatrical admiration at Fesus became the type of his own punishment, and configned the Nation to de-

lition: and usually God so dispenses his Judgments, that when men personate the tragedies of others, they really act their own.

4. Whilst these things were acting concerning the Lord, a sad accident happned to his servant Peter for being engaged in strange and evil company in the midst of danger Ad SECT. XV. Apprehension till the Crucisixion.

danger, furprised with a question without time to deliberate an answer, to find subterfuges, or to fortifie himfelf, he denyed his Lord shamefully, with some boldness at first, and this grew to a licentious confidence, and then to impudence, and denying with perjury, that he knew not his lord, who yet was known to him as his own heart, and was dearer than his eyes, and for whom he professed but a little before he would die; but did not do fo till many years after. But thus

he became to us a fad example of humane infirmity; and if the Prince of the Apostles fell so foully, it is full of pity, but not to be upbraided, if we see the fall of lesser stars. And

"Ον τεύπον αι σκιαι τοις σώμασιν επου"), επος αι αμαρήσι τ ψυκαις ακολεθέσιν. Agapet. Diac. Capit. admonit. 69. Leo Serm. 9. de paf. Dom. & Euthim. in bune locum.

vet that we may prevent so great a ruine, we must not mingle with such company who will provoke or scorn us into sin; and if we do, yet we must stand upon our guard that a sudden motion do not surprise us: or if we be arrefted, yet let us not enter farther into our fin, like wild beafts intricating themselves by their impatience. For there are fome who, being ashamed and impatient to have been engaged, take fanctuary in boldness and a shamless abetting it, so running into the darkness of Hell to hide their nakedness. But he also by returning, and rising infrantly, became to us a rare example of Penitence; and his not lying long in the crime did facilitate this restitution. For the spirit of God being extinguished by our works of darkness, is like a taper, which if, as soon as the flame is blown out, it be brought to the fire, it fucks light, and without trouble is re-enkindled; but if it cools into death and stiffness, it requires a longer stay and trouble. The Holy Jesus in the midst of his own sufferings forgat not his servant's danger, but was pleased to look upon him when the Cock crew; and the Cock was the preacher, and the Look of Jesus was the Grace that made the Sermon effectual: and because he was but newly fallen, and his habitual love of his Master though interrupted, yet had suffered no natural abatement, he returned with the fwiftness of an Eagle to the embraces and primitive affe-&ions of his Lord.

5. By this time suppose Sentence given, Caiaphas prejudging all the Sanhedrim; for he first declared Jesus to have spoken Blasphemy, and the fact to be notorious, and then asked their votes; which whoso then should have denied, must have contested the judgment of the High-priest, who by the favour of the Romans was advanced, (Valerius Gratus, who was Prefident of Judea, having been his Patron) and his Faction potent, and his malice great, and his heart fet upon this business: all which inconveniencies none of them durst have fuffered, unless he had had the confidence greater than of an Apostle at that time. But this Sentence was but like strong dispofitions to an enraged fever; he was onely declared apt and worthy for death, they had no power at that time to inflict it; but yet they let loofe all the fury of mad men and infolency of wounded finarting fouldiers: and although from the time of his being in the house of Annas till the Council met, they had used him with sludied indignities; yet now they renewed and doubled the unmercifulness, and their injustice, to so great a height, that their injuries must needs have been greater than his Patience, if his Patience had been less than infinite. For thus Man's Redemption grows up as the load fwells which the Holy Jesus bare for us; for these were our portion, and we, having turned the flowers of Paradife into thiftles, should for ever have felt their infelicity, had not Jesus paid the debt. But he bearing them upon his tender body with an even and excellent and dispassionate spirit, offered up these beginnings of sufferings to his Father, to obtain pardon even for them that injured him, and for all the World.

6. Judas now feeing that this matter went farther than he intended it, repented of his fact. For although evil persons are in the progress of their iniquity invited on by new arguments, and supported by confidence and a careles spirit: yet when iniquity is come to the height, or so great a proportion that it is apt to produce Despair or an intolerable condition, then the Devil suffers the Conscience to thaw and grow tender but it is the tenderness of a Bile, it is soreness rather and a new disease; and either it comes, when the time of Repentance is past, or leads to some act which shall make the pardon to be impossible: and so it happened here. For Judas, either impatient of the thame or of the fting, was thrust on to despair of pardon, with a violence as hasty and as great as were his needs. And despair is very often used like the bolts and bars of Hell-gates, it feizes upon them that had entred into the fuburbs of eternal death by an habitual fin, and it secures them against all retreat. And the Devil is forward enough to bring a man to Repentance, provided it be too late; and Efau wept bitterly and repented him, and the five foolish Virgins lift up their voice aloud when the gates were dhut, and in Hellmen shall repent to all evernity. But I consider the very great folly Part III.

and infelicity of Judas: it was at midnight he received his money in the house of Annas, betimes in that morning he repented his bargain; he threw the money back again, but his fin stuck close, and it is thought to a sad eternity. Such is the purchase of Treason and the reward of Covetousness; it is Cheap in its offers, momentany in its possession, unsatisfying in the fruition, uncertain in the stay, sudden in its departure. horrid in the remembrance, and a ruin, a certain and milerable ruin is in the event. When Judas came in that fad condition, and told his miserable story to them that ser him on work, they let him go away unpitied; he had ferved their ends in betraying his Lord, and those that hire such servants use to leave them in the disaster, to shame

Inde facerdotes, pretium quod fanguinis effet, Illicitum fantes adytis jam condere templi, Quod dare tum licitum, dum fanguis distraberetur,

Non pituit Judas prjore manu perire, & quam vis sceleratum occideris, non debuit tamen. S. Au-gust. de civit. Deil. 1. c. 17.

cles. Author. Com. in

Juvencus 1. 4. hift. Evang.

and to forrow and fo did the Priefts, but took the money. and refused to put it into the treasury, because it was the price of blond; but they made no scruple to take it from the treasury to buy that bloud. Any thing feems lawful that ferves the ends of ambitions and bloudy persons, and then they are scrupulous in their cases of Conscience when nothing of Interest does intervene: for evil men make Religion the servant of Interest; and sometimes

weak men think that it is the fault of the Religion, and suspect that all of it is a design, because many great Politicks make it so. The end of the Tragedy was, that Judas di-

ed with an ignoble death, marked with the circumstances of a horrid Judgment, and perished by the most infamous hands in the world, that is, by his own. Which if it be confronted against the excellent spirit of St. Peter, who did an act as

contradictory to his honour and the grace of God as could be eafily imagined; yet taking fanctuary in the arms of his Lord, he lodged in his heart for ever, and became an example to all the world of the excellency of the Divine Mercy, and the efficacy

of a holy Hope, and a hearty, timely and an operative Repentance. 7. But now all things were ready for the purpole, the high prieft and all his Coun-

cil go along with the Holy Jesus to the house of Pilate, hoping he would verifie their Sentence, and bring it to execution, that they might once be rid of their fears, and In Myflagog. Ec. enjoy their fin and their reputation quietly. S. Bafil affirms, that the High-priest caused the Holy Jesus to be led with a cord about his neck, and, in memory of that, the Priests for many Ages were a stole about theirs. But the Jews did it according to the custom of the Nation, to fignify he was condemned to death: they defired Pilate that he would crucifie him, they having found him worthy. And when Pilate enquired into the particulars, they gave him a general and indefinite answer; If he were not guilty, we would not have brought him unto thee: they intended not to make Pilate Judge of the cause, but Executer of their cruelty. But Pilate had not learned to be guided by an implicite faith of fuch persons, which he knew to be malicious and violent; and therefore still called for instances and arguments of their accusation. And that all the world might fee with how great unworthiness they prosecuted the Messas. they chiefly there accused him of such crimes upon which themselves condemned him nor, and which they knew to be false, but yet likely to move Pilate, if he had been passionate or inconsiderate in his sentences; [He offered to make himself a Kingi] This discourse happened at the entry of the Pratorium; for the Jews, who had no conscience of killing the King of Heaven, made a confcience of the external customs and ceremonies of their Law, which had in them no interiour fanctity, which were apt to separate them from the Nations, and remark them with characters of Religion and abstraction: it would defile them to go to a Roman Forum, where a capital action was to be judged; and yet the effusion of the best bloud in the world was not esteemed against their religion: so violent and blind is the spirit of malice which turns humanity into cruelty, wildom into craft, diligence into subornation, and Religion into Superstition.

8. Two other articles they alledged against him: but the first concerned nor Pilate, and the fecond was involved in the third, and therefore he chose to examine him upon this only of his being a King. To which the Holy Jefus answered, that it is true, he was a King indeed, but not of this world; his Throne is Heaven, the Angels are his Courtiers, and the whole Creation are his Subjects: His Regiment is spititual, his Judicatories are the Courts of Conscience and Church tribunals, and at Dooms day the Clouds: The Tribute which he demands are conformity to his Laws, Faith, Hope and Charity; no other Gabels but the duties of a holy Spirit, and the expresses of a religious Worship, and obedient Will, and a consenting Understanding. And in all this Pilate thought the interest of Cafar was not invaded. For certain it is, the IESUS is scourged by the Souldiers

Ad SECT. XV. the Apprehension till the Crucifixion.



Marigus Then Pilate faid unto them why what evill hath he done and they cried the more exceedingly Crucify him .

sAnd to Pilate willing to content the People re = lcafed Barabbas unto them and delivered lefus when he had scourged him to be Crucified.

They Crown him with Thornes,



Mat: 27. 28. And they flripped him and put on him a Scarlet robe.

29And when they had platted a crown of Thornes, they put it upon his head and a reed in his right hand, and they bowed the knee before him, & mocked him, laying, Hayle King of the Icws.

Discipline of Jesus confirmed it much, and supported it by the strongest pillars. And here Pilate saw how impertinent and malicious their accusation was. And we, who declaim against the unjust proceedings of the Jews against our dearest Lord, Thould do well to take care that we, in accusing any of our Brethren either with malicious purpose, or with an uncharitable circumstance, do not commit the same fault which in them we so hate and accuse. Let no man speak any thing of his neighbour, but what is true. And yet if the truth be heightned by the biting Rhetorick of a fatyrical spirit, extended and drawn forth in circumstances and arts of aggravation, the truth becomes a load to the guilty person, is a prejudice to the sentence of the Judge, and hath not so much as the excuse of Zeal, much less the Charity of Christianity. Sufficient to every man is the plain story of his crime : and to excuse as much of it as we can, would better become us, who perish unless we be excused for infinite irregularities. But if we add this alfo, that we accuse our Brethren before them that may amend them and reform their errour, if we pity their persons, and do not hate them, if we leek nothing of their difgrace, and make not their shame publick, but when the publick is necessarily concerned, or the state of the man's fin requires it; then our acculations are charitable but if they be not, all fuch acculations are accepted by Christ with as much displeasure, in proportion to the degree of the malice and the proper effect, as was this Accusation of his one person.

9. But Pilate having pronounced Jesus innocent, and perceiving he was a Galilean, fent him to Herod, as being a more competent person to determine concerning one of his own jurisdiction. Herod was glad at the honour done to him, and the person brought him, being now desirous to see some miracle done before him. But the holy Jefus spake not one word there, nor did any fign: so to reprove the sottish carelesness of Herod, who, living in the place of Jefus's abode, never had feen his person or heard his Sermons. And if we neglect the opportunities of Grace, and refuse to hear the voice of Christ in the time of mercy and divine appointment, we may arrive at that state of misery in which Christ will refuse to speak one word of comfort to us; and the Homi-

lies of the Gospel shall be dead letters, and the spirit not at all refreshed, nor the Understanding instructed, nor the Affections moved, nor the Will determined; but because we have during all our time stopt our ears, in his time God will stop his mouth, and shut up the springs of Grace, that we shall receive no refreshment, or instruction, or pardon, or felicity. Jesus suffered not himself to be moved at the pertinacious acculations of the Jews, nor the defires of the Tyrant, but persevered in silence, till Herod and his fervants despised him and dismissed him. For so it became our High-priest, who was to fanctifie all our fufferings, to confecrate affronts and fcorn, that we may learn to endure contempt, and to suffer our selves in a religious cause to be despised; and when it happens in any other, to remember that we have our dearest Lord for a precedent of bearing it with admirable simplicity and equanimity of deportment. And it is a mighty stock of Self-love that dwells in our Spirits, which makes us of all afflictions most impatient of this. But Jesus endured this despite, and suffered this to be added, that he was exposed in scorn, to the boys of the streets. For Herod caused him to be arrayed in white, fent him out to be scorned by the people, and hooted at by idle persons, and so remitted him to Pilate. And since that Accident to our Lord, the Church hath not undecently choice to cloth her Priest with Albs or white garments; and it is a symbolical intimation and representment of that part of the Passion and affront which Herod passed upon the Holy Jesus. And this is so far from deserving a Des 3 306 sha reproof, that it were to be wished all the children of the Church would imitate all those Graces which Christ exercised when he wore that garment, which she hath taken up in ceremony and thankfull memory; that is, in all their actions and fufferings be fo estranged from secular arts and mixtures of the world, so intent upon Religion, and active in all its interests, so indifferent to all acts of Providence, so equal in all chances, so patient of every accident, so charitable to enemies, and so undetermined by exteriour events, that nothing may draw us forth from the severities of out Religion, or entice us from the retirements of a recollected and fober and patient spirit, or make us to depart from the courtefies of Piety, though for fuch adhesion and pursuit we be esteemed fools, or ignorant, or contemptible.

TEXES SEXULO જેંપ, Mi) ત્વાર જાણેક જેંપ મેં χλαμύσιν, ώς Th xapdia. Menand.

10. When Pilate had received the holy Jesus, and found that Herod had sent him back uncondemned, he attempted to rescue him from their malice, by making him a donative and a freed man at the petition of the people. But they preferred a Murtherer and a Rebel, Barabhas, before him: for themselves being Rebels against the King of Heaven, loved to acquit persons criminal in the same kind of fin, rather than their Lord, against whom they took up all the arms that they could receive from violence s. Aug. tratt. and perfect malice; desiring to wave him critisted who raised the dead, and to have 15 in foans. the differ released who desiring the living. And when Pilate saw they were set upon it, he consented, and delivered him first to be scourged. Which

Annexus tergum dedit ut fer vile fisgellis: Perstat adbue timple volue gerit, vener anda col inna. Nosque decet suntil immunes vilves sizz it.

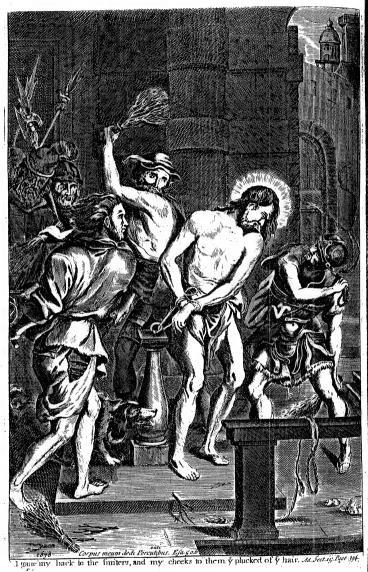
Cornitur in toto corpore sculptus amor.
Naz. in Chr. patient. Prudent.

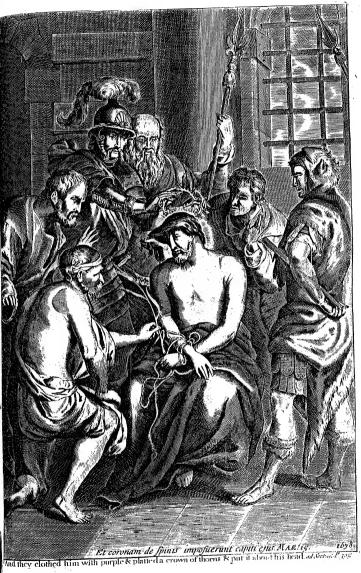
Vintus in his Domitius flette addbus, arque collumnis? The fouldier's executed with violence and unrelenting hands, opening his virginal body to hakedness, and rearing his render fleth, till the pavement was purpled with a shower of holy bloud. It is reported in the Ecclefiaftical flory, that when St. Agnes and St. Barbara, holy Virgins and Martyrs, were stripped maked to execution, God, pitying their great shame

and trouble to have their nakediles discovered, made for them a veil of light, and fent them to a modest and desired death. But the holy Jesus, who chose all forts of shade and confusion, that by a full ness of suffering he might explate his father's anger, and that he might confectate to our sufferance all kind of affront and passion, endured even the frame of makedness at the time of his Tcoprging, fuffering himfelf to be develted of his Robes, that we might be cloathed with that stole he put off. For therefore fie took on him the state of siming Adam, and became maked, that we might first be cloathed with Righteousness, and then with Immortality.

"ri. After they had scourged him without remorfe, they cloathed him with purple, and crowned him with thorns, and put a cane in his hand for a scepter, and bowed their knees before him, and sulted him with mockety, with a [Hail King of the Jews,] and they bear him, and fat upon him: and then Pilate brought him forth, and fliewed this fad spectacle to the people, hoping this might move them to compassion, who never loved to see a man prosperous, and are always troubled to see the same man in misery. "But the Earth, which was curfed for Adam's fake, and was fowed with thorns and thiftles, produced the full harvest of them; and the Second Adam gathred them all, and made garlands of them as enligns of his Victory which he was now in purfuit of against Sin. the Grave, and Hell. And we also may make our thorns, which are in themselves pun-

gent





whate by washing his hands shews Christs Innocence



Whater is. His Wife lent unto him faying have they nothing to do with that lust man for I have fulfered many things this day in a dream because of him When Pilate saw that he could pre = Waile nothing he took water and washed his whands before the mustitude.

has sad



Tohn 19. 4. 5. Pilate faith, Behold I bring him forth to you, that you may know I find no fault in him. 5. Then came Iefus forth wearing y crown of thornes and y purple robe & Pilate faith unto them, Behold the Man.

gent and dolorous, to be a Crown, if we bear them patiently, and unite them to the thirth's Passion, and offer them to his honour, and bear them in his cause, and rejoice in them for his sake. And indeed, after such a grove of thorns growing upon the stead of our Lord, to see one of Christ's members soft, delicate and effeminate, is a great indecency, next to this of seeing the Jews use the King of glory with the greatest reproach and infamy.

12. But nothing prevailing, nor the Innocence of Jesus, nor his immunity from the sentence of Herod, nor the industry and diligence of Pilate, nor the misery nor the fight of the afflicted Lamb of God, at last (for so God decreed to permit it, and Christ to fuffer it) Pilate gave sentence of death upon him, having first washed his hands. which God served his end, to declare the Innocence of his Son, of which in this whole process he was most curious, and suffered not the least probability to adhere to him : yet Pilate served no end of his, nor preserved any thing of his innocence. He that rails upon a Prince, and cries, Saving your Honour, you are a Tyrant; and he that strikes a man upon the face, and cries him mercy, and undoes him, and fays it was in jest; does just like that person that sins against God, and thinks to be excused by saying it was against his Conscience: that is washing our hands when they are stained in bloud; as if a ceremony of Purification were enough to cleanse a soul from the stains of a spiritual impurity. So some refuse not to take any Oath in times of Persecution, and fay sit obliges not, because it was forced, and done against their will; as if the doing of it were washed off by protesting against it : whereas the protesting against it declares me criminal, if I rather chuse not death than that which I profess to be a sin. But all the persons which co-operated in this death were in this life configned to a fearful judgment The Jews took the blond (which Pilate seemed to wash off) upon themselves and their children; and the bloud of this Paschal Lamb stuck upon their forehead, and marked them, not to escape, but to fall under the sword of the destroying Angel; and they perished either by a more hasty death, or shortly after in the extirpation and mi-Terable ruine of their Nation. And Pilate, who had a less share in the crime, yet had a black character of a fecular Judgment: for not long after he was by Vitellius, the President of Syria, sent to Rome to answer to the crimes objected against him by the Jews,

whom to please he had done so much violence to his Conscience; and by Cafar's sentence he was banished to Vienna, deprived of all his honours, where he lived inglorioully, till by impatience of his calamity he killed himself with his own hand. And thus the bloud of Jesus, shed for the Salvation of the world, became to them a Curse: and that which purifies the Saints, fluck to them that shed it, and mingled it not with the tears of Repentance, to be a leprofie loathfome and incurable. So Manna turns to worms, and the wine of Angels to Vinegar and Lees, when it is received into impure vessels, or tasted by wanton palates; and the Sun himself produces Rats and Serpents. when it reflects upon the dirt of Nilus.

The PRAYER.

Holy and immaculate Lamb of God, who wert pleased to suffer shame and sorrow. to be brought before tribunals, to be accused maliciously, betrayed treacherously, condemned unjustly, and scourged most rudely, suffering the most severe and most unhandsome inflictions which could be procured by potent, subtle and extreamest malice; and didst chuse this out of love greater than the love of Mothers, more affectionate than the tears of joy and pity dropt from the eyes of most passionate women, by these fontinels of bloud issuing forth life and health and pardon upon all thine enemies; teach me to apprehend the baseness of Sin, in proportion to the greatest of those calamities which my sin made it necessary for thee to suffer, that I may have the cause of thy sufferings, and adore thy mercy, and imitate thy charity, and copy out thy patience and humility, and love thy person to the nttermost extent and degrees of my affections. Lord, what am I, that the Eternal Son of God (bould suffer one stripe for me? But thy Love is infinite. And how great a misery is it to provoke by fin fo great a mercy, and despife so miraculous a goodness, and to doe fresh despite to the Son of God? But our sins are innumerable, and our instrmities are mighty. Dearest Jesu, pity me, for I am accused by my own Conscience, and am found guilty; Iam Stripped naked of my Innocence, and bound fast by Lust, and tormented with stripes and wounds of enraged Appetites. But let thy Innocence excuse me, the robes of thy Righteoufness cloath me, thy Bondage set me free, and thy Stripes head me : that thou being my Advocate, my Physician, my Patron, and my Lord, I may be adopted into the union of thr Merits, and partake of the efficacy of thy sufferings, and be crowned as thou art; having my fins changed to vertues, and my thorns to rays of glory under thee our Head, in the participations of Eternity, O Holy and immaculate Lamb of God. Amen.

DISCOURSE

DISCOURSE XX.

Of Death, and the due manner of Preparation to it.



I. HE Holy Spirit of God hath in Scripture revealed to us but one way of preparing to Death, and that is, by a Holy Life: and there is nothing in all the Book of Life concerning this exercise of address to Death, but such advices which suppose the dying person in a state of Grace. S. James indeed counsels, that in sickness we should fend for the Ministers Ecclesiastical, and that they pray over us, and that we jam. 5.14,65. confess our sins, and they shall be forgiven; that is, those prayers are of great efficacy for the removing the fickness, and taking off that punishment of fin, and healing them in a certain degree, according to the efficacy of the ministery, and the dispositions or capacities of the fick person. But we must know that oftentimes universal effects are attributed to partial causes: because by the analogy of Scripture we are taught, that all the body of holy actions and ministeries are to unite in production of the event, and that without that adunation one thing alone cannot operate: but because no one alone does the work, but by an united power, therefore indefinitely the effect is afcribed fometimes to one, fometimes to another; meaning, that one as much as the other, that is, all together, are to work the Pardon and the Grace. But the doctrine of Preparation to Death we are clearest taught in the * Parable of the ten Virgins. Those * Mate. 25, who were wise stood waiting for the coming of the Bridegroom, their Lamps burning; ANN TOWNS TO THE PROPERTY OF only when the Lord was at hand, at the notice of his coming published, they trimmed no rear Dariely their Lamps; and they, fo disposed, went forth, and met him, and entered with him Achyl. Agam. into his interiour and eternal joys. They whose Lamps did not stand ready beforehand, expecting the uncertain hour, were shut forth, and bound in darkness. [Watch Matt. 25, 13. therefore, (so our Lord applies and expounds the Parable,) for ye know not the day nor the hour of the coming of the Son of man.] Whenever the arrest of Death seizes us, unless before that notice we had Oyl in our Vessels, that is, Grace in our Hearts, habitual Grace, (for nothing else can refide or dwell there, an act cannot inhabit

or bein a veffel,) it is too late to make preparation. But they who have it, may and must prepare; that is, they must stir the fire, trim the vessel, make it more actual in its exercise and productions, full of ornament, advantages and degrees. And that is all we know from Scripture concerning Preparation.

2. And indeed fince all our life we are dying, and this minute in which I now write death divides with me, and hath got the furer part and more certain possession, it is but reasonable that we should always be doing the Offices of Preparation. If to day we

festinat decurrere velox Flosculus angusta, miseraque brevissima vita Anal anhun + di alin Denn ;

Το μόρσιμον 30 τον τ' ελευθεχόν μένει, Καὶ ở πεὸς άλλης δεστιστεμίνου χεεός. Ælichyl. Azam. Cras hoc fiet, idem cras fiet. Quid quasi magnum Nempe diem donas? Sed chm lux altera venit,

Fam cras hesternum consumpsimus; ecce aliud cras Egerit bos annos, & femper paulum erit ultra. Perf. Sat. 5.

were not dying and paffing on to our grave, then we might with more fafety deferr our work till the morrow. But as fuel in a furnace in every degree of its heat and reception of the flame is converting into fire and afhes, and the disposing it to the last mutation is the same work with the last instance of its change: fo is the age of every day a beginning of death, and the night composing us to sleep bids us go to our lesser rest: because that night, which is the end of the preceding day, is but a lesser death: and whereas now we have died so many days, the last day of our life is but the dying of so many more:

and when that last day of dying will come we know not. There is nothing then added but the circumstance of Sickness, which also happens many times before: only men are pleased to call that Death which is the end of dying, when we cease to die any more. And therefore to put off our Preparation till that which we call Death, is to put off the work of all our life, till the time comes in which it is to cease and dea termine.

3. But to accelerate our early endeavour, (befides what hath been formerly confidered upon the proper grounds of Repentance,) I here re-inforce the confideration of Death in fuch circumstances which are apt to engage us upon an early industry. First, I

Ouid quique vitet, nunquam hmini fatis Cautum es in boras. Navita Bospborum Pænus perbwrescit, neque ulti à Crea timet allunde fata: Miles sagistas & celerem fugam Parthi ; catenas Parthus & Italum Robur. Sed improvisa lethi Vin rapuit, rapiétque gentes. Hor. 1. 2. Od. 13. confider, that no man is fure that he shall not die suddenly: and therefore if Heaven be worth fecuring, it were fit that we should reckon every day the Vespers of Death; and therefore that according to the usual rites of Religion, it be begun and fpent with religious offices. And let us consider, that those many persons who are remarked in history to have died suddenly, either were happy by an early Piety, or miferable by a fudden death. And if uncertainty of condition be an abate-

ment of felicity, and spoils the good we possess, no man can be happy but he that hath lived well, that is, who hath fecured his condition by an habitual and living Piety. For fince God hath not told us we shall not die suddenly, is it not certain he intended we should prepare for sudden death, as well as against death cloathed in any other circum-Cicero in Brut. stances? Fabius furnamed Pittor was choaked with a Hair in a mess of Milk, Anacreon

* Mart. Com. 1. 6. Volaterran. 1. 4. 6 22. Cui nasci consigit, mori restat : intervallis distinguimur, exitu aquamur. Quintil. Divene, prisco natus ab Inacho, Nil interest, an pauper & insima De gente, sub dio morêris, Villima nil miferantis Orci.

Omnes eidem engimur Hor. 1 2. Od. 3. Βιότης μεν 38 χεύν Φ- 62 βεσιχύς · Κρυφθεις 3 του γης κεί β θνιτός τ πώντα χεύνου. with a Rafin, Cardinal Colonna with Figs crufted with Ice, Adrian the fourth with a Flie, Drusius Pompeius with a Pear, Domitius Afer, Quintilian's Tutor, with a full Cup, * Casimire the Second, King of Polonia, with a little Draught of Wine, Amurath with a full Goblet, Tarquinins Priscus with a Fish-bone. For as foon as a man is born, that which in nature only remains to him is to die: and if we differ in the way or time of our abode, or the manner of our Exit, yet we are even at last. And fince it is not determined by a natural cause which way

we shall go, or at what age, a wife man will suppose himself always upon his Deathbed: and fuch supposition is like making of his Will; he is not the nearer Death for doing it, but he is the readier for it when it comes.

4. Saint Jerom faid well, He deserves not the name of a Christian, who will live in that state of life in which he will not die. And indeed it is a great venture to be in an evil state of life, because every minute of it hath a danger: and therefore a succession of actions, in every one of which he may as well perish as escape, is a boldness that hath no mixture of wisdom or probable venture. How many persons have died in the midst of an act of sport, or at a merry meeting? Grimoaldus, a Lombard King, died with shooting of a Pidgeon; Thales the Milesian in the Theatre; Lucia, the Sister of Aurelius the Emperour, playing with her little fon, was wounded in her breaft with a Needle, Crantzius, 1.3. and died. Benno, Bilhop of Adelburg, with great ceremony and joy confecrating 6.51. Matthiol. S. Michael's Church, was crouded to death by the people; fo was the Duke of Saxony at the Inauguration of Albert I. The great Lawyer Baldus, playing with a

little Dog, was bitten upon the lip, instantly grew mad and perished. Charles the Eighth of France, feeing certain Gentlemen playing at Tenniscourt, swooned, and recovered not. Henry II. was killed running at Tilt; Ludovicus Borgia with riding the great Horse: and the old Syracusan, Archimedes, was slain by a rude Souldier as he was making Diagrams in the fand, which was his greatest pleasure. How many men have died laughing, or in the echafies of a great joy. (a) Philippides the Comedian, and (a) Plin.1.7. Dionyfins the Tyrant of Sicily, died with joy at the news of a victory. (b) Diagoras (5) circ. 1. of Rhodes, and Chilo the Philosopher, expired in the embraces of their ions crowned (b) circ. 1. with an Olympick Laurel. (c) Polycrita Naxia, being faluted the Saviouress of her (c) Plut. & Countrey; Marcus fuventius, when the Senate decreed him honours; the Emperour Gel. de Illuft. (d) Conrade the Second, when he triumphed after the conquest of Italy, had a joy muter. bigger than their heart, and their fancy swelled it, till they burst and died. Death can x enter in at any door. Philistion of Nice died with excessive laughter; so did the Poet Philemon, being provoked to it onely by feeing an Afs eat figs. And the number of Latu mbifeum persons who have been found suddenly dead in their beds is to great, that as it engages mavis, to tiden many to a more certain and regular devotion for their Compline, so it were well it were inventus mand pursued to the utmost intention of God; that is, that all the parts of Religion should Andrageras. with zeal and affiduity be entertained and finished, that, as it becomes wise men, we ne- Mart. I. 6. ver be surprized with that we are sure will sometime or other happen. A great General in Italy at the fudden Death of Alfonsus of Ferrara, and Lodovico Corbinelli at the fight of the fad accident upon Henry II. of France now mentioned, turned religious, and they did what God intended in those deaths. It concerns us to be curious of fingle actions,

because even in those shorter periods we may expire and find our Graves. But if the

flate of life be contradictory to our hopes of Heaven, it is like affronting of a Cannon

before a beleaguer'd Town a month together; it is a contempt of fafety, and a rendring

all Reason useless and unprofitable. But he onely is wife, who, having made Death fa-

miliar to him by expectation and daily apprehension, does at all instants go forth to

Before Judgment examine thy felf, and in the day of visitation thou shalt find mercy.

Humble thy felf before thou be fick, and in the time of fins shew Repentance. Let nothing

cellent therefore is the counsel of the Son of Sirach; Use Physick or ever thou be sick. Oc.

meet it. The wife Virgins went forth to meet the Bridegroom, for they were ready. Ex- Ecclus. 18.19,

Ad SECT. XV. Of Death and the due Preparation to it.

binder thee to pay thy vows in due time, and deferr not untill death to be justified. 5. Secondly, I confider, that it often happens that in those few days of our last visitation, which many men defign for their Preparation and Repentance, God hath expreffed by an exteriour accident, that those persons have deceived themselves, and neglected their own Salvation. S. Gregory reports of Cryfaurius, a Gentleman in the Province of Homil. 12. in Valeria, rich, vicious and witty, lascivious, covetous and proud, that being cast upon Evang. his Death-bed he fanfied he faw evil spirits coming to arrest him and drag him to Hell. He fell into great agony and trouble, shricked out, called for his fon, who was a very religious person, flattered him, as willing to have been rescued by any thing: but perceiving his danger increase, and grown desperate, he called loud with repeated clamours, Give me respite but till the morrow, and with those words he died; there being no place left for his Repentance, though he fought it carefully with tears and groans. The same was the case of a drunken Monk, whom Venerable Bede mentions. Upon his Death- L. 5. 6. 15. bed he feemed to fee Hell opened, and a place affigned him near to Caiaphas and those his gent day who crucified our dearest Lord. The religious persons that stood about his bed called on him to repent of his fins, to implore the mercies of God, and to trust in Christ. But he answered with reason enough, This is no time to change my life, the sentence is passed upon me, and it is too late. And it is very confiderable and fad * which Petrus Damia- * Biblioth. Sf. nus tells of Gunizo, a factious and ambitious person, to whom, it is said, the Tempter Pp. tom. 3. gave notice of his approaching death: but when any man preached Repentance to him out of a strange incuriousness, or the spirit of reprobation, he seemed like a dead and unconcerned person; in all other discourses he was awake and apt to answer. For God had thut up the gates of Mercy, that no streams should issue forth to quench the flames of Hell; or elfe had thut up the gates of reception and entertainment, that it fliould not enter. Either God denies to give them pardon when they call, or denies to them a power to call; they either cannot pray, or God will not answer. Now fince these flories are related by men learned, pious and eminent in their generations, and because

that God's Judgments and visible marks being set upon a state of life, although they happen but feldom in the inflances, yet they are of universal purpose and fignifica-

they ferved no defign but the ends of Piety, and have in them nothing difforant from

revelation, or the frequent events of Providence, we may upon their stock confider,

& 24. 42. Mark 13. 33.

2 Pet. 3. 11.

Τυγχάνει άλιιθή όντα α έρω λέρω καλώς Δή έ-χει το πειθήναι ' εἰ ή μηδέν όζι πελευτήσανη,

tion. Upon all Murtherers God hath not thrown a thunder-bolt, nor broke all Sacrilegious persons upon the wheel of an inconstant and ebbing estate, nor spoken to every Oppressour from Heaven in a voice of thunder, nor cut off all Rebels in the first attempts of Insurrection: But because he hath done so to some, we are to look upon those Judgments as Divine accents, and voices of God, threatning all the same crimes with the like events, and with the ruines of eternity. For though God does not always make the same prologues to death, yet by these sew accidents happening to fingle persons we are to understand his purposes concerning all in the same condition: It was not the person so much as the state which God then remarked with so

visible characters of his displeasure.

6. And it feems to me a wonder, that fince from all the records of Scripture urging the uncertainty of the day of death, the horrour of the day of Judgment, the severity of God, the diffolution of the World, the certainty of our account, still from all these premisses the Spirit of God makes no other inference, but that we watch, and stand in a readiness, that we live in all holy conversation and godliness, and that there is no one word concerning any other manner of an effentially-necessary Preparation, none but this; yet that there are Doctrines commenced, and Rules prescribed, and offices fer down, and Suppletories invented by Curates of Souls, how to prepare a vicious person. and upon his Death-bed to reconcile him to the hopes and promifes of Heaven. Con--team print cerning which I defire that every person would but enquire, where any one promise is ergenolate Hee recorded in Scripture concerning such addresses, and what Articles Chrish hath drawn ba: Balatum up between his Father and us concerning a Preparation begun upon our Death-bed: fird dualit Pa- and if he shall find none, (as most certainly from Genesis to the Revelation there is not mitter— Juven. Sas. 1. a word concerning it, but very much against it,) let him first build his hopes upon this proposition, that A holy life is the onely preparation to a happy death, and then we we

can without danger proceed to some other Considerations.

7. When a good man, or a person concerning whom it is not certain he hath lived in habitual Vices, comes to die, there are but two general ways of intercourse with him: the one, to keep him from new fins; the other, to make some emendations of the old: the one, to fortifie him against special weaknesses and proper temptations of that estate; and the other, to trim his lamp! that by excellent actions he may adorn his fpirit, making up the omissions of his life, and supplying the imperfections of his estate, that his Soul may return into the hands of its Creatour as pure as it can; every degree of perfection being an advantage fo great, as that the loss of every the least portion of it cannot be recompensed with all the good of this World. Concerning the first; The Temptations proper to this estate are either Weakness in Faith, Despair, or Presumption. For whatsoever is besides these, as it is the common infelicity of all the feveral states of life, so they are oftentimes arguments of an ill condition, of immortification of vicious habits, and that he comes not to this combate well prepared; fuch as are Covetouineis, unwillingneis to make Restitution, remanent affections to his former Vices, an unrefigned spirit,

De praconio

8. In the Ecclefiastical story we find many dying persons mentioned, who have been very much afflicted with some doubts concerning an Article of Faith. S. Gregory, in an Epistle he writ to S. Austin, instances in the temptation which Eusebius suffered upon his Death-bed. And although sometimes the Devil chuses an Article that is not proper to that state, knowing that every such doubt is well enough for his purpose, because of the incapacity of the person to suffer long disputes, and of the jealousie and suspicion of a dying and weak man, fearing left every thing should cozen him: yet it is commonly inflanced in the Article of the Refurrection, or the flate of Separation or Re-union. And it feems to some persons incredible, that from a bed of sickness, a state of misery, a cloud of ignorance, a load of passions, a man should enter into the condition of a persect understanding, great joy, and an intellectual life, a conversation with Angels, a fruition of God; the change is greater than his Reason: and his Faith being in conclusion tottering like the Ark, and ready to fall, feems a Pillar as unfafe and unable to rely on, as a bank of turff in an Earthquake. Against this a general remedy is prescribed by Spiritual persons; That the sick man should apprehend all changes of persuasion which happened to him in his fickness, contradictory to those assents which in his clearest use of Reason he had, to be temptations and arts of the Devil. And he hath reason so to think, when he remembers how many comforts of the Spirit of God, what joysof Religion, what support, what assistances, what strengths he had in the whole course of his former life upon the stock of Faith, and interest of the Doctrine of Christianity.

And fince the disbelieving the Promifes Evangelical at that time can have no end of advantage, and that all wife men tell him it may have an end to make him lose the title. to them, and doe him infinite disadvantage; upon the stock of * In hunc fere modum moribundus differuit So-

crates, apud Platonem in Phadone fue; Ei wh interest and prudence he must reject such fears which cannot help him, but may ruine him. For all the works of Grace which he did upon the hopes of God, and the stock of the Divine revelations, (if he fails in his hold upon them,) are all rendred unprofitable. And it is certain, * if there be no fuch

for believing there is; but if there be, they are loft to him

for not believing it.

A the state of the thing as Immortality and Refurrection, he shall lose nothing erit ut moribundus, si non de articulis Fidei disse-rat O sentiat de fiducia compette veritatis, at faltem (quod de Socrate dixit Tertullianus) de in-duffria confulta aquanimitatis. 9. But this is also to be cured by proper arguments. And there is no Christian man but hath within him, and carries about him demonstrations of the possibility, and great instances of the credibility of those great changes, which these tempted persons have no reason to distrust, but because they think them too great and too good to be true. And here, not onely the confideration of the Divine Power and his eternal Goodness is a proper Antidote, but also the observation of what we have already received from God. To be raised from nothing to something is a mutation not less than infinite: and from that which we were in our first conception to pass into so perfect and curious bodies, and to become discursive, sensible, passionate and reasonable, and next to Angels, is a greater change, than from this state to pass into that excellency and perfecti-

on of it which we expect as the melioration and improvement of the prefent. For this is but a mutation of degrees, that of fubflance: this is more fenfible, because we have perception in both states; that is of greater distance, because in the first term we were to far distant from what we are, that we could not perceive what then we were, much less desire to be what we now perceive: and yet God did that for us unasked, without any obligation on his part, or merit on ours; much rather then may we be confident of this alteration of accidents and degrees, because God hath obliged himself by

promise; he hath disposed us to it by qualities, actions and habits, which are to the state of Glory as infancy is to manhood, as elements are to excellent discourses, as blossoms are to ripe fruits. And he that hath wrought miracles for us, preserved us in dangers,

done strange acts of Providence, sent his Son to take our nature, made a Virgin to bear a Son, and GOD to become Man, and two Natures to be one individual Person. and all in order to this end of which we doubt, hath given fo many arguments of

credibility, that if he had done any more, it would not have been left in our choice to believe or not believe; and then much of the excellency of our Faith would have been loft. Add to this, that we are not tempted to disbelieve the Roman story, or that

Virgil's Æneids were writ by him, or that we our selves are descended of such Parents: because these things are not onely transmitted to us by such testimony which we have no reason to distrust, but because the Tempter cannot serve any end upon us by producing fuch doubts in us: and therefore fince we have greater testimony for every Ar-

ticle of Faith, and to believe it is of fo much concernment to us, we may well suspect it to be an artifice of the Devil to rob us of our reward; this proceeding of his being

of the same nature with all his other Temptations, which in our life-time like fiery darts he threw into our face, to despoil us of our glory, and blot out the Image of

God imprinted on us.

10. Secondly, If the Devil tempts the fick person to Despair, he who is by God ap- Osipin xell, pointed to minister a word of comfort must fortifie his spirit with consideration and re-pink Barts, presentment of the Divine Goodness, manifest in all the expresses of Nature and Grace, of gorf dueston Providence and Revelation; that God never extinguishes the smoothing stax, nor breaks Exists to the bruised Reed; that a constant and a hearty endeavour is the Sacrifice which God de area area area. lights in; that in the firmament of Heaven there are little Stars, and they are most in the Theorem number, and there are but few of the greatest magnitude; that there are children and The stars again and there are children and The stars again and the stars again. babes in Christ as well as strong men, and amongst these there are great difference; xen Bior. Aythat the interruptions of the state of Grace by intervening crimes, if they were rescinded by Repentance, they were great danger in the intervall, but served as increment of the Divine Glory, and arguments of care and diligence to us at the restitution. These & Menand and many more are then to be urged when the fick person is in danger of being swallowed

up with over-much forrow; and therefore to be infifted on in all like cases as the Phyfician gives him Cordials, that we may doe charity to him and minister comfort, not because they are always necessary, even in the midst of great sadnesses and discomforts. For we are to fecure his love to God, that he acknowledge the Divine Mercy,

Pp3

that he believe the Article of Remission of fins, that he be thankfull to God for the bleffings which already he hath received, and that he lay all the load of his discomfort upon himfelf, and his own incapacities of mercy : and then the fadness may be very great, and his tears clamorous, and his heart broken all in pieces, and his Humility lower than the earth, and his Hope indiffernible; and yet no danger to his final condition. Despair restects upon God, and dishonours the infinity of his Mercy. And if the fick person do but confess that God is not at all wanting in his Promises, but ever abounding in his Mercies, and that it is want of the condition on his own part that makes the misery, and that if he had done his duty God would save him; let him be affished with perpetual prayers, with examples of lapfed and returning finners, whom the Church celebrates for Saints, fuchas Mary Magdalen, Mary of Egypt, Afra, Thalis, Pelagia; let it be often inculcated to him, that as God's Mercy is of it felf infinite, fo its demonstration to us is not determined to any certain period, but hath such latitudes in it and reservations, which as they are apt to restrain too great boldness, so also to become sanctuaries to disconsolate persons; let him be invited to throw himself upon God upon these grounds, that he who is our Judge is also our Advocate and Redeemer, that he knows and pities our infirmities, and that our very hoping in him does indear him. and he will deliver us the rather for our confidence, when it is balanced with reverence and humility: and then all these supernumerary sears are advantageous to more necesfary Graces, and do more fecure his final condition than they can diffurb it.

11. When Saint Arsenius was near his death, he was observed to be very tremulous. fad, weeping and disconsolate. The standers by asked the reason of his fears, wondring that he, having lived in great Sanctity for many years, should not now rejoyce at the going forth of his prison. The good man confessed the fear, and withall said it was no other than he had always born about with him in the days of his pilgrimage; and what he then thought a duty, they had no reason now to call either a fault or a misery. Great forrows, fears and distrustings of a man's own condition, are oftentimes but abatements of confidence, or a remission of joys and gayeties of spirit; they are but like falutary clouds dark and fruitfull: and if the tempted person be strengthened in a love of God, though he go not farther in his hopes than to believe a possibility of being saved, than to say, God can save him, if he please, and to pray that he will save him, his condition is a state of Grace: it is like a root in the ground, trod upon, humble and fafe, not so fine as the state of slowers; yet that which will spring up in as glorious a Resurrection as that which looks fairer, and pleases the sense, and is indeed a

bleffing, but not a duty.

12. But there is a state of Death-bed which seems to have in it more Question, and to be of nicer confideration, A fick person after a vicious and base life. And if upon whatfoever he can do, you give him hopes of a Pardon, where is your promife to warrant it? if you do not give him hopes, do you not drive him to Despair, and ascertain his ruine, to verifie your Proposition? To this I answer, that Despair is opposed to Hope, and Hope relies upon the Divine Promises; and where there is no Promise, there the Despair is not a fin, but a meer impossibility. The accursed spirits which are fealed up to the Judgment of the last Day cannot hope; and he that repents not cannot hope for pardon. And therefore if all which the state of Death-bed can produce be not the duty of Repentance, which is required of necessity to Pardon, it is not in fuch a person properly to be called Despair, any more than it is Blindness in a stone that it cannot see: Such a man is not within the capacities of Pardon. And therefore all those acts of exterior Repentance, and all his forrow and resolution and tears of emendation, and other preparatives to interiour Repentance, are like oil poured into mortal wounds; they are the care of the Physician, and these are the cautions of the Church, and they are at no hand to be neglected. For if they do not alter the flate, they may lessen the judgment, or procure a temporal blessing: and if the person recover, they are excellent beginnings of the state of Grace; and if they be pursued in a happy opportunity, will grow up into Glory.

13. But if it be demanded, whether in such cases the Curate be bound to give Abfolution; I can give no other answer but this, That if he lie under the Censure of the Church, the Laws of the Church are to determine the particular: and I know no Church in the World but uses to absolve Death-bed Penitents upon the instances of those actions of which their present condition is capable; though in the Primitive Ages in some cases they denied it. But if the fick person be under no positive Centure, and is bound onely by the guilt of habitual vice, if he defires the Prayers of the Church, she is bound in charity to grant them, to pray for Pardon to him, and all other Graces in order to

Salvation: and if the absolves the Penitent towards God it hath no other efficacy but of a folemn Prayer. And therefore it were better that all the Charity of the Office were done, and the folemnity omitted: because in the earnest Prayer she co-operates to his Salvation as much as the can; and by omitting the folemnity diftinguishes evil livers from holy persons, and walks securely, whilst she refuses to declare him pardoned Panitentia gua whom God hath not declared to be fo. And possibly that form of Absolution which the profit of the state of th the Churches of the West now use, being indicative, and declaratory of a present Par-panientia que don, is for the very form sake not to be used to Death-bed Penitents after a vicious a moriente fanlife: Because if any thing more be intended in the form than a Prayer, the truth of the me ni & ipsa affirmation may be questioned; and an Ecclesiastical person hath no authority to say moriatur. S. to luch a man, I absolve thee: but if no more be intended but a Prayer, it is better to temp. Vide use a mere Prayer and common form of address, than such words which may counte- emil. 1. 50. henance unfecure confidences, evil purpofes and worfe lives.

14. Thirdly, If the Devil tempts a fick person, who hath lived well, to Presumption, and that he feems full of Confidence and without trouble; the care that is then to be taken is to confider the Dileafe, and to state the Question right. For at some inflants and periods God visits the spirit of a man, and sends the immission of a bright ray into him; and some good men have been so used to apprehensions of the Divine mercy, that they have an habitual chearfulness of spirit and hopes of Salvation. Saint Egredere, and Hierom reports that Hilarion in a Death-bed agony felt fome tremblings of heart, till, magnatimet reflecting upon his course of life, he found comforts springing from thence by a proper frequently and the state of emanation, and departed chearfully: and Hezekian represented to God in prayer the wiffi Christo, integrity of his life, and made it the instrument of his hope. And nothing of this is timer? S. Hier. to be called Prefumption, provided it be in persons of eminent Sanctity and great expe- in with Hilar. rience, old Disciples and the more perfect Christians. But because such persons are but feldom and rare, if the same Considence be observed in persons of common impersection and an ordinary life, it is to be corrected and allayed with confideration of the Divine Severity and Justice, and with the strict requisites of a holy life, with the deceit Ve vita etime of a man's own heart, with confideration and general remembrances of fecret fins, and landabili, st that the most perfect state of life hath very great needs of mercy, and if the righte-dia diffaction ous scarcely be faved, where shall the ungodly and the sinner appear? And the spirit of the eam. S. Aug. man is to be promoted and helped in the increase of Contrition, as being the proper 1.9. confess.

deletery to cure the extravagancies of a forward and intemperate spirit.

15. But there is a Prefumption commenced upon opinion, relying either upon a perfuafion of fingle Predeftination, or else (which is worse) upon imaginary securities, that Heaven is to be purchased upon conditions easier than a day's labour, and that an evil life may be reconciled to Heaven by the intervening of little or single acts of Piety or Repentance. If either of them both have actually produced ill life, to which they are apt, or apt to be abused, the persons are miserable in their condition, and cannot be absolutely remedied by going about to cure the Prefumption: that was the cause of all, but now it is the least thing to be considered. His whole state is corrupted, and men will not by any discourses or spiritual arts used on their Death-beds be put into a flate of Grace: because then is no time to change the flate, and there is no mutation then but by fingle actions. From good to better a dying man may proceed, but not from the flate of Reprobationto the life of Grace. And yet it is good charity to unloofe the bonds of Satan, whereby the man is bound and led captive at his will, to take off the Prefumption by destroying the cause: and then let the work of Grace be set as forward as it can, and leave the event to God; for nothing else is left possible to be done. But if the fick man be of a good life, and yet have a degree of Confidence beyond his Vertue upon the fancie of Predestination, it is not then a time to rescind his opinion by a direct opposition, but let him be drawn off from the consideration of it by fuch discourses as are apt to make him humble and penitent; for they are the most apt instruments to secure the condition of the man, and attemper his spirit. These are the great Temptations incident to the last scene of our lives; and are therefore more particularly fuggested by the Tempter, because they have in them something contrary to the universal effect of a holy life, and are defigns to interpose between the end of the journey and the reception of the crown. And therefore it concerns every man who is in a capacity of receiving the end of his Faith, the Salvation of his Soul, to lay up in the course of his life, something against this great day of expence, that he may be better fortified with the armour of the Spirit against these last affaults of the Devil, that he may not shipwreck in the haven.

16. Eschewing evil is but the one half of our work, we must also do good. And now

in the few remanent days or hours of our life there are certain exercises of Religion which have a special relation to this state, and are therefore of great concernment to be done, that we may make our condition as certain as we can, and our portion of Glorv greater, and our Pardon furer, and our Love to increase, and that our former omissions and breaches be repaired with a condition in some measure proportionable to those great hopes which we then are going to possels. And first, Let the fick person, in the beginning of his sickness, and in every change and great accident of it, make acts of Relignation to God, and intirely fubmit himself to the Divine will: remembring, that Sickness may, to men properly disposed, do the work of God, and produce the effect of the Spirit, and promote the Interest of his Soul, as well as Health, and oftentimes better; as being in it felf and by the grace of God apt to make us confess our own impotency and dependencies, and to understand our needs of mercy, and the continual influences and supports of Heaven; to withdraw our appetites from things below, to correct the vanities and infolencies of an impertinent spirit, to abate the extravagancies of the flesh, to put our carnal lusts into fetters and dilability, to remember us of our state of pilgrimage, that this is our Way, and our stage of trouble and banishment, and that Heaven is our Countrey: for fo Sickness is the trial of our Patience, a fire to purge us, an instructer to teach us, a bridle to restrain us, and a state inferring great necessities of union and adhesions unto God. And as upon these grounds we have the same reason to accept sickness at the hands of God, as to receive Physick from a Physician: fo it is argument of excellent Grace to give God hearty thanks in our Difease, and to

accept it chearfully, and with spiritual joy.

17. Some persons create to themselves excuses of discontent, and quarrel not with the pain, but the ill consequents of Sickness. It makes them troublesome to their friends; and consider not that their friends are bound to accept the trouble, as themselves to accept the sickness; thatto tend the sick is at that time allotted for the portion of their work, and that Charity receives it as a duty, and makes that duty to be a pleasure. And however, if our friends account us a burthen, let us also accept that circumstance of affliction to our selves with the same resignation and indifferency as we entertain its occasion, the Sickness it self; and pray to God to enkindle a flame of Charity in their breafts, and to make them compensation for the charge and trouble we put them to: and then the care is at an end. But others excuse their discontent with a more religious colour, and call the disease their trouble and affliction, because it impedes their other parts of Duty; they cannot preach, or study, or doe exterior affiftances of Charity and Alms, or acts of Repentance and Mortification. But it were well if we could let God proportion out our work, and set our task; let him chuse what vertues we shall especially exercise: and when the will of God determines us, it is more excellent to endure afflictions with patience, equanimity and thankfulness, than to do actions of the most pompous Religion, and laborious or expensive Charity: not onely because there is a deliciousness in actions of Religion and choice, which is more agreeable to our spirit than the toleration of sickness can be, which hath great reward, but no present pleasure; but also because our suffering and our imployment is confecrated to us when God chuses it, and there is then no mixture of imperfection or fecular interest, as there may be in other actions even of an excellent Religion, when our felves are the chusers. And let us also remember, that God hath not so much need of thy works, as thou hast of Patience, Humility and Resignation. S. Paul was a far more confiderable person than thou canst be, and yet it pleased God to shut him in prison for two years; and in that interval God secured and promoted the work of the Gospel: and although Epaphroditus was an excellent Minister, yet God laid a sickness upon him, and even in his disease gave him work enough to doe, though not of his own chusing. And therefore fear it not but the ends of Religion or Duty will well enough proceed without thy health; and thy own eternal interest, when God so pleases, shall better be served by Sickness, and the Vertues which it occasions, than by the opportunities of Health, and an ambulatory, active

18. When thou art refigned to God, use fair and appointed means for thy Recovery. Trust not in thy spirit upon any instrument of health: as thou art willing to be disposed by God, so look not for any event upon the stock of any other cause or principle. Be ruled by the Physician and the people appointed to tend thee; that thou neither become troublesome to them, nor give any fign of impatience or a peevish spirit. But this advice onely means, that thou do not disobey them out of any evil principle: and yet if Reason be thy guide to chuse any other aid, or follow any other counsel, use

Ad SECT. XV. Of Death and the due Preparation to it. it temperately, prudently and charitably. It is not intended for a Duty, that thou

thouldst drink oil in stead of wine, if thy Minister reach it to thee, as did Saint Bernard; nor that thou shouldst accept a cake tempered with linfeed-oil in stead of oil of olives, as did F. Stephen, mentioned by Ruffinus: but that thou tolerate the defects of thy fervants, and accept the evil accidents of thy difease, or the unsuccessfulness of thy Physician's care, as descending on thee from the hands of God. Asa was noted in Scrip- 2 Chron. 16. ture, that in his fickness he sought not to the Lord, but to the Physicians. Lewis the XI. 12. of France was then the miserablest person in his Kingdom, when he made himself their fervant, courting them with great penfions and rewards, attending to their Rules as Oracles, and from their mouths waited for the fentence of life or death. We are, in these great accidents, especially to look upon God as the disposer of the events, which he very often disposes contrary to the expectation we may have of probable causes: and fometimes without Phyfick we recover, and with Phyfick and excellent applications we grow worse and worse; and God it is that makes the remedies unprosperous. In all these and all other accidents, if we take care that the sickness of the body derive not it felf into the Soul, nor the pains of one procure impatience of the other, we shall alleviate the burthen, and make it supportable and profitable. And certain it is, if men (a) Notes of knew well to bear their fickneffes, humbly towards God, charitably towards their Mi- and pun mis nifters, and chearfully in themselves, there were no greater advantage in the world to sundare of the received than upon a sick bed; and that alone hath in it the benefits of a Church, other, other of a religious Assembly, of the works of charity and labour. And since our Soul's eter- (b) Noul Com nal well being depends upon the Charities and Providence and Veracity of God, and with the flow we have nothing to shew for it but his word and goodness, and that is infinitely de are draining enough; it is but reason we be not more nice and scrupulous about the usage and acmonography is commodation of our Body. If we accept (a) at God's hands sadness and driness of strength and driness of strength and sadness are strength and sadness are strength and sadness and sadness are strength and sadness are strength and sadness and sadness are strength and sadness are strength and sadness and sadness are strength and sadness and sadness are strength affection and spiritual desertion patiently and with indifferency, it is unhandsome to arrows Blow & express our felves less fatisfied in the accidents about our Body.

10. But if the Sickness proceed to Death, it is a new charge upon our spirits, and our. Strabo God calls for a final and intire Refignation into his hands. And to a person who was of lib. 15. Peto, nate, splipe humble affections, and in his life-time of a mortified spirit, accustomed to bear the yoke of calum; non the Lord, this is easie, because he looks upon Death not onely as the certain condition enim tibi vita of Nature, but as a necessary (b) transition to a state of Blessedness, as the determination mutature in of his sickness, the period of humane infelicities, the last change of condition, the begin- meliur. Diste ning of a new, strange and excellent life, a fecurity against sin, a freedom from the importunities of a Tempter, from the tyranny of an imperious Luft, from the rebellion of Ambrof in Concupifcence, from the disturbances and tempests of the Irascible faculty, and from Vita Symphor. the fondness and childithness of the Concupifcible: and (*S. Ambrose says well) the ribit troubles of this life and the dangers are so many, that in respect Hoc home morte lucratur, ne malum immortale of them Death is a remedy, and a fair proper object of defires.

effet. Naz. of them Death 15 a remeter, and a tem property of the most property of t

upon the Church. And if the defire be not out of Impatience, but of Charity, and with Refignation, there is no reason to reprove it. Elias prayed that God would take his life, 1 King. 19.4. that he might not see the evils of Abab and Jezebel, and their vexatious intendments against the Prophets of the Lord. And S. Austin, upon the Incursion of the Vandals into In Vita S. Aust Africa, called his Clergy together, and at their Chapter told them, " he had prayed to 6. 16. God either to deliver his people from the present calamity, or grant them patience "to bear it, or that he would take him out of the world, that he might not fee the " miseries of his Diocese; adding, that God had granted him the last: and he presently fell fick, and died in the fiege of his own Hippo. And if Death Fortem poffe animum mortis terrore carentem, in many cases be desirable, and for many reasons, it is always fery to fear death, so it is very often a sin, or the effect of sin.

Notice, qui fere quest quosamque labore, for the select of sin.

Notice in life quest, substitution of the effect of sin. Qui spacium vita extremum inter munera ponas

If our love to the world hath fastned our affections here, it is a direct fin: and this is by the fon of Sirach noted to be the case of rich and great personages; How bitter, O Ecclus 41. to death, is thy remembrance to a man that is at rest in his possessions. I But if it be a fear to perish in the ruines of Eternity, they are not to blame for fearing, but that their own ill lives have procured the fear. And yet there are persons in the state of Grace, who yet, because they are in great impersection, have such lawfull sears of Death, and of entring upon an uncertain Sentence, which must stand eternally irreversible, belt good or bad, that they may with piety and care enough pray David's prayer, O spare me a little, that I may recover my strength, before I go hence, and be no more seen. But in this

tiai O pradia

S. Gregory.

and in all other cases Death must be accepted without murmur, though without sear it cannot. A man may pray to be delivered from it; and yet, if God will not granting he must not go as one hall'd to execution. But if with all his imperfect fears he shall throw himself upon God, and accept his sentence as righteous, whether it speak life or death, it is an act of fo great excellency, that it may equal the good actions of many succeeding and surviving days. And peradventure a longer life will be yet more imperfect, and God therefore puts a period to it, that thou mayst be taken into a condition more certain, though less eminent: However, let not the fears of Nature, or the fear of Reason, or the sears of Humility, become accidentally criminal, by a murmur or a pertinacious contesting against the event, which we cannot hinder, but ought to accept by an election fecondary, rational and pious, and upon supposition that God will not alter the sentence passed upon thy temporal life: always remembring, that in Christian Philosophy Death hath in it an excellency of which the Angels are not capable. For by the necessity of our Nature we are made capable of dying for the holy Jesus: and next to the privilege of that act, is our willingness to die at his command: which turns necessity into vertue, and nature into grace, and grace to glory.

20. When the fick person is thus disposed, let him begin to trim his wedding gar. ment, and dress his Lamp with the repetition of acts of Repentance, perpetually praying to God for pardon of his fins, representing to himself the horrour of them, the multitude, the obliquity, being helped by arguments apt to excite Contrition, by repetition of penitential Pfalms and holy Prayers. And he may, by accepting and humbly receiving his sickness at God's hand, transmit it into the condition of an act or esfect of Repentance, acknowledging himself by fin to have deserved and procured it, and praying that the punishment of his crimes may be here, and not referved for the

state of Separation, and for ever.

21: But above all fingle acts of this exercise, we are concerned to see that nothing of other mens Goods flick to us, but let us shake it off as we would a burning coal from our flesh: for it will destroy us, it will carry a curse with us, and leave a curse Deteriores faint behind us. Those who by thy means or importunity have become vicious, exhort to qui vitam moRepentance and holy life: those whom thou hast cozened into crimes, restore to a
resigne bonerum Repentance and holy life: those whom thou right understanding: those who are by violence and interest led captive by thee to hisqui substant any undecency, restore to their liberty, and encourage to the prosecution of holiness. Discover and confess thy fraud and unlawfull arts, cease thy violence, and give as many advantages to Vertue as thou hast done to Viciousness. Make recompence for bodily wrongs, fuch as are wounds, difmembrings, and other difabilities. Restore every man (as much as thou canft) to that good condition from which thou hast removed him: restore his Fame, give back his Goods, return the Pawn, release Forseitures, and take off all unjust invasions or surprises of his Estate, pay Debts, satisfie for thy Fraud and Injustice as far as thou canst, and as thou canst, and as soon: or this alone is weight enough, no less than a mil-stone about thy neck. But if the dying man be of God, and in the flate of Grace, that is, if he have lived a holy life, repented feafonsbly, and have led a just, sober and religious conversation in any acceptable degree, it is to be supposed he hath no great account to make for unpretended injuries and unjust detentions. For if he had detained the goods of his neighbour fraudulently or violently without amends, when it is in his power and opportunity to restore, he is not the man we suppose him in this present Question. And although in all cases he is bound to restore according to his ability, yet the act is less excellent when it is compelled; and fo it feems to be, if he have continued the injuffice till he is forced to quit the purchase, However, if it be not done till then, let it be provided for then. And that I press this duty to pious persons at this time, is onely to oblige them to a diligent scrutiny concerning the leffer omiffions of this duty in the matter of fame, or leffer debts, or spiritual restitution; or that those unevennesses of account which were but of late transaction may now be regulated; and that whatfoever is undone in this matter, from what principle foever it proceeds, whether of fin, or onely of forgetfulness, or of imperfection, may now be made as exact as we can, and are obliged; and that those excuses which made it reasonable and lawfull to deferr Restitution, as want of opportunity, clearness of ability, and accidental inconvenience, be now laid aside, and the action be done or provided for in the midst of all objections and inconvenient circumstances, rather than to omit it, and hazard to perform it.

22 Hither also I reckon resolutions and forward purposes of emendation and greater leverity, in case God return to us hopes of life: which therefore must be re-enforced, that we may serve the ends of God, and understand all his purposes, and make use of every opportunity: every sickness laid upon us being with a design of drawing us nearer to God; and even holy purpoles are good actions of the Spirit, and Principles of Religion. And though alone they cannot do the work of Grace. or change the state, when they are ineffectual, that is, when either we will not bring them into act, or that God will not let us: yet to a man already in the state of Grace they are the additions of fomething good, and are like blowing of coals, which although it can put no life into a dead coal, yet it makes a live coal shine brighter, and burn clearer, and adds to it some accidental degrees of heat.

Ad SECT. XV. Of Death, and the due Preparation to it.

23. Having thus disposed himself to the peace of God, let him make peace with all those in whom he knows or suspects any minutes of anger, or malice, or displeasure towards him; fubmitting himfelf to them with humility whom he unworthily hath difpleased, asking pardon of them who say they are displeased, new returned to them that have displeased him: and "Av expects in ms, y've?) oin@ vire. then let him crave the peace of Holy Church. For it is all this while to be supposed that he hath used the affistance and prayers, the counsel and the advices of a Spiritual man, and that to this purpose he hath opened to him the state of his whole life, and made him to understand what emendations of his faults he hath made, what acts of Repentance he hath done, how lived after his fall and reparation, and that he hath fubmitted all that he did or undid to the differning of a holy man, whose office it is to guide his Soul in this agony and last offices. All men cannot have the bleffing of a wife and learned Minister, and some die where they can have none at all: yet it were a safer course to do as much of this as we can, and to a competent person, if we can; if we cannot, then to the best we have, according as we judge it to be of spiritual advantage to us. For in this conjuncture of accidents it concerns us to be fure, if we may, and not to be deceived, where we can avoid it; because we shall never return to life to do this work again. And if after this intercourse with a Spiritual guide we be reconciled by the solemn prayer of the Church, the prayer of absolution, it will be of great advantage to us: we depart with our Father's Bleffing, we die in the actual Communion of the Church, we hear the fentence of God applied after the manner of men, and the promife of Pardon made circumstantiate, material, present and operative upon our spirits, and have our portion of the promise which is recorded by S. James, that if the Elders of the Church pray over a fick Jam. 5. 14, 15 person fervently and effectually, (add solemnly,) his sins shall be forgiven him; (that is, supposing him to be in a capacity to receive it;) because such prayers of such a man are very prevalent.

24. All this is in a spiritual sence washing the hands in innocency; and then let him go to the altar. Let him not for any excuse less than impossibility omit to receive the holy Sa-

crament; which the Fathers affembled in the great Nicene Council have taught all the Christian world to call the most necessary provisions for our last journey; which is the memory of that Death by which we hope for life; which is the feed of

Πεεί ή πρ εξοθεύντων ο παλαιός η κανονικός ρόμι φυλαχήνες) η νόν τός εξ πε εξοθεύα, πε τελευταίε η αναγκαστάτε εφοθε μί) προς-ρείος. Conc. Nicen. can. 13.

Immortality and Refurrection of our bodies; which unites our foirit to Christ; which is a great defensative against the hostilities of the Devil; which is the most solemn Prayer of the Church, united and made acceptable by the Sacrifice of Christ, which is then represented and exhibited to God; which is the great instrument of spiritual increase and the growth of Grace; which is duty and reward, food and physick, health and pleafure, deletery and cordial, prayer and thankfgiving, an union of mysteries, the marriage of the Soul, and the perfection of all the Rites of Christianity. Dying with the holy Sacrament in us is a going to God with Christ in our arms, and interposing him between us and his angry fentence. But then we must be sure that we have done all the duty, without which we cannot communicate worthily. For else Satan comes in the place of Christ, and it is a horrour not less than infinite to appear before God's Tribunal possessed in our Souls with the spirit of darkness. True it is, that, by many Laws of the Church, the Bilhop and the Minister are bound to give the holy Eucharist to every per- Concil. Nicen. fon who in the article or apparent danger of death defires it, provided that he hath fub-Ancyr. 6.6. mitted himself to the imposition and counsels of the Bishop or Guide of his Soul, that, conc. Aureliin case he recovers, he may be brought to the peace of God and his Church by such an.2. 6. 12. steps and degrees of Repentance by which other publick finners are reconciled. But to this gentleness of Discipline and easiness of Administration those excellent perfons who made the Canons thought themselves compelled by the rigour of the Novatians: and because they admitted not lapsed persons to the peace of the Church upon any terms, though never fo great, fo publick or fo penal a Repentance; therefore these not only remitted them to the exercise and station of Penitents; but

Conc. Elib. c.1. also to the Communion. But the Fathers of the Council of Eliberis denied this favour to persons who after Baptism were Idolaters: either intending this as a great argument to affright persons from so great a crime; or else believing that it was unpardonable after Baptism, a contradiction to that state which we entred into by Baptism and the Covenant Evangelical. However, I defire all learned perfons to observe it, and

Menà Δυκιμασίας ὁ ἐπίσκοπ Φ ἐπιθοτώ. Concil. Nicen. c. 13. Terus 837 680 82 87 87021. Concern. c. 9. De bis qui in penitentia politi vistà excesserunt, placuit nullum communione vacuum debere dimitti. Conc. Aurel. 2. n. 12.

the less learned also to make use of it, that those more ancient Councils of the Church which commanded the holy Communion to be given to dying persons, meant only such, which according to the custom of the Church, were under the conditions of Repentance, that is, fuch to whom punishment and Difcipline of divers years were injoined; and if it happened they died in the interval.

it may begin the Charities of Eternity, and, like a Taper

burnt to its lowest base, it may go out with a great emission

before the expiration of their time of reconciliation, then they admitted them to the Communion. Which describes to us the doctrine of those Ages when Religion was purer, and Discipline more severe, and holy life secured by rules of excellent Government; that those only were fit to come to that Feast who before their last sickness had * Vide Concil. finished the Repentance of many years, * or at least had undertaken it. I cannot say it was fo always, and in all Churches; for as the Disciples grew slack, or mens persuasions had variety, fo they were more ready to grant Repentance as well as Absolution to dying persons: but it was otherwise in the best Times, and with severer Prelates. And certainly it were great charity to deny the Communion to persons who have lived viciously till their death; provided it be by competent authority, and done sincerely, prudently, and without temporal interest: to other persons, who have lived good lives, or repented of their bad, though less perfectly, it ought not to be denied.

and they less ought to neglect it. 25. But as every man must put himself, so also he must put his house in order, make his Will, if he have an Estate to dispose of : and in that he must be careful to do Juflice to every man, and Charity to the poor, according as God hath enabled him. And though Charity is then very late, if it begins not earlier; yet if this be but an act of an ancient habit, it is still more perfect, as it succeeds in time, and superadds to the former stock. And among other acts of Duty let it be remembred, that it is excellent Charity to leave our Will and defires clear, plain and determinate, that contention and Law-fuits may be prevented by the explicate declaration of the Legacies. At last and in all instances and periods of our following days let the former good acts be renewed; let God be praifed for all his Graces and Bleffings of our life, let him be intreated for Pardon of our fins, let acts of Love and Contrition, of Hope, of Joy, of Humility, be the work of every day which God still permits us: always remembring to ask remission for those fins we remember not. And if the condition of our sickness permits it, let our last breath expire with an act of Love; that

Ut se vixise beatum Dicat, & exallo contentus tempore vite Cedat uti conviva fatur

of light, leaving a fweet smell behind us to perfume our Coffin; and that these lights, newly made brighter or trimmed up in our sickness, may shine about our Herse, that they may become arguments of a pious sadness to our friends (as the charitable coats which Dorcas made were to the widows,) and exem. plar to all those who observed, or shall hear of, our holy life and religious death. But if it shall happen that the disease be productive of evil accidents, as a disturbed fancy, a weakned understanding, wild discoursings, or any deprivation of the use of Reason, it concerns the fick persons, in the happy intervals of a quiet untroubled spirit, to pray earnestly to God that nothing may pass from him in the rages of a Fever or worse diftemper which may less become his duty, or give scandal, or cause trouble to the persons in attendance: and if he shall also renounce and disclaim all such evil words which his disease may speak, not himself, he shall do the duty of a Christian and a prudent person. And after these preparatives, he may with Piety and considence refign his Soul into the hands of God, to be deposited in holy receptacles till the day of restitution of all things; and in the mean time with a quiet spirit descend into that . flate which is the lot of Cafars, and where all Kings and Conquerours have laid afide their glories.

The PRAYER.

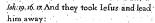
Eternal and Holy Jesus, who by Death hast overcome Death, and by thy Passion hast taken out its sting, and made it to become one of the gates of Heaven, and an entrance to Felicity; have mercy upon me now and at the hour of my death: let thy Grace accompany me all the days of my life, that I may by a holy Conversation, and an habitual performance of my Duty, wait for the coming of our Lord, and be ready to enter with thee at what soever hour thou shalt come. Lord, let not my death be in any sence unprovided, nor untimely, nor hafty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary Piety, and the manifestation of a great and miraculous Mercy. Let my Senses and Understanding be preserved intire till the last of my days, and grant that I may die the death of the righteous, having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy bleffing descend upon their heads, and abide there, till they shall meet me in the bosom of our Lord. Preserve me ever in the communion and peace of the Church; and bless my Death-bed with the opportunity of a holy and spiritual Guide, with the affiftance and guard of Angels, with the perception of the holy Sacrament, with Patience and dereliction of my own desires, with a strong Faith and a firm and humble Hope, with just measures of Repentance, and great treasures of Charity to thee my God, and to all the world; that my Soul in the arms of the Holy Jesus may be deposited with safety and joy, there to expect the revelation of thy Day, and then to partake the glories of thy Kingdom, O Eternal and Holy Jesus. Amen.

Qq

Conside-

Considerations upon the Crucifixion of the Holy F. E. S. U.S.





iz And he bearing his Crofs went forth' into a place called the place of a Sculi; which is called in & Hebrew, Golgotha, not perilh, but have eternall life.



Joh: 7. 14:15 And as Moses lifted up the Ser pent in y wilderness, even so must y Son of man be lifted up. 15. That who loever believeth on him, should

t: WHEN the Sentence of Death pronounced against the Lord was to be put in execution, the Soldiers pulled off the Robe of mockery, the scarlet Mantle, which in jeft they put upon him, and put on his own garments. But, as Origen observes, the Evangelist mentioned not that they took off the Crown of thorns: what might serve their interest they pursue, but nothing of remission or mercy to the afflicted Son of man. But so it became the King of Sufferings, not to lay aside his Imperial Thorns, till they were changed into Diadems of Glory. But now Abel is led forth by his Brother to be flain. A gay spectacle to satisfy impious eyes, who would not flay behind, but attended and waited upon the Hangman to see the Catastrophe of this bloudy Tragedy. But when Piety looks on, she beholds a glorious mystery. s. Aug. 1848. Sin laughed to see the King of Heaven and Earth, and the great lover of Souls, instead 119. in Jan. of the Scepter of his Kingdom, to bear a Tree of curfing and shame. But Piety wept tears of pity, and knew they would melt into joy, when fhe should behold that Cross, which loaded the shoulders of her Lord, afterward sit upon the Scepters, and be engraved and figned upon the Foreheads of Kings. 2. It cannot be thought but the Ministers of Jewish malice used all the circumstan-

ces of affliction which in any case were accustomed towards malefactours and persons to be crucified: and therefore it was, that in some old Figures we see our Blessed Lord described with a Table appendent to the fringe of his garment, fet full of nails and pointed iron; for so sometimes they afflicted persons condemned to that kind of Death. And St. Cyprian. affirms that Christ did flick to the wood that he carried, being galled with the iron at his heels, and nailed even before his Crucifixion. But this and the other accidents of his journey and

O Carnificinum cribrum, quod credo fore, Isà te forabum patibulatum per vias Stimulis, si noster huc reveneris senex.

Tu ipje patibuli fu bajulus barebas ligno quod soleras, evellionis & paffionis anxietates suffinens & labores. S. Cypr. de Paf.

their

their malice fo crushed his wounded, tender and virginal body, that they were forced to lay the load upon a Cyrenian, fearing that he should die with less shame and smart than they intended him. But so he was pleased to take Man unto his aid, not only to represent his own need and the dolorousness of his Passion; but to configure the duty unto man, that we must enter into a fellowship of Chriss sufferings, taking up the Cross of Martyrdom when God requires us, enduring affronts, being patient under afflichion, Joying them that hate us, and being benefactours to our enemies, abstraining from fentival and intemperate delight, forbidding to our felves lawful festivities and recreations of our wearines, when we have an end of the spirit to serve upon the rumes of the body's firength, mortifying our defires, breaking our own will, not feeking our felves being entirely refigned to God. These are the Cross, and the Nails, and the Spear, and the Whip, and all the infruments of a Christian's Passion. And we may confider, that every man in this world shall in some sense or other bear a Cross few men elcape it, and it is not well with them that do : but they only bear, it well that follow Chrift, and tread in his steps, and bear it for his fake, and walk as he walked; and he that follows his own defires, when he meers with a cross there, (as it is dertain enough he will, bears the cross of his Concupicence, and that hath no fellowthin with the Cross of Christ. By the Precept of bearing the Cross are are nor tied to pull cyll appn our felves, that we may imitate our Lord in nothing but in being afflicted ; or no personate the principle exercises of Mornification and several abilinences which were emment in forthe Saints, and to which they had special affiftances, aspthere had the alle of Chaffety, and for which they had special reason, and, as they abthers had the gue organizity, and for which they had special reading and, and, as they had prehanded, fonit great needlines: but it is required that we be our own or as; so fall our description. Then, when the Crofs of Christ is laid upon us, and we are called to Martyrdom, then it is our own, because God made it to be our portion; and when by the recollines of our fivirit; and the rebellion of our body, we need exteriour

mortifications and acts of felf-denial, then also it is our own cross, because our needs have made it fo: and fo it is when God fends us fickness or any other calamity: whatever is either an effect of our ghostly needs, or the condition of our temporal estate, it calls for our sufferance, and patience, and equanimity. For therefore Christ halb Suffered for us, (faith St. Peter) leaving us an example, that we Should follow his steps, who bore his Cross as long as he could; and when he could no longer, he murmured not, but fank under it and then he was content to receive fuch aid, not which he

chose himself, but such as was affigned him.

3. Jesus was led out of the gates of Jerusalem, that he might become the facrifice for persons without the pale, even for all the world. And the daughters of Jerusalem followed him with pious tears till they came to Calvary, a place difficult in the afcent, eminent and apt for the publication of shame, a hill of death and dead bones, polluted and introduce; and there beheld him ftript naked, who cloaths the field with flow-

ers, and all the world with robes, and the whole globe with the canopy of Heaven, and fo drefs'd, that now every circumstance was a triumph. By his Difgrace he trampled upon our Pride; by his Poverty and nakedness he triumphed over our Coverousnels and love of riches; and by his Pains chastifed the Delicacies of our slesh, and broke in pleces the fetters of Concupifcence. For as foon as Adam was cloathed he quitted Paradile; and Jesas was made naked, that he might bring us in again. And we also

must be despoil'd of all our exteriour adherences; that we may pass through the regions of duty and divine love to a fociety of bleffed spirits, and a clarified, immortal

and beatified estate. 4. There they mailed Jefus with four nails, fixed his Crofs in the ground, which with its fall into the place of its flation xei di goviiet E i thigu tet*ehi* keuegy-

gave infinite torture by fo violent a concussion of the body of Nonn, Albigenfes primi pinxerum imagilem Crusifixi una elavo finul intrusique pedera configerac, or Figura mariam monoculam; unmaque in derificam; led optica pica figura retenta eft. of irrefus in vulgarem famam, Lucas Tud. lib. 2. contre. Albir. our Lord, which rested upon nothing out four great wounds; where he was defigned to fuffer a long and lingring torment. For Crucifixion, as it was an exquisite pain, sharp and passionate, so it was not of quick effect towards taking away the

life. St. Andrew was two whole days upon the Cross; and fome Martyrs have upon the Crofs been rather starved, and devoured with birds, than killed with the proper torment of the tree. But Jesus took all his Passion with a vohuntary susception, God heightning it to great degrees of torment supernaturally;

and he laid down his life voluntarily, when his Father's wrath was totally appealed towards mankind.



The Crucifizion

Ad SECT. XV.

Marc: 15: 25. Erat autem Hora tertia & crucifixerunt eum.

The takeing down from the Cross



Luk.23:50. And there was a man named Toleph, a Counsellour & he was a good man & a Just of Same had not confented to v counfell & deed of them. 52. This man went unto Pilate & begged & Body of Iefus.

53 And he took it down & wrapped it in linen, & layd it in a Sepulchre, that was hewn in figne wherein never man before was layd.

5. Some have phanfied that Christ was pleased to take something from every condition of whichMan ever was or shall be possessed; takingImmunity from sin from Adam's state of Innocence, Punishment and Misery from the State of Adam fallen, the fulness of Grace from the state of Renovation, and perfect Contemplation of the Divinity and beatifick joys from the state of Comprehension and the blessedness of Heaven: meaning that the Humanity of our Bleffed Saviour did in the sharpest agony of his Passion behold the face of God, and communicate in glory. But I confider that, although the two Natures of Christ were knit by a mysterious union into one person, yet the Natures still retain their incommunicable Properties. Christ as God is not subject to sufferings, as a Man he is the fubject of miseries; as God he is eternal, as Man, mortal and commensurable by time; as God, the supreme Law-giver, as Man, most humble and obedient to the Law: and therefore that the Humane nature was united to the Divine, it does not inferr that it must in all instances partake of the Divine selicities, which in God are esfential, to Man communicated without necessity, and by an arbitrary dispensation. Add to this, that some Vertues and Excellencies were in the Soul of Christ which could not confift with the state of glorified and beatified persons, such as are Humility, Poverty ofspirit, Hope, Holy desires: all which, having their seat in the Soul, suppose even in the supremest faculty a state of pilgrimage, that is, a condition which is imperfect, and in order to some thing beyond its present. For therefore Christ ought to suffer, (faith our Bleffed Lord himfelf) and fo enter into his glory. And St. Paul affirms, that Luke 24. 26. we see Jesus made a little lower than the Angels, for the suffering of death, crowned with secundar outgoing play and honour. And again, Christ humbled himself, and became obedient unto death, Heb. 2. 9. even the death of the Cross: Wherefore God also hath highly exalted him, and given him Philip. 2.8; 9. a Name above every Name. Thus his present life was a state of merit and work, and as a reward of it he was crowned with giory and immortality, his Name was exalted, his Kingdom glorified, he was made the Lord of all the Creatures, the First-fruits of the Refurrection, the Exemplar of Glory, and the Prince and Head of the Catholick Church: and because this was his recompence, and the fruits of his Humility and Obedience, it is certain it was not a necessary consequence and a natural efflux of the perfonal

5. Some

contra Albig.

Heb. 13. 13.

Athanas. de

Paf. & cruce Domini.

personal union of the Godhead with the Humanity. This I discourse to this purpose, that we may not in our esteem lessen the suffering of our dearest Lord, by thinking he had the supports of actual Glory in the midst of all his Susferings. For there is no one minute or ray of Glory but its fruition does outweigh and make us insensible of the greatest calamities, and the spirit of pain which can be extracted from all the inselicities of this world. True it is, that the greatest beauties in this world are receptive of an allay of forrow, and nothing can have pleasure in all capacities. The most beauteous feathers of the birds of Paradile, the Estrich, or the Peacock, if put into our throat, are not there so pleasant as to the eye. But the beatifick joys of the least glory of Heaven take away all pain, wipe away all tears from our eyes: and it is not possible that at the same instant the Soul of Jesus should be ravished with Glory, and yet abated with pains grievous and afflictive. On the other fide, fome fay that the Soul of Jefus upon the Crofs suffered the pains of Hell, and all the torments of the damned; and that without fuch sufferings it is not imaginable he should pay the price which God's wrath should demand of us. But the same that reproves the one does also reprehend the other. For the Hope that was the support of the Soul of Jesus, as it confesses an imperfection that is not Consistent with the state of Glory, so it excludes the Despair that is Our dearest Lord suffered the whole condition the torment proper to accurfed fouls. of Humanity, Sin onely excepted, and freed us from Hell with fuffering those sad pains, and merited Heaven for his own Humanity, as the Head, and all faithfull people, as the Members of his mystical Body. And therefore his Life here was onely a state of pilgrimage, not at all trimmed with beatifick glories. Much less was he ever in the state of Hell, or upon the Cross felt the formal misery and spirit of torment which is the portion of damned spirits: because it was impossible Christ should despair, and without Despair it is impossible there should be a Hell. But this is highly probable, that in the intention of degrees and present anguish the Soul of our Lord might feel a greater load of wrath than is incumbent in every instant upon perishing souls. For all the sadness which may be imagined to be in Hell confifts in acts produced from principles that cannot furpass the force of humane or Angelical nature: but the pain which our Blesfed Lord endured for the expiation of our fins was an iffue of an united and concentred anger, was received into the heart of God and Man, and was commensurate to the whole latitude of the Grace, Patience and Charity of the Word incarnate.

6. And now behold the Priest and the Sacrifice of all the world laid upon the Altar of the Cross, bleeding, and tortured, and dying, to reconcile his Father to us: and he was arrayed with ornaments more glorious than the robes of Aaron. The Crown of Thorns was his Mitre, the Cross his Pastoral Staff, the Nails piercing his hands were instead of Rings, the ancient ornament of Priests, and his sleth rased and checker'd with blew and bloud instead of the parti-coloured Robe. But as this object calls for our Devotion, our Love and Eucharist to our dearest Lord; so it must needs irreconcile us to Sin, which in the eye of all the world brought fo great shame and pain and amazement upon the Son of God, when he onely became engaged by a charitable fubstitution of himself in our place: and therefore we are assured, by the demonstration of sense and experience, it will bring death and all imaginable miseries as the just expresses of God's indignation and hatred. For to this we may apply the words of our Lord in the prediction of miseries to Jerusalem, If this be done in the green tree, what shall be done in the dry? For it is certain, Christ infinitely pleased his Father even by becoming the person made guilty in estimate of Law: and yet so great Charity of our Lord, and the so great love and pleasure of his Father, exempted him not from Suffering pains intolerable. And much less shall those escape who provoke and displease God, and despise so great Salvation, which the Holy Jesus hath wrought

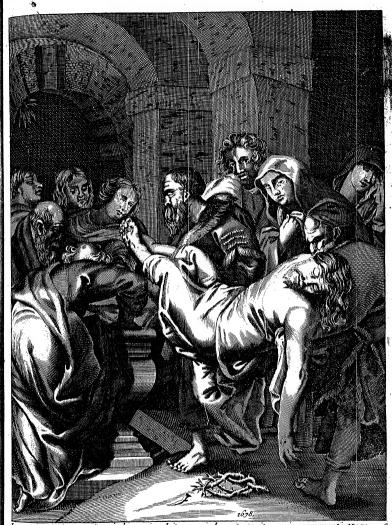
with the expence of bloud and so precious a life.

was so angry with Sin, who had so severely threatned it, who does so essentially hate it that he would not spare his onely Son, when he became a conjunct person, relative to the guilt by undertaking the Charges of our Nature. For although God hath set down in Holy Scripture the order of his Justice, and the manner of its manifestation, that one Soul shall not perish for the sins of another: yet this is meant for Justice and for Mercy too. That is, he will not curse the Son for the Father's fault, or in any relation whatsoever substitute one person for another to make him involuntarily guilty: but when this shall be defired by a person that cannot finally perish, and does a mercy to the exempt persons, and is a voluntary act of the suscipient, and shall in the event also redound to an infinite good, it is no deflexion from the Divine Justice to excuse many

7. But here we see a great representation and testimony of the Divine Justice, who

Deut. 24. 16 Ezek. 18. 2,





house autem mercatus sindonem, involvit eum sindone et posuit eum in monumento MAR:15-46. And he bought fine linnen, & took him down & wrapped him in § linnen, & laid him in a Setpulchre w was hewn out of a rock, & rolled a stone unto § door of § Sepulcher. Ad Sect. 115 1895 415.

by the affliction of one, who also for that every suffering shall have infinite compensa-We see that for the sin of Cham all his posterity were accursed: the Subjects of David died with the Plague, because their Prince numbred the people: Idolatry is punished in the children of the fourth generation: Saul's seven sons were hanged for his breaking the League of Gibeon: and Ahab's fin was punished in his posterity, he escaping, and the evil was brought upon his house in his son's days. In all these cases the evil descended upon persons in near relation to the sinner, and was a punishment to him, and a misery to these, and were either chastisements also of their own sins; or if they were not, they ferved other ends of Providence, and led the afflicted innocent to a condition of recompence accidentally procured by that infliction. But if for such relation's sake and economical and political conjunction, as between Prince and People, the evil may be transmitted from one to another; much rather is it just, when by contract a competent and conjunct person undertakes to quit his relative. Thus when the Hand steals, the Back is whipt; and an evil Eye is punished with a hungry Belly. Treason causes the whole Family to be miserable; and a Sacrilegious Grandsather hath fent a Locust to devour the increase of the Nephews.

8. But in our case it is a voluntary contract, and therefore no Injustice; all parties are voluntary. God is the supreme Lord, and his actions are the measure of Justice: we who had deserved the punishment, had great reason to desire a Redeemer: and yet Christ, who was to pay the ransome, was more desirous of it than we were, for we asked it not before it was promifed and undertaken. But thus we fee that Sure-Livius. Pide L. ties pay the obligation of the principal debtor, and the Pledges of Contracts have been Si quis rerum, by the best and wisest Nations slain when the Articles have been broken: The Thessa-exhib reorum.L. lians slew 250 Pledges; the Romans 300 of the Volsci, and threw the Tarentines from Si areo D. De the Tarpeian rock. And that it may appear Christ was a person in all sences competent sidejusoribus. to do this for us, himself * testifies that he had power over his own life, to take it up, * John 10. 18. or lay it down. And therefore as there can be nothing against the most exact justice and reason of Laws and punishments: so it magnifies the Devine Mercy, who removes the punishment from us, who of necessity must have sunk under it; and yet makes us to adore his Severity, who would not forgive us without punishing his Son for us; to confign unto us his perfect hatred against Sin, to conserve the sacredness of his

Laws and to imprint upon us great characters of fear and love. The famous Locrian Zalencus made a Law, that all Adulterers should lose both their eyes. His son was Sicul. & Alianfirst unhappily surprised in the crime; and his Father, to keep a temper between the size Alianpietyand soft spirit of a Parent, and the justice and severity of a Judge, put out one of surprise superintensity. It is sown eyes, and one of his Son's. So God did with us: the made some abatement, va put shappare that is, as to the person with whom he was angry, but inflicted his anger upon our spiritually haved to seems the dignitude of his Son Size and one of the same representation. Redeemer, whom he effentially loved, to secure the dignity of his Sanctions and the "" and the facredness of Obedience; so marrying Justice and Mercy by the intervening of a com-Thus David escaped by the death of his Son, God chusing that penalty

for the expiation: and Cimon offered himself to prison, to purchase the liberty of his Father Milliades. It was a filial duty in Cimon, and yet the law was fatisfied. both these concurred in our great Redeemer. For God, who was the fole Arbitrator, To disposed it, and the eternal Son of God submitted to this way of expiating our crimes,

and it became an argument of faith and belief of the great Article of Remission of sins, and other its appendant causes and effects and adjuncts; it being wrought by a visible and notorious Passion. It was made an encouragement of Hope; for he that spared not his own Son to reconcile us, will with him give all things else to us so reconciled: and a great endearment of our Duty and Love, as it was a demonstration of his. And in all the changes and traverles of our life he is made to us a great example of all excellent actions and all patient sufferings.

9. In the midst of two Thieves three long hours the Holy Jesus hung cloathed with pain, agony and dishonour, all of them so eminent and vast, that he who could not but hope, whose Soul was enchased with Divinity, and dwelt in the bosom of God, and in the Cabinet of the Mysterious Trinity, yet had a cloud of misery so thick and black drawn before him, that he complained as if God had for sken him. But this was the pillar of cloud which conducted Ifrael into Canaan. And as God behind the Cloud supported the Holy Jesus, and stood ready to receive him into the union of his Glories: So his Soul in that great defertion had internal comforts, proceeding from confideration of all those excellent persons which should be adopted into the fellowship of his Sufferings, which should imitate his Graces, which should communicate in his Glories. And we follow this Cloud to our Country, having Christ for our Guide. And though he

trode the way, leaning upon the Cross, which like the staff of Egypt pierced his hands: yet it is to us a comfort and support, pleasant to our spirits as the sweetest Canes, firing as the pillars of the earth, and made apt for our use by having been born and made smooth by the hands of our Elder Brother.

10. In the midt of all his torments Jesus onely made one Prayer of forrow to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: Instead of that he sent up a holy, charitable and effective Prayer for their forgivenes; and by that Prayer obtained of God, that within 55 days 8000 of his enemies were converted. So potent is the Prayer of Charity, that it prevails above the manice of men, turning the arts of Satan into the designs of God; and when malice occasions the prayer, the Prayer becomes an antidote to malice. And by this instance our Blessed Lord configned that Duty to us which in his Sermons he had preached, That we should forgive our enemies, and pray for them: and by so doing our selves are freed from the strings of anger, and the storms of a revengefull spirit; and we oftentimes procure servents to God, friends to our selves, and heirs to the Kingdom of Heaven.

11. Of the two Thieves that were crucified together with

greatest Piety in the world, except that of the Blessed Virgin!

and particularly had fuch a Faith, that all the Ages of the Church could never shew the like. For when he saw Christ in the

fame condemnation with himself, crucified by the Romans, accused and scorned by the Jews, for faken by his own Apostles, a dying

Latro non semper Prædonem aus Grafatorem denotas, sed Militem, qui sortassis obzelum Judeorum aliquid contra leges Romanas fecerat: alioqui vir suit non omnios malus.

vir Juis non omnto manus.
Tindasverunt qui viderum Christian mersuos sufcitaniem; credidis ille qui videbus secum in ligo pendeimen. Recolamus sidem Latronis, quam ci mivenit Christia pop resurvationem in Disipulis suis. S. Aug. Serm. 144. de Tempure.

distressed Man, doing at that time no Miracles to attest his Divinity or Innocence; yet then he confesses him to be a Lord, and a King, and his Saviour. He confessed his own shame and unworthiness; he submitted to the death of the Cross, and, by his voluntary acceptation and tacit volition of it, made it equivalent to as great a punishment of his own susception; he shewed an incomparable modesty, begging but for a remembrance onely, he knew himself so finfull, he durst ask no more: he reproved the other Thief for Blasphemy; he confessed the world to come, and owned Christ publickly, he prayed to him, he hoped in him, and pitied him, shewing an excellent Patience in this fad condition. And in this I confider, that befides the excellency of some of these acts, and the goodness of all, the like occasion for so exemplar Faith never can occurr: and untill all these things shall in these circumstances meet in any one man, he must not hope for so safe an Exit after an evil life upon the confidence of this Example But now Christ had the key of Paradise in his hand, and God blessed the good Thief with this opportunity of letting him in, who at another time might have waited longer, and been tied to harder conditions. And indeed it is very probable that he was much advantaged by the intervening accident of dying at the same time with Christ; there being a natural compassion produced in us towards the partners of our miferies. For Christ was not void of humane passions, though he had in them no imperfection or irregularity, and therefore might be invited by the fociety of mifery, the rather to admit him to participiate his joys. And St. Paul proves him to be a mercifull high-priest, because he was touched with a feeling of our infirmities; the first expression of which was to this bleffed Thief: Christ and he together fate at the supper of bitter herbs, and Christ

S.Ambrof.1.10

payed his symbol, promising that he should that day be together with him in Paradise. 12. By the Crofs of Chriff flood the Holy Virgin-mother, upon whom old Simeon's Prophecy was now verified: for now the felt a Sword paffing through her very Soul. She flood without Clamour and womanish noises, sad, filent, and with a modest grief, deep as the waters of the abyss, but smooth as the face of a pool, full of Love, and Patience, and Sorrow, and Hope. Now she was put to it to make use of all those excellent discourses her Holy Son had used to build up her spirit, and fortifie it against this day. Now the felt the bleflings and ftrengths of Faith, and the paffed from the griefs of the passion to the expectation of the Resurrection, and the rested in this Death as in a fad remedy; for the knew it reconciled God with all the World. But her Hope drew a veil before her forrow; and though her Grief was great enough to fwallow her up, yet her Love was greater, and did fwallow up her grief. But the Sun also had a veil upon his face, and taught us to draw a curtain before the Passion, which would be the most artificial expression, of its greatness, whilst by silence and wonder we confess it great beyond our expression, or, which is all one, great as the burthen and basenels of our fins. And with this veil drawn before the face of Jesus, let us suppose him at the gates of Paradise, calling with his last words in a loud voice to have them opened, that the King of glory might come in.

The PRAYER.

I.

Holy Jesus, who for our fakes didst suffer incomparable anguish and pains, communitate to thy Love and our Miseries, which were instincte, that thou mightest purchase for us blessings upon Earth, and an inheritance in Heaven, dispose us by Love, Thanksunes, Humility and Obedience, to receive all the benest of thy Passion; granting unto us and thy whole Church remission of all our sins, integrity of mind, health of body, competent maintenance, peace in our days, a temperate air, fruitssuness of the earth, unity and integrity of Faith, extirpation of Heresics, reconcilement of Schisms, destruction of all wicked counsels intended against us; and bind the hands of Rapine and Sarrileze, that they may not destroy the wintage, and root up the Vine it self. Multiply thy Blessings upon us, sweetest selves; increase in us true Religion, sincere and actual Devotion in our Prayers, Patience in troubles, and whatsoever is necessary to our Soul's health, or conducting to thy Glory. Amen.

H

Dearest Saviour, I adore thy Mercies and thy incomparable Love expressed in thy so voluntary susception and affectionate suspensive such channot be remembred without a sad compassion: the waters of bitterness entred into thy Soul, and the storms of Death and thy Father's anger broke thee all in pieces. And what shall I do, who by my sins have so tormented my dearest Lord? What Comrition can be great enough, what tears sufficiently expressive, what hatred and detestation of my crimes can be equal and commensurate to those sad a dearest and detestation of my crimes can be equal and commensurate to those sad and the storm of the proof of the merciful Redeemer: for my sins are great, like unto thy Passion, sull of sorrow and some, and a burthen too great for me to bear. Lord, who hast done so much for me, now only speak the word, and thy servant shall be whose. Let thy Wounds heal me, thy Versues amend me, thy Death quicken me: that I in this life suspense shall be Cross of a sad and salutary Repentance, in the union and merits of thy Cross and Passion, may die with thee, and rife again with thee, and live with thee for ever in the possession of thy Glories, O dearest Saviour Jesus. Amen.

SECT.

SECT. XVI.

Of the Resurrection and Ascension of FESUS.

The Burial of lelus.



Mat 27 57 When the even was come there came a rich man of Arimathea, named To came a rich man of Arimathea, nanied bo seph, who also hunfelf was Eight Diffeile he went to Pilateick begyd the body of Sefus. Then Pilate commanded the body to be delivered had when lefeph had also the body he weap; ped it in a clean line, cloth & layd it in his own new tomb, which he had hemen out in f rock.



Mat 28 2 And behold there was a great earthquake for the Angel of the Lord descended from heaven & came & rolled back & stone from the doore, and fate upon it And for feare of him the keepers did shake, a became as dead men. And the Angel Jayd unto the woman, Fear not ye for Iknow, that ye feek lefus, that was cru: cified He is not here for he is Rifen, as he fayd.

I. THILE it was yet early in the morning, upon the first day of the week, Mars. Magdalen and Mary the mother of James and Salome brought [week, tetary, the Sepulchre, that they might again embalm the Holy Body; (for the rites of Embalming among the Hebrews used to last forty days) and their love was not satisfied Gen. 50. with what Joseph had done. They therefore haffned to the grave; and after they had Tacis. amal. expended their money, and bought the spices, then begin to consider, who shall remove the store; but yet they still go on, and their love answers the objection, not knowing how it should be done, but yet resolving to go through all the difficulties; but never remember or take care to pass the guards of Soldiers. But when they came to the Sepulchre, they found the Guard affrighted and removed, and the frone rolled away; for there had a little before their arrival been a great Earthquake, Aurora lucis rutilat,

and an Angel descending from Heaven rolled away the stone, and sate upon it; and for fear of him the Guards about the Tomb became aftonifhed with fear, and were like dead men: and some of them ran to the High-priests, and told them what happened. But they now refolving to make their iniquity fafe and unquestionable by a new crime, hire the Soldiers to tell an incredible and a weak fable, that his Disciples came by night and stole him away: Against and a weak table, that his Disciples came of might amount of the hold which accident the wit of man could give no more fecurity than themselves Customin submittee, of Jesus, Mary Magdalen ran to the eleven Apostles, complaining that the body of our Lord was not to be found. Then Peter and John ran as fast as they could to see: for the unexpectedness of the relation, the wonder of the story and the fadness of the person moved some affections in them, which were kindled by

Cœlum laudibus intonat, Mundus exfultans jubilat, Gemens infernus ululat; Mortis confrattis viribus, Pede conculcans Tartara, Victor surgit de fanere. Hymu. Pafchal,

the first principles and sparks of Faith, but were not made actual and definite, because the Faith was not raifed to a flame: they looked into the Sepulchre, and finding nor the body there, they returned. By this time Mary Magdalen was come back, and the women who stayed weeping for their Lord's body, faw two Angels sitting in white. the one at the head, and the other at the feet; at which unexpected fight they trembled. and bowed themselves: but an Angel bid them not to fear, relling them that Telus of Nazareth, who was crucified, was also rifen, and was not there, and called to mind what Fesus had told them in Galilee concerning his Crucifixion, and Resurrection the third

History of the Resurrection

2. And Mary Magdalen turned her felf back, and saw Jesus; but supposing him to be the Gardiner, the faid to him, Sir, if thou halt born him hence, tell me where thou halt laid him, and I will take him away. But Jesus said unto her, Mary. Then she knew his voice, and with ecstasie of joy and wonder was ready to have crushed his feet with her imbraces: but he commanded her not to touch him, but go to his Brethren, and far, I ascend unto my Father, and to your Father, to my God, and your God. Mary departed with fatisfaction beyond the joys of a victory or a full vintage, and told these things to the Apostles: but the narration seem'd to them as talk of abused and phantastick persons. About the same time Jesus also appeared unto Simon Peter. Towards the declining of the day, two of his Disciples going to Emmans sad, and discoursing of the late occurrences, Jesus puts himself into their company, and upbraids their incredulity, and expounds the Scriptures, that Christ ought to fuffer, and rife again the third day, and in the breaking of bread disappeared; and so was known to them by vanishing away, whom present they knew not. And instantly they hasted to ferusalem, and

told the Apostles what had happened. 3. And while they were there, that is, the fame day at evening, when the Apofiles were affembled all save Thomas, secretly for fear of the Jews, the doors being sout, Jesus came and stood in the midst of them. They were exceedingly troubled, supposing it had been a Spirit. But Jesus confuted them by the Philosophy of their senses, by feeling his flesh and bones, which Spirits have not. For he gave them his benediction, shewing them his hands and his feet. At which fight they rejoyced with exceeding joy, and began to be restored to their indefinite hopes of some future felicity by the return of their Lord to life: and there he first breathed on them, giving them the holy Ghost, and performing the promife twice made before his death, the promife of the Keys, or of binding and loofing, faying, Whosesoever fins ye remit they are remitted to them; and whosesover sins ye retain, they are retained. And that was the second part of Clerical power with which Tesus instructed his Disciples, in order to their great Commission of Preaching and Government Ecclefiastical. These things were told to Thomas, but he believed not, and resolved against the belief of it, unless he might put his singer into his hands, and his hand into his fide. Jefus therefore on the Octaves of his Refurrection appeared again to the Apostles met together, and makes demonstration to Thomas, in conviction and reproof of his unbelief, promifing a special benediction to all succeeding

Ages of the Church; for they are such who faw not, and yet have believed. 4. But Jefus at his early appearing had fent an order by the women, that the Difciples should go into Galilee; and they did so after a few days. And Simon Peter being there went a fishing, and fix other of the Apostles with him, to the Sea of Tiberias, where they laboured all night, and caught nothing. Towards the morning Jesus appeared to them, and bad them cast the net on the right side of the ship; which they did, and inclosed an hundred and sifty three great fishes: by which prodigious draught John the beloved Disciple perceived it was the Lord. At which instant Peter threw himself into the Sea, and went to Jesus; and when the rest were come to shore, they din'd with broiled fish. After dinner Jefus, taking care for those scattered sheep which were disperfed over the face of the earth, that he might gather them into one Sheepfold under one Shepherd, asked Peter, Simon fon of Jonas, lovest thou me more than thefe? Peter answered, Tea, Lord, thou that knowest all things knowest that I love thee. Then Jesus faid unto him, Feed my Lambs. And Jesus asked him the same question, and gave him the fame Precept the second time, and the third time: for it was a confiderable and a weighty employment, upon which Jefus was willing to fpend all his endearments and stock of affections that Peter owed him, even upon the care of his little Plock. And after the intrusting of this charge to him, he told him, that the reward he should have in this world should be a sharp and an honourable Martyrdom; and withall checks Peter's curiofity in bufying himfelf about the temporal accidents of other men, and enquiring what should become of John the beloved Disciple. Jesus answered his question with some sharpness of reprehension, and no satisfaction; If I will that he tarry till I come, what is that to thee? Then they fanfied that he should not die. But they were mistaken; for the intimation was expounded and verified by S. John's surviving the destruction of Jerusalem: for after the attempts of persecutours, and the miraculous

escape of prepared torments, he died a natural death in a good old age. 5. After this, Jesus having appointed a solemn meeting for all the Brethren that could be collected from the dispersion, and named a certain mountain in Galilee, appeared to five hundred Brethren at once: and this was his most publick and solemn manifestation. And while some doubted, Jesus came according to the designation, and fpake to the Eleven, fent them to preach to all the world Repentance and Remission of fins in his Name, promiting to be with them to the end of the world. He appeared also unto Fames, but at what time is uncertain; fave that there is something concerning it in the Gospel of S. Matthew which the Nazarens of Berea used, and which it is likely themselves added out of report: for there is nothing of it in our Greek Copies. The words are these: "When the Lord had given the linen in which he was wrapped to "the servant of the High-priest, he went and appeared unto James. For James had "vowed, after he received the Lord's Supper, that he would eat no bread till he faw "the Lord rifen from the grave. Then the Lord called for bread, he bleffed it and "brake it, and gave it to James the Just, and said, My Brother, eat bread, for the "Son of man is rifen from the fleep of death. So that by this it should seem to be done upon the day of the Refurrection. But the Relation of it by S. Paul puts it between the appearance which he made to the five hundred, and that last to the Apostles when he was to ascend into Heaven. Last of all, when the Apostles were at dinner, he appeared to them, upbraiding their incredulity: and then he opened their understanding, that they might differn the sense of Scripture, and again commanded them to preach the Gospel to all the world, giving them power to do Miracles, to cast out Devils, to cure diseases; and inftituted the Sacrament of Baptism, which he commanded should together with the Sermons of the Gospel be administred to all Nations in the Name of the Father, and of the Son, and of the Holy Ghost. Then he led them into Judaa, and they came to Bethany, and from thence to the mount Olivet: and he commanded them to flay in Jerusalem, till the Holy Ghost, the promise of the Father, should descend upon them, which should be accomplished in few days; and then they should know the times and the seafons, and all things necessary for their ministration and service, and propagation of the Gospel. And while he discoursed many things concerning the Kingdom, behold, a Cloud came and parted Jesus from them, and carried him in their fight up into Heaven, where he firs at the right hand of God bleffed for ever. Amen.

6. While his Apostles food gazing up to Heaven, two Angels appeared to them, and told them, that Jesus should come in like manner as he was taken away, viz. with glory and majesty, and in the clouds, and with the ministery of Angels. Amen. Come,

Lord 7ESUS; come quickly.

Ad SECT! Ŕr





Ona autem Sabbati valde diluculo venerunt ud monumentii ferentes, quae panaverunt aromala la la la compania la compania

Ad SECT. XVI.

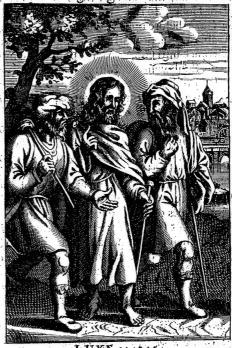
Considerations upon the Accidents happening in the intervall after the Death of the Holy JESUS, until his Resurrection.

Jelus and Mary in the Garden .



Ich zorganato Hary turning about faw Jefus flanding & knew not it was to fur, tefus sain, woman whom feetest thoushee how found in the house born for four to be the garding a sainfur, it then have born him hence toll me ever Jepus faith unto her. Mary: fhe turned her felf, and faith unto him, Rabbon, which is Mafter. South faith unto her toughing exchanged any Magdalon came and told the algoriths, that he had feen the Lord.

Jelus goeing to Emaus



And behold two of them went that same day to a Village Called Entaus.

Andicame to pass I while they comuned together & reasoned, Jesus himselfe dress neare and went with them.

in Paradife; which therefore was certainly a place or state of Blessedness, because it was a promise; and in the society of Jesus, whose penal and afflictive part of his work of Redemption was finished upon the Cross. Our Blessed Lord did not promise he should that day be with him in his Kingdom, for that day it was not opened, and the everlasting doors of those interiour recesses were to be shut till after the Resurrection, that himself was to ascend thither, and make way for all his servants to enter, in the same method in which he went before us. Our Blessed Lord descended symbolium Aquiinto Hell, saith the Creed of the Apostles, from the Sermon of Saint Peter, as he from kiense, & excontent words of David, that is, into the state of Separation and common receptacle of ernum. Spirits, according to the style of Scripture. But the name of [Hell] is no-where in Scripture an appellative of the Kingdom of Christ, of the place of final and supreme Glory. But concerning the verification of our Lord's promise to the beatisted Thief, and his own state of Separation, we must take what light we can from Scripture, and

what we can from the Doctrine of the Primitive Church.
(a) S. Paul had two great Revelations; he was rapt up into Paradife; and he was rapt up into the third Heaven: and these he calls visions and revelations, not one, but divers: for Paradife is distinguished from the Heaven of the Blessed, being

(a) — Ubi duas magnas revelationes fibi obtigifé dixis (Paulus,) bique in fublime se rapsum; semel ad calum tertium, semet ad paradisum. Methodius cons. Origen. apud Epiphan. Iden ait Moses Barcephas, l. de Paradiso, p. 4. c. 7.

it felf a receptacle of holy Souls, made illustrious with visitation of Angels, and happy by being a repository for such spirits who at the day of Judgment shall go forth into eternal glory. In the interim Christ hath trod all the paths before us, and this Dial. adv. Try- also we must pass through to arrive at the Courts of Heaven. Justin Martyr faid it phon. was the doctrine of heretical persons to say that the Souls of the Blessed instantly un-(a) L.5.6.3. on the separation from their Bodies enter into the highest Heaven. And (a) Ireneus

makes Heaven and the intermediate receptacle of Souls to be diffinet places: both (b) L. de Ani bleffed, but hugely differing in degrees. (d) Tertiffian is dogmatical in the affertion, may if de P. a. (d) the that till the voice of the great Archangel be heard) and as long as Chriff fits at the form. joint, near least respective. right hand of his Father making intercession for the Church, so long blessed Souls resp. at Oribos. must expect the assembling of their brethren, the great Congregation of the Church, 4 76. S. Greg.

Az. Ora. 10. that they may all pass from their outer courts into the inward tabernacle, the Holy s.Chryloft.com of Holies, to the Throne of God. And as it is certain that no Soul could enter into s. Ambr. in Mann. Glory before our Lord entred, by whom we hope to have access: so it is most agreecheam, Cyrilli able to the proportion of the mysteries of our Redemption, that we believe the en-Liturg Epiphan. trance into Glory to have been made by our Lord at his glorious Ascension, and that Theodoretus, his Soul went not thither before then, to come back again, to be contracted into the Theophylaci fpan of Humanity, and dwell forty days in his body upon earth. But that he should tus, of ver. puffim return from Paradifef that is, from the common receptacle of departed Spirits who died in the love of God, to earth again, had in it no lessening of his condition, fince himfelf in mercy called back Lazarus from thence, and some others also returned to live a life of grace, which in all fences is less than the least of glories. Sufficient it

is to us, that all holy Souls departing go into the hands, that is, into the custody, of (4) Revel. 14. our Lord; that (4) they rest from their labours; that their works shall follow them: and overtake them too, at the day of Judgment; that they are happy presently; that (b) Just Mart they are visited by Angels; (b) that God sends, as he pleases, excellent irradiations 75. inter quest, and types of glory to entertain them in their mansions; that their condition is secunos flatim duci d red : but (e) the crown of righteousness is laid up against the great day of Judgment, more ad Paris, and then to be produced and given to S. Paul, and to all that love the coming of our etudo & aspedins Lord; that is, to all who either here in duty, or in their receptacles, with joy and cerell Angelorum tain hope long for the revelation of that day. At the day of Judgment Christ will visus bristisal (d) send the Angels, and they shall gather together the elect from the four winds; and

(c) 2 Tim 4.8 all the refuse of men, evil persons, they shall throw into everlasting burning. Then our (d) Matth. 13: Bleffed Lord shall call to the elect to enter into the Kingdom, and reject the cursed in-(e) 2 Cor. 5:10. to the portion of Devils; for whom the fire is but now prepared in the intervall. For wa region 94 (e) we might all appear before the Judgment-seat of Christ (saith S. Paul) that every supervision and the man may receive in his body according as he hath done, whether it be good or will. Out quitam cod. π2 of the body the reception of the reward is not. And therefore (f) S. Peter affirms, that good hith delivered the evil Angels into chains of darkness, to be reserved unto greather. Judgment. And (g) S. Jude saith, that the Angels which kept not their first faith, (f) 2 Pet. 2. 4 but left their first habitation, he hath referved in everlasting chains under darkness un-(2) lad. 6. (b) Matt. 8.29, to the Judgment of the great day. And therefore the (b) Devils expostulated with our Bleffed Saviour, Art thou come to torment us before the

(i) 2 Pet. 2. 9. Nec tamen quifquam putet animas post mortem protinus judicari: Nam omnes in una communique cuftodia detinentur, donec tempus adveniat, atque maximus Judex meritorum faciat eximen. Lactant. 1. 7. c. 21. (k) Joh. 14. 2. 3.

17:15.

time? And the same also he does to evil men, (i) referving the unjust unto the day of Judgment to be punished. For fince the actions which are to be judg'd are the actions of the whole man, so also must be the Judicature. And our Blessed

Saviour intimated this to his Apostles; (k) In my Father's house are many mansions: but I go to prepare a place for you. And if I go away, I will come again, and take you unto me; that where I am, there ye may be also. At ChrisP's Second coming this is to be performed, Many outer courts, many different places or different states there may be; Satisbor cum apparueris. Pfal. and yet there is a place whither holy Souls shall arrive at last, which was not then ready for us; and was not to be entred into until the entrance of our Lord had made the preparation: and that is, certainly, the highest Heaven, called by S. Paul, the third Heaven; because the other receptacles were ready, and full of holy Souls, Patriarchs

* Heb. 11.40. and Prophets and holy men of God; concerning whom * S. Paul affirms exprefly, tren 1.5. do. that the Fathers received not the Promifes: God having provided some better thing and fin. Origin hom 7 for us, that they without us should not be made perfect: Therefore certain it is that in Livit Chrys their condition was a state of impersection, and yet they were placed in Paradise, in Abraham's bosom; and thither Christ went, and the blessed Thief attended him.

camenius in Hebr. 11. S. Aug. I. 1. Retralt . 14. Victorin. Mart. in c. 6. Apoc. Ambrof. de Bono mortis, c. 10, & 11.

And then it was that Christ made their condition better. For though still it be a place of relation in order to fomething beyond it, yet the term and object of their hope is changed. They fate in the regions of darkness, expecting that great promise made to Adam and the Patriarchs, the Promise of the Messias: but when he that was promised came, he preached to the spirits in Prison, he communicated to them the Mysteries of the Gospel, the secrets of the Kingdom, the things hidden from eternal Ages, and taught them to look up to the glories purchased by his Passion, and made the term of their expectation be his Second coming, and the objects of their hope the glories of the Beatifick vision. And although the state of Separation is sometimes in Scripture called Heaven, and sometimes Hell; (for these words in Scripture are of large significations;) vet it is never called the third Heaven, nor the Hell of the damned. For although concerning it nothing is clearly revealed, or what is their portion till the day of Judgment; yet it is intimated in a Parable, that between good and evil spirits even in the flate of Separation there is distance of place. Certain it is there is great distance of condition: and as the holy Souls in their regions of light are full of love, joy, hope, and longing for the coming of the great Day; fo the accurfed do expect it with an insupportable amazement, and are presently tormented with apprehensions of the suture. Happy are they that through Paradife pass into the Kingdom, who from their highest Hope pass to the greatest Charity, from the state of a blessed Separation to the Mercies and * gentle Sentence of the day of Judgment, which S. Paul prayed to * 2 Tim. 1.18.

Ad SECT. XVI. after the Death of Jesus.

God to grant One fiphorus; and more explicitly for the The falonians, | that their | 1 Theff. 5.23. God to grant omethorns; and infore expirity for the regularistic, and sold and body be preferred blamelefs unto the coming of our Lord Jefus. File Itenaum whole spirit and foul and body be preferred blamelefs unto the coming of our Lord Jefus. File Itenaum And I pray God to grant the same to me, and all laithfull people whatsoever.

1.5. 6.6 adv. And I pray God to grant the same to me, and all faithfull people whatsoever.

2. As foon as the Lord had given up his spirit into the hands of God, the weil of the Harel abi pro-Temple was rent, the Angels Guardians of the place deferted it, the Rites of Moses were one corporit, alaid open, and the inclosures of the Tabernacle were dispark'd; the earth trembled, the nime & spirigraves were opened, and all the old world and the old Religion were fo shaken towards tais, business their first Chaos, that if God had not supported the one, and reserved the other for an honourable burial, the earth had left to support her children, and the Synagogue had been thrown out to an inglorious exposition and contempt. But yet in these symbols these were changed from their first condition, and passed into a new dominion; all old things paffed away, and all things became new; the Earth and the Heavens were reckoned as a new creation, they passed into another kingdom, under Christ their Lord: and as before the creatures were fervants of humane necessities, they now become fervants of election, and in order to the ends of Grace, as before of Nature; Christ having now the power to dispose of them in order to his Kingdom, and by the administration of his own Wisdom. And at the instant of these accidents, God so determined the perfugions of men, that they referred these Prodigies to the honour of Christ, and took them as teltimonies of that truth for the affirmation of which the High-prieft had condemned our dearest Lord. And although the heart of the Priest rent not, even then when rocks did tear in pieces; yet the people who faw the Passion, smote's. Ambrof. I. their breafts, and returned, and confessed Christ.

3. The graves of the dead were opened at the Death, but the dead bodies of the Saints that flept arose not till the Refurrection of our Lord: for he was the first-fruits, and they followed him as instant witnesses, to publish the Resurrection

of their Head; which it is possible they declared to those to whom they appeared in the Holy City. And amongst these, the curiosity or pious credulity of some have supposed Adam and Eve, Abraham, Isaac and Jacob, who therefore were carefull to be hursed in the Land of Promise, as having some intimation or hope that they might be partakers of the earliest glories of the Mellias, in whose faith and diffant expectation they lived and died. And this calling up of company from their graves did publish to all the world, not onely that the Lord himself was risen, according to his fo frequent and repeated predictions, but that he meant *to raise up * Exurgino according to his to request any respective in him should be partakers of the Resur-advised all his servants, and that all who believe in him should be partakers of the Resur-advised by

rection. When the fouldiers observed that Jesus was dead, out of spite and impotent & Cyr. Catech. ineffective malice, one of them pierced his holy fide with a fpear; and the rock being being the fmitten, it gushed out with water and blond, streaming forth two Sacraments to re in 27. March fresh the Church, and opening a gate that all his brethren might enter in, and dwell in the Heart of God. And so great a Love had our Lord, that he suffered his Heart to be opened; to shew, that as Eve was formed from the side of Adam, so was Rr 3

Eufeb. Emif. hom. 6. de Pafeh. tumulóque inferna refringens Regna, resurgentes secum jubet ire sepultos.

the Church to be from the fide of her Lord, receiving from thence life and fpiritual nutriment: which he ministred in fo great abundance, and suffered himself to be pierced, that all his bloud did stream over us, untill he made the fountain dry, and reserved nothing of that by which he knew his Church was to live, and move, and have her being. Thus the fiream of Bloud issued out to become a fountain for the Sacrament of the Chalice, and Water gulhed out to fill the Fonts of Baptism and Repentance. The Bloud, being the testimony of the Divine Love, calls upon us to die for his love, when he requires it; and the noise of the Water calls upon us to purifie our spirits, and prefent our Conscience to Christ holy and pure, without spot or wrinkle. The Bloud running upon us, makes us to be of the cognation and family of God; and the Water quenches the flames of Hell, and the fires of Concupifcence.

5. The Friends and Disciples of the Holy Jesus, having devoutly composed his Body to Burial, anointed it, washed it, and condited it with spices and persumes, laid it in a Sepulchre hewn from a rock in a Garden: which (faith Euthymius) was therefore done, to represent, that we were by this death returned to Paradise, and the Gardens of pleasures and Divine favours, from whence by the prevarication of Adam Man was expelled. Here he finished the work of his Passion, as he had begun it in a Garden: and the place of Sepulchre, being a Rock, ferves the ends of pious fucceeding Ages. For the place remains in all Changes of government, of Wars, of Earthquakes and ruder accidents, to this day, as a memorial of the Sepulchre of our dearest Lord, as a fensible and proper confirmation of the persuasions of some persons, and as an enter-

tainment of their pious fancy, and religious affections.

6. But now it was that in the dark and undifferend manfions there was a fcene of the greatest joy and the greatest horrour represented, which yet was known fince the first Zech 9.11,12 falling of the morning-stars. Those holy souls whom the Prophet Zechary calls prisoners of hope, lying in the lake where there is no water, that is, no constant stream of joy to refresh their present condition (yet supported with certain showers and gracious visitations from God, and illuminations of their hope,) now that they faw their Redeemer come to change their condition, and to improve it into the neighbourhoods of glory and clearer revelations, must needs have the joy of intelligent and beatified understandings, of redeemed captives, of men forgiven after the sentence of death, of men satisfied after a tedious expectation, enjoying and feeing their Lord, whom for fo many Ages they had expected. But the accurfed spirits, seeing the darkness of their prison shine with a new light, and their Empire invaded, and their retirements of horrour discovered, wondred how a man durst venture thither, or if he were a GOD, how he should come to die. But the Holy Jesus was like that body of light, receiving into himself the reflexion of all the lesser rays of joy which the Patriarchs selt, and being united to his fountain of felicity apprehended it yet more glorious. He now felt the effects of his bitter passion to return upon him in Comforts, every hour of which was abundant recompence for three hours Passion upon the Cross; and became to us a great precedent, to invite us to a tolleration of the acts of Repentance, Mortification and Martyrdom, and that in times of fuffering we live upon the flock and expence of Faith; as remembring, that these sew moments of inselicity are infinitely paid with every minute of glory, and yet that the glory which is certainly confequent is so lasting and perpetual, that it were enough in a lower joy to make amends by its continuation "Av n n edges of eternity. And let us but call to mind what thoughts we shall have when we die, (2) The really, or are dead; how we shall then without prejudice consider, that if we had done our

e did ribor duty, the trouble and the affliction would now be past, and nothing remain but plealeast the fures and felicities eternal; and how infinitely happy we shall then be if we have done av n monlans our duty, and how miferable if not; all the pleasures of fin disappearing, and nothing with the first with us which must certainly then intervene, and we shall meet the Holy Jesus; and Salvesy takes, partake of his joys, which overflowed his holy Soul when he first entred into the pof-Musonius apartake of his joys, which overhowed his holy both war pad A. Gellifelion of those excellent fruits and effects of his passion.

7. When the third day was come, the Soul of Jefus returned from Paradile, and the visitation of separate spirits, and re-entred into his holy Body, which he by his Divine power did redintegrate, filling his veins with bloud, healing all the wounds, excepting those five of his hands, feet and fide, which he referved as Trophies of his victory, and argument of his Passion. And as he had comforted the Souls of the Fathers with the presence of his Spirit; so now he saw it to be time to bring comfort to his Holy Mother, to re establish the tottering Faith of his Disciples, to verifie his Promile, to make demonstration of his Divinity, to lay some superstructures of his Church

upon the foundation of his former Sermons, to instruct them in the mysteries of his Kingdom, to prepare them for the reception of the Holy Ghost: and as he had in his flate of Separation triumphed over Hell, so in his Resurrection he set his foot upon Death, and brought it under his dominion; so that although it was not yet destroyed, ver it is made his subject. It hath as yet the condition of the Gibeonites, who were not banished out of the land, but they were made drawers of water and hewers of wood : so is Death made instrumental to Christ's Kingdom, but it abides still, and shall till the day of Judgment; but shall serve the ends of our Lord, and promote the interests of Eternity, and doe benefit to the Church.

8. And it is confiderable, that our Bleffed Lord having told them that after three days he would rife again, yet he shortned the time as much as was possible, that he might verifie his own prediction, and yet make his absence the less troublesome. He rifes early in the morning the first day of the week. For so our dearest Lord abbreviates the days of our forrow, and lengthens the years of our confolation. For he knows that a day of forrow feems a year, and a year of joy passes like a day: and therefore God lessens the one, and lengthens the other, to make this perceived, and that supportable. Now the Temple which the Fews destroyed God raised up in fix and thirty hours. But this second Temple was more glorious than the first . for now it was cloathed with robes of glory, with clarity, agility and immortality. And though, like Moses descending from the mount, he wore a veil, that the greatness of his splendour might not render him unapt for conversation with his servants: yet the Holy Scripture affirms that he was now no more to see corruption: meaning, that now he was separate from the passibility and affections of humane bodies, and could fuffer S. Thomas to thrust his hand into the wound of his fide, and his finger into the holes of his hands, without any grief or fmart.

9. But although the graciousness and care of the Lord had prevented all diligence, and fatisfied all defires, returning to life before the most forward faith could expect him: yet there were three Maries went to the grave so early, that they prevented the rising of the Sun; and though with great obedience they flayed till the end of the Sabbath, yet, as foon as that was done, they had other parts of duty and affection, which called with greatest importunity to be speedily latisfied. And if obedience had not bound the feet of Love, they had gone the day before; but they became to us admirable patterns of Obedience to the Divine Commandments. For though Love were fronger than death, yet Obedience was fronger than Love, and made a rare dispute in the spirits of those holy Women, in which the flesh and the spirit were not the litigants, but the spirit and the spirit: and they resisted each other as the Angel-guardian gains, but the delive refilled the tutelar Angel of Perha, each Itriving who should with most love and zeal perform their charge; and God determined. And so he did here too. For the Law of the Sabbath was then a Divine Commandment; and although piety to the dead, and to such a dead, was ready to force their choice to doe violence to to the dead, and to liter a read, was ready to the grave of the LORD, yet at last they reconciled Love with Obedience. For they had been taught that Love is belt expedited in keeping of the Divine Commandments. But now they were at therty, and fure enough they made he of its first minute, and going to carly to leak Christ, they were fure they should find, him.

10. The Angels descended Guardians of the Sepulchre : for God lent his Guards too. and they affrighted the Watch appointed by Pilate and the Priefts. But when the women came, they spake like comforters, full of sweetness and consolation, laying aside their affrighting glories, as knowing it is the will of their Lord, that they should mi-nister, good to them that love him. But a conversation with Augels could not satisfie them who came to look for the Lord of the Angels, and found him not. And when the Lord was pleased to appear to Mary Magdalen, the was to (wallowed up with love and forrow, that the entred into her joy, and perceived it not; the law the Lord, and knew him not. For fo, from the closets of darkness they that immediately stare upon the Sun perceive not the beauties of the light, and feel nothing but amazement. But the voice of the Lord opened her eyes, and she knew him, and worshipped him, but was denied to touch him, and commanded to tell the Apolles. For therefore God miniflers to us comforts and revelations, not that we may dwell in the fenfible fruition of them our felves alone, but that we communicate the grace to others. But when the other women were returned and faw the Lord, then they were all together admitted to the embracement, and to kils the feet of Jefus. For God hath his opportunities and periods which at another time he denies! and we must then rejoyce in it, when he vouchlafes it; and submit to his Divine will, when he denies it.

11. These

in cælum. S. August.

11. These good women had the first-fruits of the apparition: for their forward love and the pattlon of their Religion made greater halte to entertain a Grace, and was a greater endearment of their persons to our Lord, than a more sober, reserved and less active spirit. This is more lafe, but that is religious; this goes to God by the way of understanding, that by the will; this is supported by discourse, that by passions: this is the fobriety of the Apofles, the other was the zeal of the holy women. And because a strong fancy and an earnest passion fixed upon holy objects are the most active and forward instruments of Devotion, as Devotion is of Love, therefore we find God hath made great expressions of his acceptance of such dispositions. And women, and less knowing persons, and tender dispositions, and pliant natures, will make up a greater number in Heaven, than the fevere and wary and enquiring people, who fometimes love because they believe, and believe because they can demonstrate, but never believe because they love. When a great understanding and a great Affection meet to gether, it makes a Saint great like an Apostle; but they do not well who make abate. ment of their religious passions by the severity of their Understanding. It is no matter by which we are brought to chrift, so we love him and obey him: but if the production admit of degrees, that inffrument is the most excellent which produces the greatest love. And although discourse and a sober spirit be in it self the best, yet we do not always luffer that to be a parent of as great Religion as the good women make their

fancy, their foftness, and their passion.

12. Our Blessed Lord appeared next to Simon: and though he and John ran forth. together, and S. John outran Simon, although Simon Peter had denied and forsworn his Lord, and 9 John never did, and followed him to his Passion and his death; yet Peter had the favour of feeling Jefus first. Which some Spiritual persons understand as a testimony, that penitent siners have accidental eminences and privileges sometimes indulged to them beyond the temporal graces of the just and innocent, as being such Majus eft, per- who not onely need defendatives against the remanent and inherent evils even of repencatorem ex pec- ted fins, and their aptneffes to relapfe; but also because those who are true Penitents, migrare, quam who understand the infiniteness of the Divine mercy, and that for a sinner to pass from death to life, from the state of sin into pardon and the state of Grace, is a greater gift, and a more excellent and improbable mutation, than for a just man to be taken into glory; out of gratitude to God, and endearment for fo great a change, added to a lear

of returning to fuch danger and milery, will re-enforce all their industry, and double their study, and observe incre diligently, and watch more carefully, and redeem the time, and trade ariends for their omittions, and oppose a good to the former evils, befides the duties of the present employment; and then, commonly, the life of a boly Penitent is more holy, active, zealous and impatient of Vice, and more rapacious of Vergue and lioly actions, and ariles to greater degrees of Sanctity, than the even and verue and noty actions, and arues to greater degrees of sanctury, than the even, and moderate affections of just persons, who (as our Blesled Saviour's expression), med mo Rependince, that is, no cliange of state, nothing but a perfect and an improvement of degrees. There is no more joy, in beaven before the Angels of God over one share abstracts, when you were ninety nine just persons that need it not for, where sin have abstracted, there's daily trace superabound; and that makes joy, in Heaven, it.

the women and S. Leter, puts himself upon the way into the company of two good men golding to Emplant will troubled spirits and a recling saith, shaking all its upper building. Bur leaving some of its soundation sirm. To them the Lord discourses of the necessies of the Death and Resurrection of the Messias, and taught them not to take estimate of the counter of God by the defigns and proportions of man: for God by ways country to llumane judgment brings to pais the purpoles of his eternal Providence. The glories of christ were hot made pompous by humane circumflances; his Kingdom was libritinal! he was to enter into relicities through the gates of Death; he reluced was spiritual: ne was to enter into realcules through the gates of Death. The tallow of the Mracles before Herol, and yet did them before the people: he confined his accident by filerice? and the not detected from the Cross, when they offered to believe in him, if he would but left them to be perfuaded by greater arguments of his power, the militarbusistic foundations of his Death, and the glories of his Refurrection; and by walking in the lecret paths of Divine election hath commanded us to adore his footsteps, to allimire and revere his Wildom, to be fatisfied with all the events of Providelice, and to rejoyce in him, if by Afflictions he makes us holy, if by Perfecutions he hopolits and enlarges his Church, it by Death he brings us to life. So we arrive at the columnialish of his religious, we mult let him chuse the way a it being sufficient that he is our guide, and our support, and our exceeding great reward. For therefore Christ,

preached to the two Disciples going to Emmaus the way of the Cross, and the necessity of that pailige, that the wildom of God might be glorified, and the conjectures of man ashamed. But whilst his discourse lasted, they knew him not; but in the breaking of bread he discovered himself. For he turned their meal into a Sacrament, and their darkness to light; and having to his Sermon added the Sacrament, opened all their discerning faculties, the eyes of their body, and their understanding too; to represent to us, that when we are blessed with the opportunities of both those instruments, we want no exteriour affiltance to guide us in the way to the knowing and en-

joying of our Lord.

Ad SECT. XVI.

PART III

14. But the Apparitions which Jefus made were all upon the defign of laving the foundation of all Christian Graces; for the begetting and establishing Faith, and an a-Etive Confidence in their persons, and building them up on the great fundamentals of the Religion. And therefore he appointed a general meeting upon a mountain in Galilee, that the number of witnesses might not only disseminate the same, but establish the Article of the Refurrection; for upon that are built all the hopes of a Christian; and if the dead rife not, then are we of all men most miserable, in quitting the present noffessions, and entertaining injuries and affronts without hopes of reparation. But we lay two gages in feveral repositories; the Body in the bosom of the earth, the Soul in the bosom of God: and as we here live by Faith, and lay them down with hope; so the Refurrection is a restitution of them both, and a state of re-union. And therefore although the glory of our spirits without the body were joy great enough to make compensation for more than the troubles of all the world; yet because one shall not be glorified without the other, they being of themselves incomplete substances, and God having revealed nothing clearly concerning actual and complete felicities till the day of Judgment, when it is promifed our bodies shall rife; therefore it is that the Refurrection is the great Article upon which we rely, and which Christ took to much care to prove and afcertain to fo many perfons, because if that should be disbelieved with which all our felicities are to be received, we have nothing to establish our Faith. or entertain our hope, or fatisfy our defires, or make retribution for that state of fecular inconveniences in which, by the necessities of our nature and the humility and pa-

tience of our Religion, we are engaged.

15. But I confider that holy Scripture only instructs us concerning the life of this world and the life of the Resurrection, the life of Grace and the life of Glory, both in the body, that is, a life of the whole man; and what foever is spoken of the Soul, considers it is an effential part of man, relating to his whole constitution, not as it is of it self an intellectual and separate substance; for all its actions which are separate and removed from the body are relative and incomplete. Now because the Soul is an incomplete substance, and created in relation to the Body, and is but a part of the whole man, if the Body were as eternal and incorruptible as the Soul, yet the separation of the one from the other would be as now it is, that which we call natural death; and supposing that God should preserve the Body for ever, or restore it at the day of Judgment to its full substance and perfect organs, yet the man would be dead for ever, if the Soul for ever should continue separate from the Body. So that the other life, that is, the state of Resurrections is a re-uniting Soul and Body. And although in a Philosophical sence the Resurrection is of the Body, that is, a restitution of our flesh and bloud and bones, and is called Refurrection as the entrance into the state of Resurrection may have the denomination of the whole; yet in the sence of Scripture the Resurrection is the restitution of our life. the renovation of the whole man, the state of Re-union; and untill that he, the man is not, but he is dead, and only his effential parts are deposited and laid up in trust; and therefore whatfoever the Soul does or perceives in its incomplete condition; is but to it as embalming and honourable funerals to the Body, and a fafe monument to preferve it in order to a living again; and the felicities of the intervall are wholly in order to the next life. And therefore if there were to be no Refurrection, as thefe intermedial joys should not be at all; so, as they are, they are but relative and incomplete: and therefore all our hopes, all our felicities depend upon the Refurrection; without it we should never be persons, men or women; and then the state of Separation could be nothing but a phantafm, trees ever in bloffom, never bearing fruit, corn for ever in the blade, eggs always in the shell, a hope eternal, never to pass into fruition, that is. for ever to be deluded, for ever to be miserable. And therefore it was an elegant expreffion of S. Paul, Our life is hid with Christ in God; that is, our life is passed into cu-colost a as Hody, the dust of our body is numbered, and the Spirit is refreshed, visited and preserved in celestial mansions: but it is not properly called a life; for all this while the man is

dead, and shall then live when Christ produces this hidden life at the great day of resti-1 John 3. 2. tution. But our faith of all this Article is well wrapt up in the words of S. John: Beloved, now we are the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall fee him as he is. The middle state is not it which Scripture hath propounded to our Faith, or to our Hope; the reward is then when Christ shall appear: but in the mean time the Soul can con-

Considerations upon the Accidents

"Oray to my เฉพชิง หล่อ" เลยที่ไม่ ทุ่มก่อก) ที่ ปุ๋ยที่, กราะ ที่ "เกิดา ถ้ากาลผู้ถือน อุปตก, อายุเผม-ระบรรณ์ ระบู๋ อายุเลยกรอบและ นี่ แล้วเลยาน " กาลเปก หี ธัส ผู้ ถ้า หลัง ที่ รับสามาร ภูสท์[ฉัง] ที่ที่ ขอแล้-ระบร. Atift. apud Sextum Empiric.

verse with God and with Angels, just as the holy Prophets did in their Dreams, in which they received great degrees of favour and revelation. But this is not to be reckoned any more than an entrance or a waiting for the state of our Pelicity. And since the glories of Heaven is the great fruit of Election, we may

consider that the Body is not predestinate, nor the Soul, alone, but the whole Man; and untill the parts embrace again in an effential complexion, it cannot be expected either of them should receive the portion of the predestinate. But the article and the event of Heb.12.22,23 future things is rarely fet in order by S. Paul, But ye are come into the mount Sion, and to the City of the living God, the heavenly Jernsalem, and to an innumerable company of Angels, To the general affembly and Church of the first born, which are written in Heaven. and to God the Judge of all, (and then follows, after this general affembly, after the Judge of all appears, [to the spirits of just men made perfect,] that is, re-united to their bodies. and entring into glory. The beginning of the contrary Opinion brought some new practices and appendent perfuasions into the Church, or at least promoted them much. For those Doctours who, receding from the Primitive belief of this Article, taught that the glories of Heaven are fully communicated to the Souls before the day of Judgment, did also upon that stock teach the Invocation of Saints, whom they believed to be received into glory, and infentibly also brought in the opinion of Purgatory, that the less perfect Soul's might be glorified in the time that they assigned them. But the fafer opinion and more agreeable to Piety is that which I have now described from Scripture and the pureft Ages of the Church.

16. When Jesus appeared to the Apostles, he gave them his Peace for a Benediction. and when he departed, he left them Peace for a Legacy, and gave them, according to two former promifes, the power of making Peace, and reconciling Souls to God by a ministerial act; so conveying his Father's mercy, which himself procured by his Passion, and actuates by his Intercession and the giving of his Grace, that he might comply with our infirmities, and minister to our needs by instruments even and proportionate to our selves; making our brethren the conduits of his Grace, that the excellent effect of the Spirit might not descend upon us, as the Law upon Mount Sinai, in expresses of greatness and terrour, but in earthen veffels, and images of infirmity; fo God manifefting his power in the smallness of the instrument, and descending to our needs, not only in giving the grace of Pardon, but also in the manner of its ministration. And I meditate upon the greatness of this Mercy, by comparing this Grace of God, and the bleffing of the Judgment and Sentence we receive at the hand of the Church, with the Judgment which God makes at the hour of death upon them who have despised this mercy, and neglected all the other parts of their duty. The one is a Judgment of mercy, the other of vengeance. In the one the Devil is the Accuser, and Heaven and Earth bear witness; in the other the penitent finner accuses himself: In that the finner gets a pardon, in the other he finds no remedy: In that all his good deeds are remembred and returned, and his fins are blotted out; in the other all his evil deeds are represented with horrour and a sting, and remain for ever: In the first the sinner changes his state for a state of Grace, and only smarts in some temporal austerities and acts of exteriour mortification; in the fecond his temporal estate is changed to an eternity of pain: In the first the sinner suffers the shame of one man or one society, which is sweetned by consolation, and homilies of mercy and health; in the latter all his fins are laid open before all the world, and himself confounded in eternal amazement and confusions: In the Judgment of the Church the sinner is honoured by all for returning to the bosom of his Mother, and the embraces of his heavenly Father; in the judgment of vengeance he is laughed at by God, and mocked by accurfed spirits, and perishes without pity. In this he is prayed for by none, helped by none, comforted by none, and he makes himself a companion of Devils to everlasting ages; but in the judgment of Repentance and Tribunal of the Church the penitent finner is prayed for by a whole army of militant Saints, and causes joy to all the Church triumphant. And to establish this Tribunal in the Church, and to transmit pardon to penitent sinners, and a falutary judgment upon the person and the crime, and to appoint Physicians Our Lords Ascension.



hildhawar taken upo a cloud received, him and official in they mere all mish one according to And three word whileshop fielfoffly looked toward heaven-behold tog man "oppeared unto them cloven temques like as of fire & it food by them in white apparell ... Which also said this same le the upon each of them a And they were all filled with is Mall so come as wow how even him no into bearin. is fiall so come as you have seen him go into heaven.

The Christian Penfentecost.



Kots 1: 9. And when he had spoken things, while they be Acts 2:1. And when y day of Pentecost was fully come

and Guardians of the Soul, was one of the defigns and mercies of the Refurrection of Jesus. And let not any Christian man either by false opinion, or an unbelieving spirit, or an incurious apprehension, undervalue or neglect this ministery, which Christ hath fo facredly and folemnly established. Happy is he that dashes his fins against the rock upon which the Church is built, that the Church gathering up the planks and fragments of the shipwreck, and the shivers of the broken heart, may reunite them, pouring oil into the wounds made by the blows of fin, and restoring with meekness, gentleness, care, counsel and authority, persons overtaken in a fault. For that act of Ministery is not ineffectual which God hath promifed shall be ratified in Heaven; and that Authority is not contemptible which the Holy Jefus conveyed by breathing upon his Church the Holy Ghoft. But Christ intended that those whom he had made Guides of our Souls, and Judges of our Consciences in order to counsel and ministerial pardon, should also be used by us in all cases of our Souls; and that we go to Heaven the way he hath appointed, that is, by offices and ministeries Ecclesiastical.

17. When our Bleffed Lord had so confirmed the Faith of the Church, and appointed an Ecclefiaftical Ministery, he had but one work more to do upon earth, and that was the Institution of the holy Sacrament of Baptism: which he ordained as a solemn Initiation and mysterious Profession of the Faith upon which the Church is built; making it a folemn Publication of our Profession, the rite of Stipulation or entring Covenant. with our Lord, the folemnity of the Paction Evangelical in which we und be Disciples to the Holy Jesus, that is, to believe his Doctrine, to fear his Threle Pros to rely upon his Promifes, and to obey his Commandments all the days of our life. And Mark 16. 16. he for his part actually performs much, and promifes more: he takes off all the guilt Act. 2: 38. & of our preceding days, purging our Souls, and making them clean as in the day of in- Rom. 6. 3, nocence; promifing withall, that if we perform our undertaking, and remain in the Eph. 4.5, 56. flate in which he now puts us; he will * continually affift us with his Spirit, prevent Coloff. 2. 12. and attend us with his Grace, he will deliver us from the power of the Devil, he will Galat 3. 27.

keep our Souls in mercifull, joyfull and fafe cuftody till the great day of the Lord, he Matt. 28.22

will then raise our Bodies from the Grave, he will make them to be spiritual and immortal.

432 Considerations upon the Accidents after the Resurrection. PARTIII.

mortal, he will re-unite them to our Souls, and beatifie both Bodies and Souls in his own Kingdom, admitting them into eternal and unspeakable glories. All which that he might verifie and prepare respectively, in the presence of his Disciples he ascended into the bosom of God, and the eternal comprehensions of celestial Glory.

The PRAYER.

Holy and Eternal Jesus, who hast overcome Death, and triumphed over all the powers of Hell, Darknels, Sin and the Grave, manifesting the truth of thy Promiles. the power of thy Divinity, the majesty of thy Person, the rewards of thy Glory, and the mercies and excellent designs of thy Evangelical Kingdom, by thy glorious and powerful Resurrection, preserve my Soul from eternal death, and make me to rise from the death of Sin, and to live the life of Grace, loving thy perfections, adoring thy Mercy, pursuing the interest of thy Kingdom, being united to the Church under thee our Head, conforming to thy holy Laws, established in Faith, entertained and confirmed with a modest, humble and certain Hope, and fanctified by Charity; that I, engraving thee in my heart, and submitting to thee in my spirit, and imitating thee in thy glorious example, may be partaker of thy Refurrection, which is my hope and my desire, the support of my Faith, the objett of my Joy, and the Grength of my Confidence. In thee, Holy Jefus, do I trust : I confess thy Faith, I believe all that thou hast taught; I desire to perform all thy injun-Etions, and my own undertaking. My Soul is in thy hand, do thou support and guide it, and pity my infirmities: and when thou shalt reveal thy great Day, shew to me the mercies and effects of thy Advocation and Intercession and Redemption. Thou shalt answer for me, O Lord my God; for in thee have I trusted, let me never be confounded. Thou art just, thou art mercifull, thou art gracious and compassionate, thou hast done mirales and prodicies of favour to me and all the world. Let not those great actions and sufferings be ineffective, but make me capable and receptive of thy Mercies, and then I am certain to receive them. I am thine, O fave me: thou art mine, O Holy Jesus, O dwell with me for ever; and let me dwell with thee, adoring and praising the eternal glories of God the Father, Son, and Holy Ghoft. Amen.

"AΓΙΟΣ 'AΘA' NATOΣ.

with a second some

is a tomos pot a conservation of the confidence in some two

and the state of t

where the war and washing the source of the same was a second

The Tale of the same of the same

and the control of the beautiful and the control

the sound of early than a ring in high the second control of the second control of the second sec

TABLE THE

The Life of CHRIST.

Where are more Numbers than one, the first Number denotes the Page, the latter the Number of the Section.

Asolution of dying Persons of what benefit 407.23. Whether to be given to all that de-Acceptable Year of the Lord, what it means 186. 22.

Actions of Jesus confuted his Accusers 390. 2. Acts of Vertue to be done by fick and dying Persons 405, 406. 19, 20.

Accusation of Criminals not to be aggravated odioufly 393.8. It ought to be only for Purpofes of Charity ibid. Accufation of innocent Persons ought to be born patiently by the innocent 393. 9. Acculation of Telus 352.24. 354.31.

Adam *buried in* Golgotha Adoption of Sons

316.7. Advent of our Lord must be entertained with joy

156. 3. Adultery made more criminal under the Gospel than under the Law 249. 37, &c. Adultery of 250.36.

Adrian the Emperour built a Temple to Venus and Adonis in the place of Christ's Birth Agony of Jesus in the Garden 350.20.

Agelilaus was more commended for his Modelty and Obedience, than for his prosperous good Conduct

Albes or white Garments wore by the Church, and

Alms intended for a defensative against Covetousnels 258. I. Ordinarily to be according to our ability ibid. Sometimes beyond, in what cases ibid. Necessities of all indigent People are the object of our Alms 259. 3. Manner of Alms an office of Christian prudence

The two Altars in Solomon's Temple, what they did represent 8 3. 4. Ambitious feeking Ecclesiastical Dignities very cri-

Ambition is an affliction to him that hath it 69,

Amorous young Man cured of his Vanity by a Stata-Angels ministred at the Birth of Jesus 14. 4. An-

gels invited Shepherds to fee the new born Prince 26. 4. Angels multiplied into a Choir to fing Gloria Patri at the Birth of Christ 26. 5. Angels taught the Church the Christian Hymn ibid. That the Star appearing to the Wife-men was an Angel, the Opinion of the Greeks 27. 8. They rejoyced greatly when Mankind was redeemed 29. 1. They that fell, not admitted to repentance, and why 198.2. Are appointed to observe them that fast piously 274.3. One of them comforted Jesus 385.5. In what manner ibid. One of them rolled the Stone from the Grave of Jelus 419. 1. They were Guardians of the Sepulchre

Anger forbidden in the 6. Commandments 245.28. In what cases allowable ibid. Rules and measures of a lawful anger 246. 31. How long to abide 245. 30. That of the Heart forbidden ibid. 27. Remedies against it 248. 35.

Annas chief of the Sanhedrim 35t. 23. He fent Tefus to Caiaphas Anniversaries of Christ's Nativity. Resurrection and Ascension to be religiously observed 243.24,

26. Of Saints Anna the Prophetes received Christ as a reward to her long Fasting and Prayer 36.5. & 53.6. Mark Antony, to ftir the people's affections, pre-

fented the Body of Cafar 56. 9. Antichrist's pretence not furthered but hindered by his Miracles

Apostafie from Christianity unpardonable; in what Sense true 201, 10, 11,

Apostles chosen by Christ 290. 5. Sent to preach by two and two ibid. Rejoice at their power over Devils 203.17. Who faw the Transfiguration, faw alfo the Agony Apocryphal Miracles feigned of Christ's younger

years Arsenius fad and troubled upon his Death-bed 402.

Arms not to be taken up against our Prince for Re-492. 11. Ascension of Jesus into Heaven 421.5.

Attention to our Prayers. Vide Prayers. St. Augustine entered into the Tomb of Casar

Authority of Ecclesiastical Censures 430. 16. Of the contempt of Authority in [maller Impositions

Augustus Casar refused to be called Lord about the time of Christ's Nativity

Aalam's Prophecy of Christ's Star 27.8. His Prayer explicated Babes of Bethlehem had the Reward of Martyrs St. Chad pray'd for others in stormy times 340.7. 72.11. Baptism sanctifies the worthy Suscipient 97.4. Baptism is the only state wherein our fins in this life are declared to be fully and absolutely pardoned 314. 3. In it all our sins are forgiven 199. 7. To it Faith and Repentance are necessary Preparatories ibid. It is necessary before the Reception of the Eucharist 349, 16. & 374. 12 Ordained by Christ 431. 17. What it operates and signifies ibid. Vid. Disc. of Baptism 106. Baptism not only pardons for the present, but puts into a lasting state of easier pardon for the S.Barbara to execution miraculoufly veil'd 394.10. Basil re-called from Exile for his reverend and grave faying his Offices 178.13. Prayed for Head-ach The Baptist's Character of himself 151. 1. His Death, and the occasion 169. 5. His Death revenged Beginners in Religion to be ruled by an experienced Guide 109, 110. 22. They have a conditional 316.7. certainty of Salvation Beginnings of evilto be resisted 111.26 Birth of Christ illustrated with Miracles 25. 1. Its place turned to a Church 14. 6. Peace universal at his Birth 25.3. It was signified to Jews and Gentiles in the persons of Shepherds 31.1.8 34.12. and Wife-men Whether Saints enjoy the Beatifick Vision before the 423. 1. & 429. 15. day of Judgment Binding Jesus with Cords, with circumstances of 387.10. Cruelty Blasphemy fallly charged upon Jesus 325.23. Bloody Sweat of Christ what it did then effect, and what it did then prefigure Bleffings of the Gospel 429. 16. Assurance of Bleffing made to them who are, or do, where, or 68. 3. what God commands Breasts that are dry, a ourse Bramble of Judæa an emblem of Anger 245.30. Buffeting of Jesus foretold by a Sibyl 389. 390. 1.

Ambyses sent the Æthiopian King a Box of 1 Nand Care for our Families how far to regard the future 258.2. Ceadwalla's Von Centurion of the Iron Legion comes to Christ 291.7. Charity makes us partake of the Joys and Sufferings of all Christians 29. 2. It is the measure of our own Peace 29, 30. 5. Charity of Christians converted Pachomius 79. 2. It is confiftent with repeating our own right 256. 9. It is part of the definition of Christian Faith 161. 5, 6. Charity of Christians greater (than civil Relations

158.8. Is the last of Graces 171.5. Being exercifed toward Christ's Servants is accepted as done to Christ 189. 4. It must encrease with Chastity wittily represented by Libanius 111. 27. Easier to die for it than to live with it 230. 15. Chastity of the Mind, of the Eyes, of all the Members, enjoined 249. 38. It abstains from all undecencies Caiaphas prophesied and determined the Death of Jelus 345. 2. He rent his Cloths against the Casual and contingent Causes cut off the life of a Certainty of Salvation Cheap Offering not accepted, when a better may be Children of God exposed to Temptations 98. 7. 8. CHRIST chose to do all the Ministeries of Religion 96. 1. His Passion in every minute was sufficient for Reconcilement of all the World 1. Exh. 3. The surplusage for Example ibid. Christ paid more for our Obedience than our Pardon Exh. 3. He for himself merited the exaltation of his Humanity, his Name, his Kingdom, &c. 413.5. How and to what purposes he overcame Death 426.7. He is our Pattern 2. Exh.7. How far imitable by us 4. Exh. 11. His Sufferings of value infinite 1. Exh. 3. He honoured Virginity and Marriage in the choice of his Mother ibid. He manifested his power in the instances of Mercy 5. Exh. 11. & 278. 2. He is to be followed in the like proportion as he followed his Father V. 11.5. Exh. 11. His life easie, compliant and imitable 9.4. & IV. 8, 9. It helps us to its own imitation 3,4.Exh.8,9. ibid. His life is imitable by Practice and Religion VI. Exh. 15,16. He is God and Man 16.6. He was first revealed to poor men 30. 6. By his Humility, his Poverty and Uncasiness, fought against the Lust of the Flesh, of the Eyes, and the pride of Life 30.8. He put himfelf to pain to be reckoned among Sinners 37. 3. He was redeemed at first, and fold at last, for an ignoble price 52.3. He is best relished by them who least relish worldly things 53. 5. He is a Phylician and a Lawgiver 249.36. His firvants are most honourable 253.5. He did no Mr racles before 30 years of age 154.6,8. He entertains five Disciples ibid. He is to be fought for in his Ordinances 156. 4. He ejected the Merohants out of the Temple 169. 6. He mingled no Injury with his Zeal 170.4. He baptized Peter only 181. 1. He ends the Samaritan's Qu. about the place of Worship 182.4. He made a Covenant of Faith and Repentance 200. 9. This Covenant is consigned in Baptism ibid, His Miracles were greater than any man did before him 277. 2. His Passion cured our Miferies 411. 2, He was vistor, not comprehenfor, in his Passion 413.5. His Prayer for his Enemies was effectual 416. 10. He first aftended into Heaven 419.1.

His fide streamed forth two Sacraments 426. 4. He raised the Widow's Son to life 291. 7. He (bewed the power of a God with the insirmities of a Man 387. 9. Crowned with thorns 395. 11. His Commission to Peter 419. 4. & 420. 4. He is our Advocate for actions relative to him 300. 8, 9. A King 28. 13. A Star was his evidence Christians ought to be exemplary in their Lives

231. 1. Their Righteousness to exceed the Pharisaical 232, 233. Christian prudence 157.6. Christian simplicity 157.6. They for the most part chuse not their Religion 160. 1. They are 10 be like Children 325. 15. Christian Liberty not to be betrayed Christianity an easie Yoke 295. 1. More pleasant

than Sin ibid. More natural ibid. & vide Praf. Not so troublesome as sin 297. It is the way of Peace 299. 7. Of content ibid. & 200. Of Riches and of long Life 302. 13, 14. & feq. Of Health ibid. Of Wisdom 308.

Church deferves great Revenues, but needs them not 70.8, 9. Her endowments are of advantage to the people ibid. Dangerous for the Church to be rich in Temporal possessions ibid. Church ought to be more apt to remit of Temporal rights than others ibid. Church-tribunal to be of great mercy 430. 16. Compared with God's Tribunal ibid. It is impregnable against Hellgates 321. 9. Built upon the Confession of Peter

Churches built upon Mount Tabor 322. 11. They are Holy places, to what sense, and to what purposes 172. How to be used 176. 11. Church in Paradife called the presence of God 175. 7. The residence of Angels ibid. 8. Their best ornament is the holiness of worshippers 178. 14. They are desecrated by Vice

Circumcifion an earnest of the Passion 36. 1. Not declared to be remissive of original sin ibid. Circumcision of Christ ferved many purposes 37. 2. It was an act of Obedience Complying with Customs of civility sometimes a 108. 16. Temptation

Company-keeping to be avoided as it can ibid. Communion of Saints profitable and pleasant

Comforts more necessary to new Converts 33.

Clergy's duty under the Parable of a Steward 326.

361. :0. 390. Covetousness its fruits Confession to a Minister of Religion 218.51 Contrition alone not Sufficient for Pardon ibid. Confectation of the Eucharist my sterious 369.

Cure of Souls a dangerous and grave Employment

Escription of Jesus by way of Medication and Mystery Despair how to be cured 401.10. Decalogue expounded Death happening untimely doth not always confign to damnation 336. Preparation to Death 397. & feq. It comes by all accidents ibid. Deaths fudden and rare ibid. Death bed Repentance too late 339. 5. (Vide Repentance.) It is defireable 405. 19. How far it may be prayed against ibid. To be submitted to in all cases ibid. Death of Man Santtified and conquered by 426. 7. & 405: 19. Christ's Death Dying persons how to be treated and affisted 400. 6. Devils confessed Christ 290. 4: That the Devil had the managing of the Roman Empire, was the opinion of some wife men 100. 14. One deaf and dumb ejected 321. 7. He furnishes evil persons with apt instruments 361.10. How they did appear to Jesus in the Defart 95. 7. they are impotent in their malice 100. Can hurt no Soul without its confent ibid. 1 3: The Tribute of the Didrachm Diligence in our Calling accepted, though our Calling be mean Dispensations not to be accepted too freely Disobedience to God in great and small instances compared 44. 12, 13. Disobedience to God and

man compared 46. A deliberate choice of the smallest disobedience in its formality is destru-Etive, though in the matter it be otherwise par-Defence of our selves permitted 252. 2. Not against our Prince ibid. Defence of our innocence

in Judgment permitted Dove descending on Christ was mysterious 97.

Doubting the issue of our Prayers, in what sense lawful 267. 15. Doubting in an Article, how 400.8. to be cured 2 5 3. 5. & leq. Duels unlawful

E Gyptian Idols fell to the ground at Christ's coming thither 67.9. In Egypt Christ dwett in a Garden of Balfam ibid. Egyptians worshipped an Infant in a Cradle, and a Virgin Envy reproved by the example of Angels 29. 2.

360. 92 Envy Spiritual Eat for necessity, not delight Eli's Family Short-lived 308. 24. Cured by Re-

Election what it signifies in Scripture 313. 2. Is depends upon Duty 314. Uncertain to us

Ecclesiastical Regiment how differing from Secular 323. 14. Ecclefiastical power verified in Heaven 323. 16. Ecclesiastical persons bound to communicate often 379. 18. Ecclesiastical

Ecclefiastical Persons are to imitate Christin Meek- | Gentleness a duty of Christians nels, Innocence, Suffering 393.8,9 Ecclesiastical Judicatories compared with the Di-430. Earnest of the Spirit what it signifies 316. 7. Eclipse of the Sun at the Passion was miraculous 355. 34 Enemies occasion to us of much good 286. 8.

Erring persons how to be treated 188. 2. & 10. 7. Evil counsels come to nought 85. 2. Though they ibid. succeed, it is not Prosperity Elizabeth carried her Son the Baptist into the Wil-

derness 77. 1. She died after 40 days ibid. Example of Preachers is the best Sermon 78.5.& 364. 4. Examples of Divine Judgments 338. 5.

Efau's Reventance 391..7. Excuses from frequent Communion not valid 379.

Evenness and moderation of a religious state most necessary for young beginners, and safest for 407, 408. Expences unnecessary to be cut off and spent in

Alse witness highly criminal 250.40 Familiarity with God, what it should signify 33.26.

Faith described 160.2. Charity is part of its Gospel and the Law, how they differ constitution ibid. However it be produced, whether it be proved or not, it is sufficient 157. 7. & 162. 1. Pref. 28. Faith of ignorant and knowing men compared 160. 1, 2. Faith of Christians how it differs from that of Devils 163. 7. Excellencies and effects of Faith 163. 9. & Seq. The marks of a truly Christian Faith ibid. Vide Dife. of Faith per tot.

Fasting before the Sacrament 272. 1. Degrees, manner and rules of Fasting 274. & 275. It is no duty of it felf, but in order to certain ends 272. 1. Why Jesus fasted forty days 128.9. Vide Dife. of Fasting per tot.

Fear hallowed by Christ's fear 384. 3. It is the first of Graces 171. 5. Farewel-Sermon made by Jesus 350. 19. Flaminius condemned to death for wanton Cruelty

168. 5. Fornication against the Law of God in all Ages 249. 37. Permitted to strangers among the Tews

Forgiving Injuries a Christian duty

Adara built by Pompey 184. 15. Full of Y Sepulchres and Witches Gabriel, ministers to the exaltation of his inferi-Galilaans, why flain by Pilate, and what they were Garden, why chosen for the place of the Agony 364. & 383. 2.

Giacchettus of Geneva his death in the midst of his Luft GOD, his Gifts effects of Predestination 156.5. Those Gifts how to be prayed for 261, 264. Consideration of his Presence a good remedy against Temptations 112.29. The Vision of God preserveth the Bleffed Souls from Sin ibid. 30. God's method in bringing us to him. and treating us after 32. 4. He gives his Servants more than they look for 155. He gives more Grace to them that use the first well ibid. & 32. 6. He rejoyces in his own works of mercy 187.1. And in ours 227.13. He requires not always the greatest degree of Vertue 214. 14. He is never wanting in nevellaries to us 32. He changes his purpofe of the death of a man for several reasons 308. 24. He works his ends by unlikely means 427. God

certainly supports those in their necessities, who are doing his work Gold, and Frankincense, and Myrrhe, what signification they had in the gift of the Magi 34.11. & 28.12.

Grace, it helps our Faculties, but creates no new ones 31.2. It works feverally at feveral times 32. Being refused it hardens our hearts 387.

Government supported by Christianity 68. 7. 193. 3.

& 296. & 212. 1.

Asty persons and actions always unreasonable. Sometimes criminal Herod mocked by the Magi 65. 1. & 84. 1. His stratagem to surprise all the male-children 66. The caufe why he flew Zacharias 66. 5. Cafar's faying concerning him 66.3. He felt the Di-vine vengeance 67. 6. His Malice near his death defeated 67.7. He pretended Religion to his fecret design 68. 1. He sew 14000 Infants 66. 4. Fear of the Child Jesus proceeded from his mistake 70. 7. The Tetrarch overthrown by the King of Arabia 169. 6. His reception of Christ 352. 26. Is carelefs of inquiring after Christ 393. 9. Herodians what they were 200. 3.

Herodias's Daughter beheaded with ice 169.6. She and Herod banilhed Heron the Monk abused with an illusion 61,23.

Herminigilda refused to communicate with an Arian Bilbop Hereticks served their ends of Herefie upon Women, upon whom also they served their Lust

Heroical actions of Repentance at our Death-bed more prevalent than any other hope then left

326. 27. Health promifed and configued in the Gospel by Miracles and by an ordinary Ministery 304. 15, 16.

There

There were two High-Priests, the one President of the Rites of the Temple, the other of the great Council Honour done to us to be returned to God 9.6. It is due to what the supreme Power separates from common usages 172. 3. How it is to be estima-

253.5 Honourable and Sacred all one 173 St. Hilarion a great Faster 273. 2. St. Hierom's advice concerning Fasting ibid. Holy Ghost descending upon Jesus at his Baptism 94. 3.

Holiness of Religious places 172. It is a great 302. 13 preservative of Life Hope of Salvation encreases according to degrees of holy walking 315. Necessary in our Prayers

House of John Mark consecrated into a Church Hosanna, what it signifies 347. 6. Only sung

Humane Nature by the Incarnation exalted above

Humane infirmity to be pitied, not to be upbraided

Humility of Jefus 14. The furest way to Hea ven 37. Of the Baptist 68. It makes good Men more honourable 186. Its excellencies 302. 11, 12. & 367. Its properties and acts 364. & seq. Humility of the young Marq. of Castilion 367.9.

Hunger after Righteousness 373.11. Hunger and Thirst (piritual, how they differ ibid. Its acts and reward 189.3.

Husbands converted by their Wives

Airus begs help of Jefus for his Daughter 185. 20. His Daughter restored to life 186.21. Jelus discoursing wonderfully with the Doctors 75. 1. He wrought in the Carpenter's Trade before and after Joseph's death 74. 6. Baptized by John 93. 1. Attended by good Angels in the Wildernefs 95. Was angry when the Devil tempted him to dishonour God 95.8. & 101. 15. He flept in a Storm 184.14. Preached the first year in peace 186.22. Appeared several times after his Refurrection 419. He was known in the breaking of Bread ibid. He had but two days of Triumph all his life 359. 5. And they both allayed with forrow ibid. & 360. He was used inhospitably at Jerusalem ibid. Infinitely loving 360. He received all his Disciples with a Kils 386.8. Civil to his Enemies, and benesicial to his Friends ibid. He was stripp'd naked, and why 394. 10. He came eating and drinking, and why 291. He invites all to him ibid. The Pharifees report him mad 291. He refused to be made a King 319. 1. Transfigured 322.13. He shamed the Accusers of the Adulteres 324. 20. He teaches his Disciples

to pray the second time 326. 26. Refuses to judge a Title of Land ibid. Bleffeth Infants 327. 30. The Price of him 349. 14. All his great Actions in his Life had a mixture of Divinity and Humanity 387. 9: He was not compelled to bear the transverse Beam of the Crofs 354. 30. He wept for Lazarus 345. And over Jerusalem 347. 7. Answered the Pharifees concerning Tribute to Cafar 347. 10. Prayed against the bitter Cup 450. 20. Smitter upon the Face 351. Accufed of Blasphemy before the High-Priest ibid. Of Treason before Pilate 352. 26. Nailed with four Nails 354. 31. Provided for his Mother after his death 355.33. Recited the two and twentieth Pfalm, or part of it, upon the Crofs ibid. He felt the first Recompence of his Sorrows in the state of Separation 426. At the Resurrection he did redintegrate all his Body but the five Wounds ibid. He arose with a glorified Body 427. But weil'd with a Cloud of common Appearance

Jewish Women hoped to be the Mother of the Mes-Jews looked to be justified by external Innocence 243. 26. They were forupulous in Rites, careless of moral Daties 392. 7. Could not put

any man to death at Easter 352. 26. They eat not till the Solemnity of their Festivals is over Jezabel pretended Religion to her design of Mur-

ther and Theft Illusions come often in likeness of Visions 61.23. Sins of Insirmity explicated 105.10. & feq. Intentions, though good, excuse not evil Actions

Incontinence destroys the Spirtt of Government Instruments weak and unlikely used by God to great

Incarnation of Jesus instrumental to God's glory and our peace Inevitable Infirmities confiftent with a state of

207: Injuries great and little to be forgiven Intention of Spirit how necessary in our Prayers

Images, their Lawfulness or Unlawfulness considered 237. 16. Admitted into the Church with difficuity and by degrees 237.16. Images of Jupiter and Diana Cyndias did ridiculous and weak

Imprisonment sanctified by the binding of Jesus

Ingratitude of Judas John the Baptist his Life and Death 66. 5. & 77. & 78. & 79. & 93. & 292. 18. His Baptilm 93. Whether the form of it were in the Name of Christ to come

Joys Spiritual increase by Communication 156. Joys of Eternity recompence all our Sorrows in every instant of their frui-

Sf 3

tion 426. Joys sudden and violent are to be allayed by reflection on the vilest of our Sins John Patriarch of Alexandria appealed the anger of Patricius Innocence is fecurity against evil Actions Justice of God in punishing Jesus cleared Several degrees of Justification answerable to seve-162.7. ral degrees of Faith Judgment of Life and Death is to be only by the Supreme Power, or his Deputy (though in detestation) at the Idol of Mercury Judging our Brother, how far prohibited 260.5. Judas's Name written in Heaven, and blotted out again 313. 1. His manner of death 352.25. Ingrateful 360.8. He valued the Ointment at the same rate he fold his Lord 361.11. He enjoyed his Money not ten hours 386**.** 7. Julian desired, but could not be a Magician 361. Judgment of God upon Sinners, their Causes and Manner 336. i. & seq. Judgments National 340. 8. Not easily understood by Men Joseph of Arimathea embalmed the Body of Jesius

ING and Church have the fame Friends and Enemies Kingdom of Christ not of this World 352. What it is 392.8. Kingdom of God, what 263.5. Kingdom of Grace and Glory A King came to Jesus in behalf of his Son 182. 6. Kings specially to be prayed for 365.13. Kings Enemies how to be prayed against To kill the affaulting Person, in what cases lawful

AWS evil make a National Sin 341.10. Law of Nature, Vide Pref. per tot. & 20. 7. Laws of Man to be obeyed, but not always to be thought most reasonable 42.7. & 48.21. Laws of God and Man, in respect of the greatness of the Subject-matter, compared 46. & 49. Laws of Men bind not to death, or an insufferable calamity, rather than not to break them 48.21. Laws of Superiours not to be too freely disputed by Subjects 49. 23. Laws of Order to be observed even when the first Reason It is not fafe to do all that is lawful 45. 15, 16. Law and Gospel how differ 194. 3. & 232. 3. & 295. St. Paul often, by a fiction of Perfons, speaks of himself not as in the state of Regene-

ration under the Gospel, but as under the Imperfections of the Law 104.8. Law of Nature perfected by Christianity Pref. Law of Moses a Law of Works, how 232. Law of Jesus a Law of the Spirit, and not of Works, in what Law-suits to be managed charitably 256. When ibid. lawful to be undertaken Lazarus restored to life 345. 2. Leonigildus kill'd his Daughter for not communicating with the Arians 188.2. 221.8. Leven of Herod, what A Jew condemned of Idolatry for throwing Stones | Lepers cured 324. 18. Sent to the Priest ibid. Unthankful The Levantine Churches afflitted, the Caufe un-St. Laurence his Grid-iron less hot than his Love 358. 2. 7. Exh. 17. Life of Man cut off for Sin 303. & 305. It hath feveral periods ibid. & 274. Good life neces. fary to make our Prayers acceptable 266. 13. A comparison between a life in Solitude and in Society Lord's Supper the greatest of Christian Rites 369. It manifests God's Power 371. 4. His Wifdom and his Charity 371. 5, 6. It is a Sacrament of Union 371. 5, 6. A Sacrament and a Sacrifice, in what finfe 372.7. As it is an act of the Ecclesiastical Officer, of what efficacy 373. 8. It is expressed in mysterious words, when the Whether Judas received the Holy Sacrament 375. value is recited 373. Not to be administred to vitious Persons 374. 12. Whether Persons vitious under suspition only are to be deprived of it 376. 13. How to be received 377. 15. What deportment to be used after it 378. 17. To be received by dying Perfons 407. 23. Of what benesit it is to them Love and Obedience Duties of the First Commandment 234.8. Love and Obedience reconciled 427.9. Love of God, its extension 234.9. Its intention ibid. n. 11. Love, the fulfilling of the Law, explicated 233. 5. It confifts in latitude 236. 13. It must exclude all affection to Sin ibid. 14. Signs of true love to God 236. of Money, compared Lord's Day, by what authority to be observed 244. 24. And how Lucian's Cynick an Hypocrite

14. Love to God with all our Hearts possible, and in what sense ibid. Love of God, and love 366. 7. Likeness to God being desired at sirst ruined us, now 364. 3. Lying in that degree is criminal as it is injurious Arriage honoured by Christ's prefence, and WI the first Miracle 154. Hallowed to a My-Marriage-breakers are more criminal now than under Moses's Law 158. The smaller Undecencies must be prevented or deprecated

Of Matyrdom 229.18. Magi at the fight of Christ's Poverty renounce the AME of God put into H. places, in what sense 172.1. Name of Jesus, its mysteriousnels World, and retire into Philosophy 28. 1 4. Mary, a Virgin always 14. & 2. An excellent Personage 2, 3. & 8. She conceived Jesus without Sin, and brought him forth without Good Name to be fought after Pain 13. Her joy at the Prophecies con- Names of Some of the LXXII cerning her Son attempered with Predictions Names of some that were supposed to rise after the of his Passion 30. 4. Full of Fears, when she Passion of Jesus lost Jesus 73. 1. She went to the temple Good Nature an instrument of Vertue to pray, and there found him ibid. Full of Nard pistick poured upon Jesus's Head and Feet Piety in her countenance and deportment of Chastity by her countenance and aspect 391. 9. & 346. 5. & 349. 13. Mary's Choice preferred reduced by St. Peter Malchus an Idumaan Slave (mote Jefus on the Necessity of Holy living Face 389. 1. Meditation described 54. It turns the understanding into Spirit 55. Its Parts, Actions, manner of Exercise, Fruits and Effects Difc. 3. per tot. 54. Men ought not to run into the Ministery, till they Ordinary Means and Ministeries are to be used when they are to be had, whereof the Star appearing to the Wise men was an emblem What is signified by the Inheritance of the Earth in the reward of Meekness 224. 9. The Parts, Actions and Reward of Meekness Mortification described, its Parts, Actions, Rules, Designs and Benefits Master of the Feast, his Office among the Jews Mercy, a mark of Predestination 227. To be expressed in Affections and Actions ibid. Its Objett, Atts, Reward ibid Merope's answer to Polyphontes 254.6. A Mason's withered hand cured by Jusus 290.

dent Sin

by Prophecies of Jesus

Multipudes fed by Christ

Mourning a Duty, its Acts, Duty, Reward 223.

346. 5. & 361. 11. 113. 32. She converted many to thoughts Natural to love God when we understand him Natures of Christ communicated in Effects 387.9. Mary Magdalen's Story 377. 9. & 360. 5. & National Sins and Judgments 340. 8. Their Cure 326. 26. Necessity to Sin laid upon no man 105.0. Mark for fook Jefus upon a Scandal taken, but was Necessity to be obeyed before positive Constitutions 204. 19. Necessities of our selves and other men in several manner to be prayed for 265. 12. Nicodemus his Colloguy with Jefus 167. New Creation at the Passion 431. Nero first among the Romans anointed with Nard Nursing Children a duty of Mothers ATHS forbidden, and how 240. Oaths in Judicature, if contradictory, not to be admitted 241. Oaths promissory not to be exacted by Princes but in great necessity 240. Vide Swearing. bedience to God and Man, its Parts, Actions, Necessity, Definition and Constitution 41. & 224. & 205. Obedience in small instances stated 44. 12, 13. Obedience to God our only fecurity for defence and provisions 68. 3. Obedience of Tesus to his Parents 72. Obedience and Love strove in the holy Woman, and how reconciled Occasions of Sin to be avoided 110.24. Offending Hand or Eye to be cut off or pull'd out Members of Christ ought not to be foft and nice Ordinary means of Salvation to be purfued 32.5. Original Sin disputed to evil purposes 37. Considered and stated in order to practice Miseries of this Life not always tokens of prece-325. & 326. Opinion of our selves ought to be small and true 365. 5. It was the Duke of Candia's Harbin-Miracles of Christ and his Apostles weakly imitager 365.6. In what mean opinion of our selves ted by the Devil 279. 7. Greater than the pretences of their Enemies 280. 10. Which consists ibid. were done by Christ were primarily for convicti- Ofwy's Vow 270.19. on of the Jews, those by the Apostles for the Outward state adds reverence to Religion 177. Gentiles 279. 6. Vide 277. Were confirmed Mount Olivet the place of the Romans first In-

explicated 3 9.8. Its excellency and efficacy ibid.

Aradise distinst from Heaven 424. 1. Place of God's special appearance in Paradise Patriarchs why desirous to be buried in the

347.7.

319. 8 321. 7.

Peter for want of Faith ready to drown Providence of God provides Bread for us 264. It unites causes desperate in one event 13 Providence of God disposes evil men to evil events 66. And good men to good, secretly, but certainly ibid. It is wholly to be relied upon for provisions and defence 67. & 71. & 99. It supplies all our needs \$58. & 361. & Prelates are Shepherds and Fishers 330. Their 371. Sometimes it Shortens man's life 307. St. Paphnutius converted a Flarlot by the argu-

ment of the Divine Presence 113.32. committed before Baptism 193. Pardon of Sins Preachers ought to be of good Example 79.2. after Baptism how consigned 200. & 201. It Ambitious seeking of Prelacy hath been the Pest of the Church and to fewer purposes 204. Always imperfect | For liberty of Prophesying 187. 2. & 233. 18. after Baptism ibid. It is by Parts ibid. Pof- Presbyters have no power by Divine right to reject from the Communion those that present themsclves, and desire to receive it 376. Passions, if violent, though for God, are irregular Publick and private Devotions compared 75.2. Presence of God an Antidote against Temptations Publication to be made of the Divine Excellencies Podavivus his imitation of Wenceslaus 4. Exh. Prodigies of Greatness and Goodness in Christ's Salvation more considently towards his end Prayer the easiest and most pleasant Duty, and yet we are averse from it, and why 83. A great Remedy against Temptation 115.37. It must he joyned with our own endeavour ibid. Its Definition, Conditions, Matter, Manner, Efficacy, Excellency, Rules 267. Lord's Prayer explicated 267. Mental and Vocal Prayer com-Prefumption in dying perfons carefully to be dillinguished from Confidence 403.15. Means of curing it ibid. Presumption upon false Opinions in Religion how to be cured Physicians to be obeyed in Sickness, or suffered, Predestination to be searched for in the Books of Scripture and Conscience 313. It is God's great Secret, not to be inquired into curioufly ibid. It was revealed to the Apostles concerning their own particulars, and how ibid. It was conditional ibid. The ground of true Joy 223. 17. To be estimated above Privileges Phavorinus his Discourse concerning enquiring into Preparation to the Lord's Supper 374.11. Of two forts, viz. of Necessity, and of Ornament 365. A Duty of unlimited time ibid. Preparation to Death no other but a holy Life Parables 292. 10. & 326. 25. & 323. & 345. Pilate's usage and deportment towards Jesus 395. & 352.26. He broke the Jewish and Tiberian Law in the Execution of Jesus 352, 28. Sent to Rome by Vitellius 395. 12. Banished to Vienna ibid. Killed himfelf Prayer of Jesus in the Garden made excellent by all 384.4. the requisites of Prayer

Duty and Qualifications

The TABLE.

Gifts extraordinary ought not to make us proud Promise to God, and swearing by him in the matter of Voivs, is all one Promises made to single Graces not effectual, but in conjunction with all parts of our Duty 218. Pierre Calceon condemned the Pucelle of France | Whether actual intention in our Prayers be simply Peter rebuked for fighting 322, 21. Rebuked the Saying of his Lord concerning the Paffion 321. 10. He was sharply reproved for it ibid. & 358. 2. He received the power of the Keys for himself and his Successors in the Apostolate 322. & 324. Denied his Master 351. 23. Repented ibid. & 301. Prophets must avoid suspicion of Incontinence 189. Prophecy of Jesus Prudence of a Christian described Piety an excellent disposition to justifying Faith Publicum an Office of Honour among the Romans 185.18. Hated by the Jews and Greeks

Prejudice an enemy to Religion 189. It brings a Curle Publick fame a Rule of Honour Parity Evangelical deforibed 228. Its Acts and ibid. Reward

Varrel between Jews and Samaritans 182.
The ground of it ibid. Question of Original Sin stated in order to practice 38. 4. 8 296. 3.

Questions.

Whether we are bound to suffer Death or Imprisonment, rather than break a humane Law 47. Whether Christ did truly or in appearance only increale in Wisdom Whether is more advantage to Piety, a retired and contemplative, or a publick and active Life 80.

Whether way of serving God is better, the way of Understanding, or the way of Affections 42.8. Whether Faith of ignorant Persons produced by in-

sufficient Arguments be acceptable 157. 7. & Whether purpoles of good life upon our Death-bed can be effectual How long time must Repentance of an evil Life begin before our Death 217.48 Whether we be always bound to do absolutely the best

Whether it be lawful for Christians to Swear 238.

Pride incident to spiritual Persons 100. & 88. Whether it be lawful to swear by a Creature in such cases, wherein it is permitted to swear by God

> Whether a Virgin may not kill a Ravisher 255. Whether it be lawful to pray for Revenge 257.

Promifes Temporal do also belong to the Gospel | Whether it be lawful for Christians to go to Law, and in what cases

Whether is better, Publick or Private Prayer 270.

Whether is better, Vocal or Mental Prayer 271.

Whether a Christian ought to be, or can be, in this Life ordinarily certain of Salvation Whether a thing in its own nature indifferent is to be torown off, if it have been abused to Supersti-

Whether it be lawful to fight a Duel 253. 5, 6, &c. Whether Men be to be kept from receiving the Sacrament for private Sins

Whether is better, to communicate often, or feldom Whether a Death-bed Penitent, after a wicked Life,

is to be absolved, if he desires it 403.13. Whether the same person is to be communicated

Whether Christ was in the state of Comprehension during his Passion Whether Christ suffered the pains of Hell upon the

How the Divine Justice could confift with punishing the innocent Jesus Whether Saints enjoy the Beatifick Vision before the

Day of Judgment 427. & 429. 15

Ashness an enemy to good Counsels and happy Events Religion as excellent in its filent Affections, as in its exteriour Actions 4. & 30. Religion, its Comforts and Refreshments 58. When necesfary ibid. Not greedily to be fought after 100. 11, 12. Vide Spiritual Sadness. Religion pretended to evil purposes 66. 1. It is a publick Vertue 75. It observes the smallest things 272. Its Pretence does not hallow every Action 170. Religion of Holy Places 171. In differing Religions how the Parties are to demean themselves 187. Ministers of Religion to be content, if their Labours be not successful 195. They are to have a Calling from the Church 196. Ought to live well ibid. Religion of a Christian purifies and reigns in the Soul 232. 3. It best serves our Temporal Ends 303. Not to be neglected upon pretence of Charity 346. Affections of Religion are estimated by their own Excellency, not by the Donative, fo it be our best

Religious

ibid. & 153.

The Ends of its Institution 198. Revealed first by Christ as a Law 199. Not allowed in the Law of Moses for greater Crimes ibid. Repentance and Faith the two Hands to apprehend Christ ibid. After Baptism not so clearly expressed to be accepted, nor upon the Same Terms as before 199. & 201. It is a Collection of holy Duties 210. The extirpation of all vicious Habits ibid. Described ibid. It is not meerly a Sorrow 211. 36. Nor meerly a Purpose 212. Too late upon our Deathbed 214. Publick Repentance must use the Instruments of the Church 218. Must begin immediately after Sin 391. & 398. Promoted by the Devil when it is too late 392. 7. Re-Pentance of Esau ibid. Repentance accidentally may have advantages beyond Innocence

Repenting often, and sinning often, and still changging is a sign of an ill condition Revenues not to be greedily sought for by Ecclefiasticks 71.9. They are dangerous to all Men That the Roman Empire was permitted to the

- power and management of the Devil, the Opini-100. I4. on of some How the Righteousness of Christians must exceed the Righteousness of Pharifees

Revenge forbidden 245. & 253. Præf. n. 40. Recidivation or relapse into a state of sin unpardonable, and how 247. Reproachful Language prohibited

Reprehension of evil persons may be in language proibid. perly expressive of the Crime 225. Resisting evil in what sense lawful Reverence of posture to be used in Prayer 271.

23. 248.35 Remedies against Anger Repetition of Prayers Relations secular must be quitted for Religion, in what sense 320. They must not hinder Religious Duties

Reformation begins ill, if it begins with Sacrifege | The Pool of Siloam 171. 5. Reward propounded in the beginning and end of

295. 1 . by paris 314. Restitution made by Zacchæus 346. 4.

Resurrection proved and described by Jesus 348. 11. All Relations of Kindred or Affinity cease | Sepulchre of Jesus Sealed then ibid. Resurrection of Jesus 393. Given Sermon of Christ upon the Mount 183. 11. His

for a fign 160. & 279. It is the support of Christianity Resignation of himself to be made by a dying or sick Person Rich Men less disposed for reception of Christianity verely punished than Murmurers against God Riches are surest and to best purposes obtained by Christianity Rites of Burial among the Jews lasted forty Days

C Arabitægreat Mortifiers, but not obedient 49. Sacrilege a robbing of God Saints to inherit the Earth, in what fense 224. Sacraments ineffectual without the conjunction of something moral 97. They operate by way of Sacrament of the Lord's Supper instituted 349. 17. Its manner ibid. To be received fasting 272. Of the Presence of Christ's Body in it

Sabbath of the Jews abolished 317. 28. & 243. 25. Primitive Christians kept both the Sabbath and the Lord's Day 243. 24. Second Sabbath after the first, what it means 290.

Sabbatick Pool streamed only upon the Sabbath Salome presented John Baptist's Head to her Mother 169. She was killed with Ice

Samaritan's were Schifmaticks 182. 3. They hated the Jews ibid. They were cast in their Appeal to Ptolemy Samaritan Woman, a Concubine after the death of

her fifth Husband Scandal cannot be given by any thing that is our Duty 328. & 334.13. Sin of Scandal, and the indifcretion of Scandal 330. 6. Scandalous persons who 328. & 334. 13. No Man can say that himself is scandalized 333. 10. The Rules, Measure, and Judgment of Scandal 328. Between a Friend and an Enemy how we are to do in the Question of Scandal 334. 12. Scandal how to be avoided in making and executing Laws 334.

423.8 429.15. 236. State of Separation 325. 21. Scorn must not be cast upon our calamitous Brother Christian Duties 222. It makes the labour easie | Secular persons tied to a frequent Communion 379. Restitution to the state of Grace is divisible, and Secular and spiritual Objects their difference 386.

Serapion's Reproof of a young proud Monk 366. 501.39.

Farenol-

The TABLE.

Farewel-Sermon Severity to our selves and Gentleness to others, a 324. 17. Sensuality. Vide Temptations. Simon's name changed 151. 2. His Wife's Mother cured Simeon Stylites commended for Obedience 49. Simon Magus brought a new Sin into the world

104.6. Sins of Insirmity. Vide Insirmity. Sins small in themselves are made great when they come by design 44. 12. when they are acted by deliberation ibid. when they are often repeated, and not interrupted by Repen-

Sin pleasant at the first, bitter in the end 159. It carries a whip with it 170. They are forgiven when the Punishment is remitted 184. After Pardon they may return in quilt 211. It is more troublesome than Vertue is 297. 4. Not cared for, unless it be difficult 299. 6. It shortens our lives naturally 305. 19. It made Jefus weep 359. To be accounted as great Blemsshes to our selves as we account them to others 365.6. Sinners Prayers not heard, in what Sence 266. 13. Sinners in need are to be relieved 258. Sinners are Fools 310.28. State of Sin totally opposed to the Mercies of the Covenant 200. Sin against the Holy Ghost, what it is 201

157. Simplicity of Spirit, a Christian Duty Shame of Lust more violent to Nature than the Severities of Continence The good Shepherd 325. Shepherds by Night watchful had a Revelation of Christ Spiritual Shepherds must be watchful ibid. Spiritual Sadness is often a Mercy, and a Grace 236. When otherwise 160. Spiritual Persons apt to be tempted to Pride 86. & 100. Spiri-

guilled from Temporal 191. Spiritual good 360.8. ritual Envy Spirit makes Religion easie 295. It is the earnest | Tribute to be paid of Salvation 316. Spirit of Adoption ibid. It Traitor discovered by a Sop be offered to God Solemnities of Christ's Kingdom

Souldiers plunged Jesus into the Brook Cedron Triumphant riding of Jesus mock and beat him 351. & 353. cover his Face at his Attachment 351. They fell to the ground at the glory of his Person

Sun's Eclipse at the Passion, miraculous

Stones of the Temple, of what bigness 348.

350. 19. | Star at Christ's Birth moved irregularly 27. 9. That the Star appearing to the Wife-men was an Angel, the Opinion of the Greeks

Swine kept by the Tews, and why 184. 12. Statue of Brass erected by the Woman cured of her Bloody Issue Success of our endeavours depends on God 196.

> 196. 7. Sudden Toys are dangerous Schism to be avoided in the Occasions 194. Swearing in common Talk a great Crime 304. By ibid. Creatures, forbidden

Suits at Law, with what Cautions permitted tance ibid. 13. when they are affected 45. Syrophoenician importunate with Jesus for her Daughter. Solomon's Porch a fragment of the first Temple

Sweat of Christ in the Agony, as great as drops of 350. 20. & 385.6.

Able with Nails fast ned to Christ's Garment when he bore the Cross Teachers of others (bould be exemplary 33. & 79. They should learn first of their Superiours 75. Not to make too much haste into the Employment

Terefa à Jefu, her Von 235.12. Temporal Privileges inferiour to Spiritual 292. Temporal good things how to be prayed for 261. Temptation not always a fign of immortification 91. Not to be voluntarily entred into 91. & 110. Not always an argument of God's Diffavour 97. & 361. It is every man's Lot 105. Not always to be removed by Prayer 102. The several manners of Temptation ibid. Remedies

112. 29. & feq. against it 1. Consideration, 1. Of the Presence of God 112. 20. 2. Uf Death 114.34.

115.37 2. Prayer tual Moderning 224. Spiritual Pleafares diffin- Temple of Jerusalem, how many High-Priests it had in Succession things how to be prayed for 266. & 262. Spi | Transmigration of Souls maintained by the Phari-

321.8. fees is quenched by some ibid. Spirit is chiefly to Trinity meeting at the Baptism of our Bleffed Lord by some manner of exteriour Communica-

359.4. 388. 1.1. They pierced his Side \$55. They Thief upon the Cross pardoned, and in what sence 200. 8. An excellent Penitent 354.

> Themistocles appealed King Admetus by offering his Son to his fight 372.7. 420. 3.

> Thomas's Infidelity Tongue-murther 247.

The TABLE.

Value of the Silver pieces Judas had 349.14. Value of Jesus in this World was always at a low Vespasian upon the Prophecies concerning the Messias flatter'd himself into hopes of the Empire Vinegar and Gall offered to Jesus 355.35. Virginity preferred before Marriage Vertue is honourable 301. 11. productive of Content 299. 7. more pleasant than Vice 69. 6. The holy Virgin incouraged Joseph of Arimathaa To a publick Confession of Jesus 356.38. She caused Ministers to take her Son's Body from the Cross 356. Full of forrow at the Passion 356. 37. She was faluted Bleffed by a Caper-Vice a great Spender 301. 9. It differs from Vertue sometimes but in one nice degree 45.15. Why we are more prone to Vice than Vertue A Virgin but her felf up twelve years in a Sepulchre to cure her Temptation 114.34. Vicious persons not to be admitted to the Sacrament 374. 12. Unitive way of Religion to be practifed with cau-60. 20. Vows are a good instance of Importunity in Prayer 270. 20. To be made with much caution and ibid. Uncleanness of Body and Spirit forbidden to Chri-

M Ater-pots among the Jews at Feasts, and Way to Heaven narrow, in what sense Washing the Feet an hospital civility to Stran- Zacchaus his Repentance gers 350. 16. Washing the Disciples Feet Zebedee's Sons Petition

Wandring thoughts in Prayer to be prayed against

Watchfulness designed in the Parable of the ten 7 Ain Repetitions in Prayer to be avoided Want cannot be where God undertakes the Provi-Wenceslaus King of Bohemia led his Servant by a vigorous example

Widows two Mites accepted Widowhood harder to preserve Continence than Wife mens expectation lessened at the sight of the

Babe lying in a Stable 28. But not offended ibid. They publickly confess him

Wilderness chosen by Christ, he was not involuntarily driven by the evil Spirit Works of Religion upon our Death-bed, after a pious Life, are of great concernment

Women must be lowers of Privacy 9. Instrumental to Conversion of men 182. 3. to Heresie 189.5. Not to be conversed withal too freely by Spiritual persons ibid. They contracted Religious Friendships with Apostles and Bishops ibid. 6. Cautions concerning Conversation with Women ibid. They ministred to Christ 293. 17. Go early to the Sepulchre

Will for the Deed accepted, how to be understood 213.41. Will of God is to be chosen before our

World to be refused when the Devil offers it Wine mixed with Myrrhe offered to Jesus 353.

TOke of Christianity easie 295. Toke of Moses and Yoke of Sin broken by Christ 295. I.

Eal of Elias not imitable by us Zeal of Prayer of great efficacy 269. 18. It discomposed Moses and Elisha 85.8. 346.4. ibid. Zachary fain by Herod, and why 66. 5. His Blood left a Tincture in the Pavement for a long while after

The End of the TABLE

Antiquitates Apostolica:

OR. THE

Acts and Martyrdoms

OF THE

HOLY APOSTLES

OF OUR

To which are added

The LIVES of the two EVANGELISTS. SS. MARK and LUKE.

AS ALSO

A Brief Enumeration and Account of the Apostles and their Successours for The first Three Hundred Years in the Five great Apostolical Churches.

By WILLIAM CAVE, D. D. Chaplain in Ordinary to His MAJESTY.

Eufeb. Hift. Eccl. Lib. 1. cap. 10. pag. 28.

'Ο σωτής κὸ μότιΘ τόμων 'Ινούς ὁ Χειτές, ὁ τῷ πλάτευ τὰ ταπαρχώς τὰ κυιρύγμω[Φ, τὸς διόδεχο, ἀποτόλει ἀνακαλώ[αι - ὡς κὸ μότες τῷ Λοιπών ἀυτό τακά τη πλέπου ΤΑ ΤΟ ΣΤΟ ΛΟΤΣ ἀνόμασυ.

Chrysoft. Prefat. in Epist. ad Philem. pag. 1733.

LONDON.

Printed by 7. H. for L. Meredith, at the Star in St. Paul's Church-Yard, MDCXCIV.

ALLENGTH STATE OF THE STATE OF

THY RO

Lagicone de bus 260A

AUJOH



TOTHE

RAMERAMONDARE

T will not, I suppose, seem improbable to the Reader, when I tell him, with how much reluctancy and unwillinguess I set upon this undertaking. Besides the disadvantage of having this piece annexed to the Elaborate Book of that excellent Presate, so great a Master both of Learning and Language. and Language, I was intimately conscious to my own unfitness for such a Work at any time, much more when cloged with many habitual Infirmities and Distempers. I considered the distinctly of the thing it self, perhaps not capable of being well managed by a much better Pen than mine; few of the Ancient Monuments of the Church being extant, and little of this nature in those few that are. Indeed I could not but think it reafonable, that all possible honour should be done to those, that first Preached the Gospel of peace, and brought glad tidings of good things, that it was sit men should be taught bom much they were obliged to those excellent Persons, who were willing at so dear a rate to plant Christianity in the World, who they were, and what was that Piety and that Patience, that Charity and that Zeal, which made them to be reverenc'd while they liv'd, and their Memories ever fince to be honourably celebrated through the World, infinitely beyond the glories of Alexander, and the triumphs of a Pompey or a Cæsar. But then how this should be done out of those sew imperfect Memoirs, that have escaped the general shipwreck of Church antiquities, and much more by so rude and unskilfull a band as mine, appeard, I confess, a very difficult task, and next door to impossible. These, with some other consideraand as the nature of the thing would bear.

THAT which I primarily designed to my self, was to draw down the History of the New Testament, especially from our Lord's death, to enquire into the first Originals and Plantations of the Christian Church by the Ministery of the Apostles. the success of their Doctrine, the power and conviction of their Miracles, their infinite Lahours and hard ships, and the dreadfull Sufferings which they underwent; to consider in what instances of Piety and Vertue they ministred to our imitation, and served the purposes of Roligion and an Holy life. Indeed the accounts that are left us of these things are very short and inconsiderable, sufficient possibly to excite the appetite, not to allay the bunger of an importunate Enquirer into these matters. A confideration that might give us just becasion to lament the irreparable loss of those primitive Records, which the injury of time Bath deprived us of, the substance being gone, and little left us but the foell and Careafs. Had we the Writings of Papias Bilbop of Hierapolis, and Scholar, Jays Irenæus to S. John, wherein as himfelf tells us, he fet down what he had c.39. p. 111. learnt from those who had familiarly conversed with the Apo-Hies, the layings and discourses of Andrew and Peter, of Philip and Thomas, St. Had we the Ancient Commentaries of Hegefippus, Clemens Alexandrinus his Institurions, Africanilis his Cronography, and some others, the Reader might expect more intire and particular relations. But alas! there are long fince perifo de and little befides the names of them transmitted to us. Nor should we have had most of that little which is left us, had not the commendable care and industry of Eusebius preserved it to us. And if he complain a in his time (when those Writings were extant) that towards the composing of his History he had onely some few particular accounts here and there left by the Ancients of their times ; what cause have we to complain, when even those httle partions have been ravish a from us? So that he that would build a work of this nature, must look upon himself as condemn'd to a kind of Egyptian Task, to make Brick without Straw, at least to pick it up where he can find it, though after all it

amounts to a very flender parcel. Which as it greatly hinders

TO THE READERI

the beauty and remipletedue for 10 the flouture, sto does it exceeds I washerside the design of the land with the land of t have been foned to god ben whatogs little fragment sof Ancoquis the that hier dispersed en about Mericandar of the American's convents !! convents !! convents !! convents !! Tome into this worner, and others which that's about Abave at length put tradsther, tika ada presentof a broken Statue Shat it might have at least somekind of hesemblance of the person whom in the want of more sincient and Authentonier or remain it MAD Irboacht good to bove traded anidle and frivolous Authours, Abdias Babylonius, and Passions of Porter and Paul Joachim Perionius Perer de Natalibus, and furb like I might have prefented the Roader with a larger whot'h better account. But belides the aperloness of my nature to fallhoods and criftes, especially in marchers wherein the bonous of the Christian Religion is concerned, I knew the World to be wiferent this time of days than to be simpofed upon by Pious frauds, and obeated with Ecclesiastical Romances and Legendary Reports. For this reason I have more fully and particularly infifted upon the Lives of the two first Apostles, fo great a part of them being securd by an unquestionable Authority, and have presented the larger portions of the Sacred Hifory, many times to very minute corrumstances of action. And I presume the wise and judicious Reader will not blame me, for chusing rather to enlarge upon a story, which I knew to be infallibly true, than to treat him with those, which there was cause enough to conclude to be certainly false.

THE Reader will easily discern that the Authours I make use of are not all of the same rank and size. Some of them are Divinely inspir'd, whose Authority is Sacred, and their reports rendred not onely credible, but unquestionable, by that infallible and unerring Spirit that presided over them. Others such, of whose faith and testimony, especially in matters of fact, there is no just cause to doubt, I mean the genuine Writings of the Ancient Fathers, or those, which though unduly assigned to this or that particular Father, are yet generally allowed to be Ancient, and their credit not to be despised, because their proper Parent is not certainly known. Next these come the Writers of the middle and later Ages of the Church, who though below the former in point of credit, have yet some particular advantages that recommend them to us. Such I account Sy-

meon

To the READER.

meon Metaphrastes; Nicephorus Callistus, the Menæa and Menologies of the Greek Church, &c. wherein though we meet with many vain and improbable stories, yet may we also rationally expect some real and substantial accounts of things. especially seeing they had the advantage of many Ancient and Ecclefiaftick Writings, extant in their times, which to us are utterly lost. Though even these too I have never called in, but in the want of more Ancient and Authentick Writers. As for others, if any passages occur either in themselves of doubtfull and suspected credit, or borrowed from spurious and uncertain Authours, they are always introduced or dismissed with some kind of censure or remark, that the most easie and credulous Reader may know what to trust to, and not fear being secretly furprized into a belief of doubtfull and fabulous reports. And now after all, I am sufficiently sensible, how lank and thin this Account is, nor can the Reader be less satisfied with it, than I am my self; and I have onely this piece of justice and charity to beg of him, that he would suspend his censure, till be bas taken a little pains to enquire into the state of the Times and Things I write of: And then however he may challenge my prudence in undervaking it, he will not, I hope, see reason to charge me with want of care and faithfulness in the pursuance

THE

THE

CONTENTS.

SECT. II.

II E Introduction	SECT. II.
HE Introduction.	Of S. Paul, from his Conversion, till the
.U.	Council at Jerusalem. 56
the same of the sa	SECT. III.
TIL - Tife of C Dates	Of S. Paul, from the time of the Synod at
The Life of S. Peter.	Jerusalem, till his departure from Athens.
SECT. L	6r
SECI. I.	SECT. IV.
Of S. Peter, from his Birth, till his first	Of S. Paul's Acts at Corinth and Ephefus.
coming to Christ. Page 1.	68
SECT. II.	SECT. V.
Of S. Peter, from his first coming to Christ,	
till his being call d to be a Disciple.	S. Paul's Acts, from his departure from E-
SECT. III.	phesus, till his Arraignment before Felix.
Of S. Peter, from his Election to the Apo-	73
tolate, till the confession, which he made	T G OFFRE W.
of Christ.	Ofgs. Phus, from his fire it an before renas
SECT. IV.	till his coming to Rome. 78
Of S. Peter, from the time of his Confession,	SECT. VII.
till our Lord's last Passover. 11	S. Paul's Acts, from his coming to Rome, till
SECT. V.	his Martyrdom. 82
Of S. Peter, from the last Passover, till the	
Death of Christ.	The description of his Person and Temper,
Death of Christ. SECT. VI.	together with an account of his Writings.
Chuild's Palinnastian til	
Of S. Peter, from Christ's Refurrection, till	SECTS IX
pts Acenton.	The principal Controversies that exercised the
SECT. VII.	
S. Peter's Acts, from our Lord's Ascension	
till the dispersion of the Church. 22	
SECT. VIII.	The Life of S. Andrew. Page 105
Of S. Peter's Acts, from the dispersion of the	The Life of S. Andrew. Page 105
Church at Jerulalem, till his contest with	1 THE LITE OF S. James the Citat.
e Daul at Antioch. 25) I he life of 3. John.
SECT. IX.	The Life of S. Philip. 129
Of S. Peter's Alts, from the End of the Sa	- The Life of S. Bartholomew. 133
cred Story, till his Martyrdom. 3.	1 The Life of 3. Mathew.
SECT. X.	The Life of S. Thomas. 143
The Character of his Person and Temper, an	d The Life of S. James the Less. 149
an account of his Writings. 3	1))
SECT. XI.	The Life of S. Jude. 159
An Enquiry into S. Peter's going to Rome	e. The Life of S. Matthias. 169
An Appendix to the foregoing Section. 4	6 The Life of S. Luke the Evangelift. 179
An Appenaix to the foregoing Section. 4	
and the second s	
TTI TIGOFS Dayl	Diptycha Apostolica, Or, an Enumeration
The Life of S. Paul.	of the Apostles, and their Successours for
or or I	the first three hundred years in the five

Of S. Paul, from his Birth, till his Conver-

great Churches faid to have been founded

Secret, Athery Car Synthias B. H. C.

The state of the state of the state of

Secretary of the first of the beauty the hope of ciele en en la ciele comende to par

B. S. Let Porce Berry In Liberty, and Berry paid of other, to each from particular - yet annow I done have been been by

Carling Stilling

A. R. al. Low the Commission of the

Come of the Speed of

-

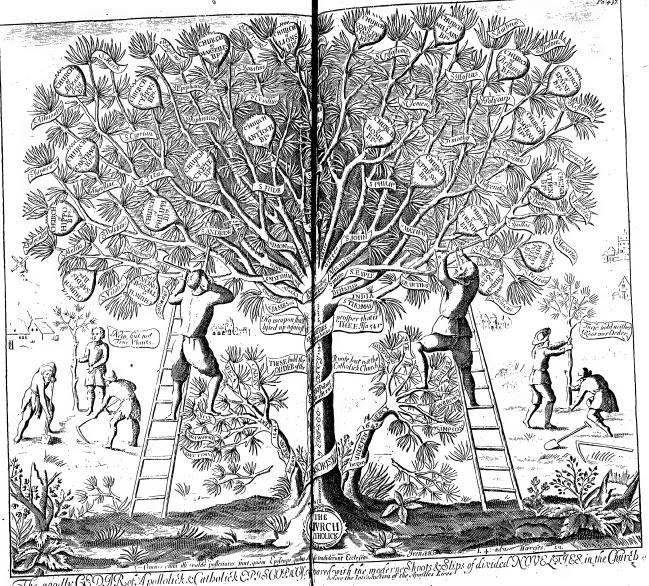
Chief Contact and Ephelius,

TOOK The free the defeating from the transfer to the second term to th

IMPRIMATUR.

THO. TO MKYNS.

Ex Æd. Lambeth. Feb. 25. 1674.



The goodly GSDIR of Apollolick & Catholick C.P. 98 CORNON



THE INTRODUCTION.

Christ's faithfulness in appointing Officers in his Church. The dignity of the Apostles above the rest. The importance of the word Anosod. The Nature of the Apostolick Office considered. Respect had in founding it to the custom among the Jews. Their Apostolic, who. The number of the Apostles limited. Why twelve, the several conjectures of the Ancients. Their immediate election. Their work wherein it consisted. The Universality of their Commission. Apostolical Churches, what. How soon the Apostles propagated Christianity through the World. An argument for the Divinity of the Christian Religion inferr'd thence. The power conveyed to the Apostles, equally given to all. Peter's superiority over the rest disprov'd both from Scripture and Antiquity. The Apostles how qualified for their Mission. Immediately taught the Dostrine they delivered. Infallibly secur'd from Errour in delivering it. Their constant and familiar converse with their Master. Furnished with the power of working Miracles. The great evidence of it to prove a Divine Dostrine. Miraculous powers conferr'd upon the Apostles particularly considered. Prophecy, what, and when it ceas'd. The gift of discerning Spirits. The gift of Tongues. The gift of Interpretation. The unreasonable practice of the Church of Rome in keeping the Scripture and Divine. Worship in an Unknown Tongue. The gift of Healing, greatly advantageous to Christianity: how long it lasted. Power of immediately insticting corporal punishments; and the great benefit of it in those times. The Apostles enabled to conferr miraculous powers upon others. The Duration of the Apostolical Office. What in it extraordinary, what ordinary. Bishops in what sense sylved Apostles.

being appointed by God to be the Supreme Ruler and Governour of his Church, was, like Moses, faithfull in all his house: but with this honour rable advantage, that Moses was faithfull as a Servant, Christ as a Son over his own house, which he erected, established and governed with all

possible care and diligence. Nor could he give a greater instance either of his fidelity towards God, or his love and kindness to the Souls of men, than that after he had purchas'd a Family to himself, and could now no longer upon earth manage its interests in his own person, he would not return back to Heaven, till he had constituted several Orders and Officers in his Church, who might superintend and conduct its affairs; and according to the various circumstances of its state, administer to the needs and exigencies of his Family. Accordingly therefore he gave some Apostless.

iii

Ep. 4. 11, 12, and some Prophets, and some Evangelists, and some Pastours and Teachers, for the perfe-His of the Saints, for the work of the Ministery, for the edifying of the body of Chris. till we all come into the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. The first and prime Class of Officers is that of Apostles: God hath set some in the Church. first 4. polles, secondarily Prophets, &c. First Apostles, as far in office as honour before the reft, their election more immediate, their commission more large and comprehensive the powers and privileges wherewith they were furnished greater and more honourable: Prophecy, the gift of Miracles and expelling Dæmons, the order of Passonwe and Teachers were all foiritual powers and enfigns of great authority, dans There * Surm. de mill. arthrow will av Bor de ya h dattson wan, fays * Chrysoftom, but the Apostolick eminency is letim S. Script. far greater than all these, which therefore he calls a spiritual Consulship, an Apossie Savil. p. 114. having as great preheminence above all other Officers in the Church, as the Conful had above all other Magistrates in Rome. These Apostles were a few select persons whom our Lord chose out of the rest, to devolve part of the Government upon their shoulders, and to depute for the first planting and settling Christianity in the World: He chose twelve, whom he named Apostles: of whose Lives and Acts being to give an Historical account in the following Work, it may not possibly be unusefull to premise fome general remarks concerning them, not respecting this or that particular person. but of a general relation to the whole, wherein we shall especially take notice of the importance of the word, the nature of the employment, the fitness and qualification of the persons, and the duration and continuance of the Office.

II. The word 'Androw Co., or lent, is among ancient Writers applied either to things. actions, or persons. To things; thus those dimissory Letters that were granted to such who appeal'd from an inferiour to a superiour Judicature, were in the language of *L. Unit. ff. the * Roman Laws ufually called Apolloli: thus a Pacquet-boat was flyled, and source மு. 49. மா. 6. அத்திரை, because sent up and down for advice and dispatch of business: thus, though in 771. 1. 100. TROUGH a different fenfe, the Leffon taken out of the Epiftes is in the ancient Greak Paul, J. 6. formewhat a different fenfe, the Leffon taken out of the Epiftes is in the ancient Greak Paul, J. 6. In the Application out of the Application of the & Paul. J. C. Liturgies called Arts A., because usually taken out of the Aposses Writings. Somesentent. 16. 9. || Liturgies called Arts A. Tit. 39. times it is applied to actions, and so imports no more than million, or the very act ||PridChryfoft of fending; thus the fetting out a Fleet, or a Naval expedition was wont to be cal-Liturg in Ritus or tending; thus the tening out a ricet, or a rever expectation was wont to be called a f. or a. p. 68. led Σπίσολ ... * fo Suidas tells us, that as the perfons defigned for the cure and management of the Fleet were called Σποςολείς, fo the very fending forth of the Ships Demosth with themselves at τη νεων οληπομητα), were styled Σπίσολοι. Lastly, what principally Demosth with themselves at τη νεων οληπομηταίο, were styled Σπίσολοι. Happer. Lex. falls under our present consideration, it is applied to persons, and so imports no more than a Messenger, a person sent upon some special errand, for the discharge of some peculiar affair in his name that fent him. Thus Epaphroditus is called the Apolle or Messenger of the Philippians, when sent by them to S. Paul at Rome: thus Titus and his Companions are flyled 2705000, the Messengers of the Churches. So our Lord : he that is fent, Entson G., an Apostle or Messenger, is not greater than him that sent him. This then being the common notion of the word, our Lord fixes it to a particular ule, applying it to those select persons, whom he had made choice of to act by that reculiar authority and commission, which he had deriv'd upon them. Twelve, whom he also named Apostles; that is, Commissioners, those who were to be Embassadors for Chrift, to be fent up and down the World in his Name, to plant the Faith, to go-

> ment of affairs, to provide for the future exigencies of the Church. III. The next thing then to be confidered is the nature of their Office, and under this enquiry we shall make these following remarks. First, it is not to be doubted but that our Lord in founding this Office had some respect to the state of things in the Jewish Church, I mean not onely in general, that there should be superiour and Subordinate Officers, as there were superiour and inferiour Orders under the Mosaick difpensation : but that herein he had an eye to some usage and custom common a-

> vern and superintend the Church at present, and by their wise and prudent settle-

mong them. Now among the Jews as all Messengers were called wont to diffratch Amoctaus 3 sight is viv is 9 M? Induies Svoud Ceve, The Sombana Rejupana Sont Tap deporture antier dranoul Combes. Eureb. in Caten. M. S. apud Heinf. exercit. in Luc. 6. forme with peculiar letters of authority and Commission, whereby they acted as Proxies and Deputies of those that ישלוחו שורש ארכם כמותו Proverb, שלוחו שרש ארכם כמותו

every man's Apolite is as himself, that is, whatever he does is look'd upon to be as firm and valid, as if the person himsoff had done it. Thus when Saul was sent by the Sanbedrim to Damascus to apprehend the Jewish converts, he was furnished with letters from the High-priest, enabling him to act as his Commissary in that matter;

Indeed * Epiphanius tells us of a fort of persons called Apostles, who were Assessors Hard 30. and Counfellours to the Jewish Patriarch, constantly attending upon him to advise, 60. him in matters pertaining to the Law, and fent by him (as I he intimates) sometimes I bid p. 61. to inspect and reform the manners of the Priests and Tewill Clergy, and the irregularities of Country-Synagogues, with commission to gather the Tenths and First-fluits due in all the Provinces under his jurisdiction. Such Apostles we find mention'd both by * Julian the Emperour in an Epiftle to the Jews, and in a Law of the Emperour * Epift. 25. | Honorius, employ'd by the Patriarch to gather once a year the Aurum Coronarium or | 1.53. Crown Gold, a Tribute annually paid by them to the Roman Emperours, But thele de Judeis lib. Apostles could not under that notion be extant in our Savious's time : though fure we 16. Th. 8. αθεοιθέντα όκ τη άπαεχών, the facred messengers annually sent to collect the holy 1035. E. creature paid by way of First-fruits, and to carry it to the Temple at Terusalem. However our Lord in conformity to the general custom of those times, of appointing Apostles or Messengers, as their Proxies and Deputies to act in their names, call'd and denominated those Apostles, whom he peculiarly chose to represent his person, to communicate his mind and will to the World, and to act as Embassadours or Commissioners in his room and stead.

IV. Secondly, We observe that the persons thus deputed by our Saviour were not left uncertain, but reduced to a fixed definite number, confin'd to the just number of Twelve: he ordained twelve that they should be with him. A number that seems to car- Mark 3. 15. ry fomething of mystery and peculiar design in it, as appears in that the Apostles were to carefull upon the fall of *Judas* immediately to supply it. The Fathers are very to careful upon the lan of *yours* mineratory to happy it.

Wide and different in their conjectures about the realon of it.

*S. Anguffue thinks *Sum. 3. in our Lord herein had respect to the four quarters of the World, which were to be cal. 1192 Tom. called by the preaching of the Gospel, which being multiplied by three (to denote 8. widin Plalm. the Trinity, in whose name they were to be called) make Twelve. || Tertullian || Adv. Marian. will have them typified by the twelve fountains in Elim, the Apostles being sent out lib. 4.6.13. to water and refresh the dry thirsty World with the knowledge of the truth; by P. 425. the twelve precious stones in Aaron's breast-plate, to illuminate the Church, the garment which Christ our great High-priest has put on; by the twelve stones which Fothug chose out of Fordan to lay up within the Ark of the Testament, respecting the firmness and folidity of the Apostles Faith, their being chosen by the true Telus or Tolbug at their Baptisin in Tordan, and their being admitted in the inner Sanctuary of his Covenant. By others we are told that it was shadowed out by the twelve Spies taken out of every Tribe, and fent to discover the Land of Promise: or by the twelve gates of the City in Ezekiel's vision; or by the twelve Bells appendent to Aaron's garment, * their found going out into all the World, and their words unto the ends of J. Martdial. the Earth. But it were endless, and to very little purpose to reckon up all the con-p. 260. jectures of this nature, there being scarce any one number of Twelve mentioned in the Scripture, which is not by some of the Ancients adapted and applied to this of the Twelve Apostles, wherein an ordinary fancy might easily enough pick out a mystery. That which feems to put in the most rational plea is, that our Lord, being now about to form a new spiritual Common wealth a kind of mystical Israel, pitched upon this number, in conformity either to the twelve Patriarch's as founders of the twelve Tribes of Israel, or to the twelve gudagyas, or chief heads, as standing Rulers of those Tribes among the Jews, as we shall afterwards possibly more particularly * remark. See S. Peter's Thirdly, these Apostles were immediately called and sent by Christ himself, elected Num. 2. out of the body of his Disciples and followers, and receiv'd their Commission from his own mouth. Indeed Matthias was not one of the first election, being taken in upon Judas his Apostasie after our Lord's Ascension into Heaven. But besides that he had been one of the feventy Disciples, called and sent out by our Saviour, that extraordinary declaration of the Divine will and pleasure that appeared in determining his election, was in a manner equivalent to the first election. As for S. Paul, he was not one of the Twelve, taken in as a supernumerary Apostle, but yet an Apostle as well as they, and that not of men, neither by man, but by Jesus Christ, as Gal. i. i. he pleads his own cause against the infinuations of those impostours who traduced him, as an Apostle onely at the second hand; whereas he was immediately call'd by Christ as well as they, and in a more extraordinary manner; they were called by him. while he was yet in his state of meanness and humiliation, he, when Christ was now advanced upon the Throne, and appeared to him encircled with those glorious

2 Cor. 8. 23. John 13, 16,

emarations of brightness and majesty, which he was not able to endure. I observe no more concerning this, than that an immediate call has ever been accounted fo necessary to give credit and reputation to their doctrine, that the most notorious im-*Aug. de Ha- postours have pretended to it. Thus * Manes the Founder of the Manichaan Sect. was refs. 46 col.23 wont in his Epiftles to ftyle himfelf the Apofile of Jesus Christ; as pretending himself to be the person, whom our Lord had promis'd to send into the World, and that accordingly the Holv Ghoft was actually fent in him, and therefore he constituted twelve Disciples always to attend his person, in imitation of the number of the Apostolick College. And how often the Turkilb impostour does upon this account call himself, the

Apostle of God. every one that has but once seen the Alcoran, is able to tell. V. Fourthly, The main work and employment of these Apostles was to preach the Gospel, to establish Christianity, and to govern the Church that was to be founded, as Christ's immediate Deputies and Vicegerents: they were to instruct men in the doctrines of the Gospel, to disciple the World, and to baptize and initiate men into the Faith of Christ: and to constitute and ordain Guides and Ministers of Religion persons peculiarly set a-part for holy ministrations, to censure and punish obstinate and contumacious offenders, to compose and over-rule disorders and divisions, to command or countermand as occasion was, being vested with an extraordinary authorize and power of disposing things for the edification of the Church. This Office the Apostles never exercised in its full extent and latitude during Christ's residence unon Earth; for though upon their election he fent them forth to Preach and to Baptize. vet this was onely a narrow and temporary employment, and they quickly returned to their private stations, the main power being still executed and administred by Christ himself, the complete exercise whereof was not actually devolved upon them. till he was ready to leave the World: for then it was that he told them, as my father bath lent me, even so send I you; receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted, and whosesoever sins ve retain, they are retained. Whereby he con-

ferred in some proportion the same authority upon them, which he himself had derived from his Father. Fifthly, this Commission given to the Apostles was unlimitted and universal, not onely in respect of power, as enabling them to discharge all acts of Religion relating either to Ministery or Government, but in respect of place, not confining them to this or that particular-

"Aszeviles ei ou van Oen zuelonn Stoles oi 'A-Angeres เกรษา ของ Ost Alegionistifis of Amstode degolfs, on Edin หล่า miles (Ambopes Aaul duries saha mafis kang F อันเอนท่าย อันเอเหล่ายะ (Anglos Cary F อันเอนท่าย อันเอเหล่ายะ เปล่าได้ Agrapan และ เลือน Agrapan และ โดย (Anglos Cary) การเลือนเอิน ที่ ที่มี yeapan และประการเลือน (Anglos Cary)

* De prascript. Haret. c. 20. p. 208. || Mark 16. 15.

all the world, and preach the Gospel to every creature, that is, to all men, the שלמים צילויה of the Evangelist answering to the לכל הבריורה amongst the Tews, to all creatures, whereby they used to denote all men in general, but especially the Gentiles in opposition to the Tews. Indeed while our Saviour lived, the Apostolical ministery extended no farther than Judea; but he being gone to Heaven, the partition wall was broken down, and their way was open into all places and Countries. And herein how admirably did the Christian Oeconomy transcend the Fewish dispensation! The preaching of the Prophets like the * light

Province, but leaving them the whole World as their Diocese

to preach in, they being destinati Nationibus Magistri, in * Tertullian's phrase, designed to be the Masters and Instru-

Crours of all Nations : fo runs their Commission, | Go ye into

that comes in at the window, was confin'd onely to the house

of Israel, while the doctrine of the Gospel preached by the

Apostles was like the light of the Sun in the firmament, that

*" Dame N Brows She Doe No intexousvov, 6 3 nai G. ban th olneutin mis antivas Emolycu. Emus yant of medonlar te idie οίμε μόνον φωτής ετ Το Επίλ οί ή Λπόσολοι ίλιοι ήσων όμλομπον ετ τὰς ακτίνας εἰς όλα τὰ μίςη το κότμε. Macar. Homil. 14 p. 171.

diffused its beams, and propagated its heat and influence into all quarters of the World; Their found going out into all the Earth, and their words unto the ends of the World. It's true, for the more prudent and orderly management of things they are generally faid by the Ancients to have divided the World into so many quarters and portions, to which they were severally to betake themselves; Peter to Pontus, Galatia, Cappadocia, &c. St. John to Asia, St. Andrew to Scythia, &c. But they did not strictly tie themselves to those particular Provinces that were affigned to them; but as occasion was, made excursions into other parts; though for the main they had a more peculiar inspection over those parts that were allotted to them; usually reciding at some principal City of the Province, as St. John at Ephefus, St. Philip at Hierapolis, &c. whence they might have a more convenient prospect of affairs round about them, and hence it was that these places more peculiarly got the title of Apollolical Churches, because first planted, or eminently watered

* De praseript, and cultivated by some Apostles, Matrices & Originales Fidei, as * Tertullian calls them, Mother-Churches, and the Originals of the Faith, because here the Christian dop. 200.

Arine was first fown, and hence planted and propagated to the Countries round about 16id. c. 20. Ecclefias and unamquamque civitatem condiderant, à quibus praducem fidei est femina doffring, catera exinde Ecclefia mutuata funt, as his own words are

VI. In purfuance of this general Commission we find the Apostles not long after our Lord's Ascension traversing almost all parts of the then known World; St. Andrew in Scythia and those Northern Countries, St. Thomas and Bartholomew in India. St. St. onen and St. Mark in Africk, Egypt, and the parts of Libya and Mauritania, St. Paul. and probably Peter and forme others in the farthest Regions of the West: And all this done in the space of less than forty years, viz. before the destruction of the Temish State by Titus and the Roman Army. For fo our Lord had expresty foretold, that the Goldel of the Kingdom (bould be preached in all the World for a mitness unto all Nations Matth. 24. 14. before the end came, that is, the end of the Tewiff State, which the Apostles a little before had called the end of the World, our here are affing, the flutting up or con-Verf 3. furmation of the Age, the putting a final period to that prefent State and differently tion that the Tens were under. And indeed ftrange it is to confider, that in fo few years these Evangelical Messengers should over-run all Countries: with what an incredible swiftness did the Christian Faith like lightning pierce from East to West, and diffuse it self over all quarters of the World, and that not onely unaffished by any secular advantages, but in defiance of the most fierce and potent opposition, which everywhere fet it felf against it? 'Tis true the impostours of Muhammed in a very little time gained a great part of the East. But besides that this was not comparable to the universal spreading of Christianity, his doctrine was calculated on purpose to gratify mens lufts, and especially to comply with the loose and wanton manners of the East. and, which is above all, had the fword to hew out its way before it : and we know how ready even without force in all changes and revolutions of the World the conquered have been to follow the Religion of the Conquerors. Whereas the Apoftles had no visible advantages, nay, had all the enraged powers of the World to contend against them. And yet in despite of all went on in triumph, and quickly made their way into those places, where for so many Ages no other conquest ever came these parts of Britain (as * Tertullian observes) which were unconquerable and unapproachable p.189. by the power of the Roman Armies, submitting their necks to the voke of Christ. A mighty evidence (as he there argues) of Christ's Divinity, and that he was the true Melliah. And indeed no reasonable account can be given of the strange and succeisfull progress of the Christian Religion in those first Ages of it, but that it was the birth of Heaven, and had a Divine and Invisible power going along with it to succeed and profper it, + St. Chryfoltom discourses this argument at large, some of whose elegant rea- +Lib quod Chr. forings I shall here transcribe. He tells the Gentile (with whom he was disputing) Tom. 5. p. 726. that he would not prove Christ's Deity by a demonstration from Heaven, by his Creation of the World, his great and stupendious Miracles, his raising the Dead, curing the Blind, expelling Devils, nor from the mighty promifes of a future state, and the referrection of the dead (which an Infidel might eafily not onely question, but deny) but from what was fufficiently evident and obvious to the meanest Idiot, his planting and propagating Christianity in the World. For it is not (fays he) in the power of a mere man, in so thort a time to encircle the World, to compass Sea and Land, and in matters of fogreat importance to rescue mankind from the slavery of absurd and unreasonable customs, and the powerfull tyranny of evil habits : and these not Romans onely, but Perstans, and the most barbarous Nations of the World. A reformation which he wrought not by force and the power of the fword; nor by pouring into the world numerous Legions and Armies: but by a few inconfiderable men (no more at first than Eleven) a company of obscure and mean, simple and illiterate, poor and helpless, naked and unarmed Persons, who had scarce a shooe to tread on, or a coat to cover them. And yet by these he persuaded so great a part of mankind to be able freely to reason, not onely of things of the present, but of a future state; to renounce the Laws of their Country, and throw off those ancient and inveterate customs. which had taken root for fo many Ages, and planted others in their room; and reduced men from those easie ways, whereinto they were hurried, into the more rugged and difficult paths of vertue. All which he did, while he had to contend with oppofite powers, and when he himself had undergone the most ignominious death, even the death of the Cross. Afterwards he addresses himself to the Tew, and discourses with him much after the same rate. Consider (fays * he) and bethink thy self, * Ibid. c. 11. what it is in fo short a time to fill the whole World with so many famous Churches, p. 746. to convert fo many Nations to the Faith, to prevail with Men to forfake the Religion of

their

their Country, to root up their rites and customs, to shake off the Empire of luft and pleasure, and the Laws of vice like dust: to abolish and abominate their Temples and their Altars, their Idols and their Sacrifices, their profane and impious Festivals as dire and dung; and instead hereof to set up Christian Altars in all places, among the Romans, Persians, Scythians, Moors and Indians; and not there onely, but in the Conntries beyond this World of ours. For even the British Islands that lie beyond the Ocean, and those that are in it, have selt the power of the Christian Faith; Churches and Altars being erected there to the fervice of Christ. A matter truly great and admirable, and which would clearly have demonstrated a Divine and Supereminent Power, although there had been no opposition in the case, but that all things had run on calmly and fmoothly, to think that in fo few years the Christian Faith should be able to reclaim the whole World from its vitious customs, and to win them over to other manners, more laborious and difficult, repugnant both to their native inclinations, and to the Laws and Principles of their education, and fuch as obligid them to a more strict and accurate course of life: and these persons not one or two, not twenty or an hundred, but in a manner all Mankind: and this brought about by no other instruments than a few rude and unlearned, private and unknown Tradesmen, who had neither estate nor reputation, learning nor eloquence, kindred nor Country to recommend them to the World; a few Fishermen and Tent-makers, and whom distinguished by their Language as well as their Religion, the rest of the World scorn'd as barbarous. And yet these were the men, by whom our Lord built up his Church, and extended it from one end of the World unto the other. Other confiderations there are with which the Father does urge and illustrate this argument, which I forbear to

infift on in this place. VII. Sixthly, The power and authority convey'd by this Commission to the Apofiles, was equally conferr'd upon all of them. They were all chosen at the same time, all equally impowred to preach and baptize, all equally intrusted with the power of binding and loofing, all invested with the same mission, and all equally furniflied with the same gifts and powers of the Holy Ghost. Indeed the Advocates of the Church of Rome do with a mighty zeal and fierceness contend for St. Peter's being Head and Prince of the Apostles, advanced by Christ to a supremacy and prerogative not onely above, but over the rest of the Apostles; and not without reason, the fortunes of that Church being concerned in the supremacy of St. Peter. No wonder therefore they ranfack all corners, press and force in whatever may but seem to give countenance to it. Witness those thin and miserable shifts, which Bellarmine calls arguments, to prove and make it good; fo utterly devoid of all rational conviction, fo unable to justifie themselves to sober and considering men, that a Man would think they had been contrived for no other purpose, than to cheat fools, and make wise men laugh. And the truth is, nothing with me more shakes the reputation of the wisdom of that learned man, than his making use of such weak and trisling argu-

ments in so important and concerning an Article, so vital and essential to the constitu-* De Rom. Poor. tion of that Church. As when he argues Peter's * superiority from the mere changing of the 1, 6.17, of his name, (for what's this to supremacy? besides that it was not done to him alone, the same being done to James and John) from his being first reckoned up in the Catalogue of Apostles, his walking with Christ upon the water, his paying tribute for his Master and himself, his being commanded to let down the Net, and Christ's teaching in Peter's ship, (and this Ship must denote the Church, and Peter's being owner of it, entitle him to be supreme Ruler and Governour of the Church, so Bellarmine in terms as plain as he could well express it) from Christ's first washing Peter's feet (though the ftory recorded by the Evangelist says no such thing) and his foretelling onely his death: all which, and many more prerogatives of St. Peter, to the number of no less than XXVIII. are fummoned in to give in evidence in this cause; and many of these too drawn out of Apocryphal and supposititious Authours, and not onely uncertain, but abfurd and fabulous, and yet upon fuch arguments as these do they found his paramount authority. A plain evidence of a desperate and finking cause, when such twigs must be laid hold on to support and keep it above water. Had they suffered Peter to be content with a primacy of Order (which his age and gravity feemed to challenge for him) no wife and peaceable man would have denied it, as being a thing ordinarily practifed among equals, and necessary to the well governing a lociety: but when nothing but a primacy of Power will ferve the turn, as if the rest of the Apostles had been inferiour to him, this may by no means be granted, as being exprefly contrary to the positive determination of our Saviour, when the Apostles were contending contending about this very thing, which of them should be accounted the greatest, he thus Matth. 20, 25 mickly decides the case, The Kings of the Gentiles exercise Lordship over them, and Inke 22. 21. they that are great, exercise authority upon them. But ye shall not be so: but whosoever 25, 26. will be great among you, let him be your Minister, and whosoever will be chief among you. let him be your Servant. Than which nothing could have been more peremptorily fooken, to rebuke this naughty spirit of preheminence. Nor do we ever find S. Peter himfelf laying claim to any fuch power, or the Apoftles giving him the leaft shadow of it. In the whole course of his affairs there are no intimations of this matter: in his Epiftle he styles himself but their fellow-Presbyter, and expresly forbids the Governours of the Church to Lord it over God's heritage. When difficated by the rest of the Apostles upon a message to Samaria, he never disputes their authority to doe it: when accused by them for going in unto the Gentiles, does he stand upon his prerogative? no, but submissively apologizes for himself; nay, when smartly reprowed by S. Paul at Antioch (when, if ever, his credit lav at stake) do we find him excenting against it as an affront to his supremacy, and a sawcy controlling his superiour? furely the quite contrary; he quietly submitted to the reproof, as one that was senfible how justly he had deserved it. Nor can it be supposed but that S. Paul would have carried it towards him with a greater reverence, had any fuch peculiar fovereignty been then known to the World. How confidently does S. Paul affert himself to be no whit inferiour to the chiefest Apostles, not to Peter himself? the Golpel of the unrircumcision being committed to him, as that of the circumcisson was to Peter. Is Peter oft named first among the Apostles ? elsewhere others, sometimes James, sometimes Paul and Apollos, are placed before him. Did Christ honour him with some singular commendations? an honourable elogium conveys no fuper-eminent power and fovereignty. Was he dear to Christ? We know another, that was the believed Disciple. So (u) the mant little warrant is there to exalt one above the rest, where Christ made all alike. (u) If utique & care from Scripture we descend to the ancient Writers of the Church; we shall find that is Applia, though the Fathers bestow very great and honourable Titles upon Peter; yet they great land to the Apostles. *Hesychius styles sorio prediction of the Apostles. *Hesychius styles sorio prediction of the Apostles. S. Tames the Great, the Brother of our Lord, the Commander of the new Terusalem, the & hanoris & S. James the Great, the Brother of our Lora, the Commander of the new Jernjaem, the petilitis CyPrince of Priefts, the Exarch or chief of the Apolles, or κεφαλοίς κορυφώ, the top or orian de Duicrown among ft the heads, the great light among ft the Lamps, the most illustrious and re-tat. Eccles. crown among it the neads, the great tight among it the Lamps, the maje that that and the sound followed among it the flars: 'twas Peter that preach'd, but 'twas James that made the sound in s. determination, &c. Of S. Andrew he gives this encomium, (y) that he was the sacerdo-Jac. opud Phot. determination, &C. Of S. Andrew the gives this encommum, (y) that he was the full-born of the Apollolical Choire, πεωτοπαγώς τ εκκλησίας 50/6, the God. ccixxv. tal Trumpet, the first-born of the Apollolical Choire, πεωτοπαγώς τ εκκλησίας 50/6, the God. 1535. prime and firm Pillar of the Church, Peter before Peter, the foundation of the foundati- (y) Encom. S. on, the first fruits of the beginning. Peter and John are said to be foother and though the first fruits of the beginning. equally honourable, by S. Cyril (2) with his whole Synod of Alexandria. S. John (fays rass. (a) Chrysoftom) was Christ's beloved, the Pillar of all the Churches in the World, who (i) in Conc. had the Keys of Heaven, drank of the Lord's cup, was washed with his Baptism, and with Febel, Canell.

considence lay in his bosom. And of (b) S. Paul he tells us that he was the most excel. (a) Probe. in lent of all men, the Teacher of the World, the Bridegroom of Christ, the Planter of the Joan P. 2. Church, the wife Master-builder, greater than the Apolles, and much more to the same Zeb. p. 178.

Church, the wife Master-builder, greater than the Apolles, and much more to the same Zeb. p. 178.

Lifewhere he says, (c) that the care of the whole World was committed to the same into the same in red) he was more excellent than Kings themselves. And a little after (d) he calls Prise, p. 218. him the tongue of the Earth, the light of the Churches, T Septenson of this cos, T 56000 in (d) bid p. 221. Spalwua & aληθείας, the foundation of the faith, the pillar and ground of truth. And in a discourse on purpose, wherein he compares Peter and Paul together, he makes them of equal esteem and vertue; (e) τί Πετρε μείζου; τί ζι Παύλε στου; What greater (e) serin, in than Peter? What equal to Paul? a Blessed pair! A TETISED PRIVE TO NOT THE GREAT PAIL OF PAUL. AND THE MODEL PAIL OF PAUL. AND THE MODEL PAIL OF PAUL. TOWN S. 2015, who had the Souls of the whole World committed to their charge. But instances of this nature were endless and infinite. If the Fathers at any time style Peter, Prince of the Apostles, they mean no more by it, than the best and purest Latine Writers mean by princeps, the first or chief person of the number, more considerable than the rest. either for his age or zeal. Thus (f) Eusebius tells us, Peter was of round and raw (f) H. Eust. wechnoe., the prolocutour of all the rest, deeting evene, for the greatness and generosity of 1.2.6.146.32. his mind, that is, in (g) Chrysostome's language, lie was the mouth and chief of the A (g) in Mauth. postles, & mwrax's Deenis, because eager and forward at every turn, and ready to an c. 16. p. 483. fiver those questions which were put to others. In short, as he had no Prerogative above the reft, besides his being the Chair-man and President of the Assembly, so was it gran-

ted to him upon no other confiderations, that those of his age, zeal and gravity, for

which he was more eminent than the rest.

VIII We proceed next to enquire into the fitness and qualification of the Persons commissionated for this employment; and we shall find them admirably qualified to discharge it, if we consider this following account. First, They immediately received the Doctrine of the Golpel from the mouth of Christ himself; he intended them for Legati à latere, his peculiar Embassadours to the World, and therefore surnished them with inftructions from his own mouth; and in order hereunto he traind them up for some years under his own Discipline and institution : he made them to underfland the mysteries of the Kingdom of Heaven, when to others it was not given : treated them with the affection of a Father, and the freedom and familiarity of a friend Henceforth I call you not servants, for the servant knoweth not what his Lord doth. have Joh. 18, 18. I have called you friends: for all things that I have heard of my Father. I have made known unto you. They heard all his Sermons, were privy both to his publick and private discourses: what he preach'd abroad, he expounded to them at home: he gradually instructed them in the knowledge of Divine things, and imparted to them the notions and mysteries of the Gospel, not all at once, but as they were able to bear them By which means they were fufficiently capable of giving a fatisfactory account of that Doctrine to others, which had been fo immediately, fo frequently communicated to themselves. Secondly, They were infallibly secured from errour in delivering the Doctrines and Principles of Christianity: for though they were not absolutely privileg'd from failures and miscarriages in their lives, (these being of more personal and private confideration) yet were they infallible in their Doctrine, this being a matter whereupon the falvation and eternal interests of men did depend. And for this John 16.12, end they had the first of truth promifed to them, who should guide them into all truth. Under the conduct of this unerring Guide they all steer'd the same course. taught and foake the same things, though at different times, and in distant places: and for what was confign'd to writing, all Scripture was given by inspiration of God. and the holy men bake not, but as they were moved by the Holy Ghost. Hence that exact and admirable harmony that is in all their writings and relations, as being all equally dictated by the same Spirit of truth. Thirdly, They had been eye-witnesses of all the material passages of our Saviour's life, continually conversant with him from the commencing of his publick ministery, till his ascension into Heaven; they had furvey'd all his actions, feen all his miracles, observed the whole method of his conversation, and some of them attended him in his most private solitudes and retirements. And this could not but be a very rational fatisfaction to the minds of men. when the publishers of the Gospel solemnly declared to the World, that they reported nothing concerning our Saviour, but what they had feen with their own eyes, and of the truth whereof they were as competent Judges, as the acutest Philosopher in the World. Nor could there be any just reason to suspect that they imposed upon men in what they delivered; for befides their naked plainness and simplicity in all other pasfages of their lives, they chearfully fubmitted to the most exquisite hardships, tortures and fufferings, merely to attest the truth of what they published to the World. Next to the evidence of our own fenses, no testimony is more valid and forcible, than his who relates what himself has seen. Upon this account our Lord told his Apostles, that they should be witnesses to him both in Judæa and Samaria, and to the uttermost Act. 1. 8. parts of the Earth. And so necessary a qualification of an Apostle was this thought to be, that it was almost the onely condition propounded in the choice of a new A-All 1.21,22, postle after the fall of Judas: Wherefore (fays Peter) of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. Accordingly we find the Apostles constantly making use of this argument as the most rational evidence to convince those Act. 10.39,40, whom they had to deal with. We are witnesses of all things which Jesus did both in the Land of the Jews, and in Jerusalem, whom they slew and hanged on a tree : Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the dead: And he commanded us to preach unto the people, and to testific that it is he that 1 John 1333 is ordained of God to be Judge of the quick and dead. Thus S. John after the same way of arguing appeals to sensible demonstration, That which was from the beginning, which we have heard, which we have seen with our eyes, which we have look'd upon, and our hands have handled of the word of life: (For the life was manifested, and we have seen it and bear witness, and shew unto you that Eternal Life which was with the Father, and

was manifested unto us) That which we have seen and heard, declare we unto you, that

we also may have fellowship with us. This, to name no more. S. Peter thought a fufficient vindication of the Apoltolical doctrine from the suspicion of forgery and imposture. We have not followed cunningly devised fables, when we made known unto You 2 Pet. 16.17 the power and coming of our Lord Telus Christ, but were eye-witnesses of his majesty. God had frequently given testimony to the divinity of our blessed Saviour, by visible manifestations and appearances from Heaven, and particularly by an audible voice, This is my beloved Son in whom I am well pleased. Now this Voice which came from Heawen (favs he) we heard, when we were with him in the holy Mount.

IX. Fourthly. The Apostles were invested with a power of working Miracles, as

the readjest means to procure their Religion a firm belief and entertainment in the minds of Men. For Miracles are the great confirmation of the truth of any doctrine. and the most rational evidence of a divine commission. For seeing God onely can creare, and controll the Laws of nature, produce fomething out of nothing, and call things that are not, as if they were, give eyes to them that were born blind, raise the dead, &c, things plainly beyond all possible powers of nature: no man that believes the wisdom and goodness of an infinite being, can suppose that this God of truth should affix his seal to a lye, or communicate this power to any that would abuse it, to confirm and countenance delusions and impostures. Nicodemus his reasoning was very plain and convictive, when he concludes that Christ must needs be a Joh. 3. 4. Teacher come from God, for that no man could doe those Miracles that he did, except God were with him. The force of which argument lies here, that nothing but a Divine power can work Miracles, and that Almighty God cannot be supposed miraculoufly to affift any but those, whom he himself sends upon his own errand. The stupid and barbarous Lycaonians, when they beheld the Man who had been a Cripple from his Mother's womb, cured by S. Paul in an instant, onely with the speaking of a word, faw that there was fomething in it more than humane, and therefore concluded that the Gods were come down to them in the likeness of Men. Upon this account * Saint Paul Act. 14.10, 11. reckons Miracles among the ne onmeia T'Anostas, the figns and evidences of an A- '2 Cor. 12.12. postle, whom therefore (b) Chrylostom brings in elegantly pleading for himself, that though he could not shew as the figns of his Priefthood and Ministery, long Robes, and gaudy Vestments, with Bells sounding at their borders, as the Aaronical Priests did of old; though he had no golden Crowns or holy Mitres, yet could he produce what was infinitely more venerable and regardable than all these, unque-Stionable Signs and Miracles: He came not with Altars and Oblations, with a number of strange and symbolical Rites; but what was greater, raifed the dead, cast out Devils, cured the blind, healed the lame, making the Gautiles obedient by word and deed, through many figns and wonders wrought by the power of the spirit of God. These were the things that

(b) The legergias us raims, ra of u. Gona, 4) of yeles trias, i you mon had deligat to The while in ε ποδής η κι κώδονας, καθάπες οι παλαιοί, εδε μίτραν, κι κίνδαειν, άλλα πολλώ φεικωδίς το κα τάτων σημεία η θαύματα — είδες πώς ταῦτα
είδι παλαιών θαυμας ότερα κὸ φεικωθέτερα; ή Αυσία, η προσφορά, τα σύμβολα; όταν οδ είπη [ον λόρω κ) τργω, ον δυνάμει σημείων κ) τερά-των] τωτο λέγει, την διδασκαλίαν, την περί Bandelas pidorpfiar, The T'Egywr, 2 & mai-Trias Shidrigiv, Tes vengus Tes egricoulies. TES Sulpovas TES Exauvoplous, TES JEPANEUOμίνες τές πυφλές, τές πιδώντας χωλές, πά άλλα τερόσια, άπες άπαντα είς χάζετο το πνεύμα τι άχιον όν ήμαν. Chrysoft. Homil. 29. in Rom. pag. 302, 303.

clearly thewed that their million and ministery was not from men, nor taken up of their own heads, but that they acted hetein by a Divine warrant and authority. That therefore it might plainly appear to the World, that they did not falfify in what they faid, or deliver any more than God had given them in commission, he enabled them to doe frange and miraculous operations, bearing them witness both with figns Heb. 2. 4. and wonders, and with divers mixacles and tites of the Holy Ghost. This was a power put into the first draught of their commission, when confined onely to the Cities of Mirael: asive go, preach, Saying The Kingdom of Heaven is at hand; Heal the fick, Matth. 10. 7.8. cleanse the lepers, raise the dead, cast out Dewils, freely ne have received, freely give: but more fully confirmed upon them, when our Lord went to Heaven, then he told them, that these signs should follow them that believe, that in his Name they should cast Mark 16. 17, out Devils, and Speak with new tongues a that they should take up serpents, and if they 18 ... 20. drank any deadly thing, it should not burt then, that they should lay hands on the sick, and they (hould recover : And the event was accordingly, for they went forth, and preached every where, the Lord working with them, and confirming the word with figns following. When Paul and Barnabas came up to the Council at Ferusalem, this was one of the first things they give an account of, all the multitude keeping silence while Act 15, 12. they declared what miracles and wonders God had wrought among the Gentiles by them. Thus the very Chadow of Peter as he passed by sured the fick thus God wrought special Action 11,12. miracles by the hands of Paul: Jo that from his body were brought unto the fick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went

out of them. So that besides the innate characters of Divinity which the Christian Religion brought along with it, containing nothing but what was highly reasonable and very becoming God to reveal; it had the highest external evidence that any Religion was capable of, the atteltation of great and unquestionable Miracles, done not once or twice. not privately and in corners, not before a few fimple and credibles persons, but frequently and at every turn, publickly and in places of the most solemon concourse, before the wisest and most judicious enquirers, and this power of Miracles continued not onely during the Apostles time, but for some Ages after

X. But because besides Miracles in general, the Scripture takes particular notice of many gifts and powers of the Holy Ghost conferred upon the Apostles and first Preachers of the Gospel, it may not be amis to consider some of the chiefest and most (Contage to material of them, as we find them enumerated by the Apostle, onely premising this observation, that though these gifts were distinctly distributed to persons of an inseriour order, so that one had this, and another that, yet were they (probably) all conferr'd upon the Apostles, and doubtless in larger proportions than upon the rest. First, we take notice of the gift of Prophecy, a clear evidence of Divine Inspiration.

Rev. 10. 10. and an extraordinary Mission, the testimony of Jesus is the spirit of Prophecy. It had been for many Ages the fignal and honourable privilege of the Fewish Church, and that the Christian Oeconomy might challenge as facred regards from men, and that it might appear that God had not withdrawn his Spirit from his Church in this new state of things, it was revived under the dispensation of the Gospel, according to that famous Prophecy of Foel exactly accomplished (as Peter told the Fews) upon the day of Pentecoft, when the miraculous gifts of the Holy Ghost were so plentifully Joel 2. 18, 19. fhed upon the Apostles and primitive Christians; This is that which was spoken by the Att 2. 16,17, Prophet Joel, It shall come to pass in the last days, (faith God) I will pour out of my spi-

rit upon all flesh, and your Sons and your Daughters shall propheste, and your young Men shall see Visions, and your old Men shall dream Dreams; and on my Servants, and on my Hand-maidens I will pour out in those days of my spirit, and they shall prophesie. It lay in general in revealing and making known to others the mind of God, but discovered it felf in particular instances; partly in foretelling things to come, and what should certainly happen in after-times: a thing set beyond the reach of any finite understanding; for though such effects as depend upon natural agents, or moral and political causes, may be foreseen by studious and considering persons, yet the knowledge of futurities, things purely contingent, that merely depend upon mens choice, and their mutable and uncertain wills, can onely fall under his view, who at once beholds things past, present, and to come. Now this was conferred upon the Apostles and some of the first Christians, las appears from many instances in the History of the Apollolick Acts, and we find the Apollies Writings frequently interspersed with propher tical predictions concerning the great apollatic from the faith, the universal corruption and degeneracy of manners, the rife of particular herofies, the coming of Antichriff, and several other things which the spirit said expresty should come to pass in the latter times ; besides that S. John's whole Book of Revelation is almost inrively made up of Prophecies concerning the future state and condition of the Church. Sometimes by this spirit of prophecy God declared things that were of present concernment to the exigences of the Church, as when he fignified to them that they should fet apart Paul and Barnabas for the conversion of the Gentiles, and many times immediately defigned particular persons to be Pastours and Governours of the Church. Thus we reade of the gift that was given to Timothy by prophecy, with the laying on of the hands of the Presbytery, that is, his Ordination, to which he was particularly pointed out by some prophetick defignation. But the main use of this prophetick gift in those times was to explain some of the more difficult and particular parts of the Christian Doctrine, especially to expound and apply the ancient Prophecies concerning the Messah and his Kingdom in their publick Assemblies; whence the gift of prophety is explained by understanding all mysteries, and all knowledge, that is, the molt dark and difficult places of Scripture, the types and figures, the ceremonies and prophecies of the Old Te-

i Cor. 13. 2. flament. And thus we are commonly to understand those words, Prophets, and pro-

phelying, that io familiarly occur in the New Testament. Having gifts differing according to the grace that is given to us, whether prophecy, let us prophehe according to the proportion of faith; that is, expound Scripture according to the generally received principles of Faith and Life. So the Apostle essewhere prescribing Rules for the

r Con 14, 29, decent and orderly managing of Divine Worthip in their publick Affemblics, let the Prophets (fays he) Speak two or three (that is, at the fame Assembly) and let the

whereby he is more particularly enabled to explain fome difficult and emergent parfage, let the first hold his peace : for ye may all, all that have this tift, problette one ho one, that so thus orderly proceeding, all may learn; and all may be comforted! "Northan the first pretend that this interruption is an unseasonable check to his revelation like. ing he may command himself; for though among the Gentles the problemed and contatick impulse did so violently press upon the inspired Person, that he could not govern himself, yet in the Church of God the Spirits of the Prophets are Subject to the Prophets, may be fo ruled and restrained by them, as to make way for others. This order of Christian Prophets considered as a distinct Ministery by it self is constantly placed next to the Apostolical Office, and is frequently by S. Paul preferred before any other spiritual Gifts then bestowed upon the Church. When this spirit of Prophecy ceased in the Christian Church, we cannot certainly find. It continued some competent time beyond the Apostolick Age. (i) Justin Martyr expresty tells Triobo (i) Didl. chief the Fere. Hage hilly it were win megonling packs pealed Boy, the gifts of Prophecy are Tryph p. 308 even yet extant among us; an argument, as he there tells him, that those things which had of old been the great Privileges of their Church, were now translated into the Christian Church. And (k) Eusebius speaking of a Revelation made to one Alethia-(k) H. Eccl.

des. who lived about the time of Irenaus, adds, that the Divine Grace had not with-lib. s. c. 3. drawn its Presence from the Church, but that they still had the Holy Ghost as their 2. 168. Counsellour to direct them.

XI. Secondly. They had the gift of discerning spirits, whereby they were enabled to discover the truth or falshood of mens pretences, whether their gifts were real or counterfeit, and their persons truly inspired or not. For many men, acted onely by diabolical Impulses, might entitle themselves to Divine Inspirations, and others might he imposed upon by their delusions, and mistake their dreams and fancies for the Spirit's dictates and revelations; or might fo subtilly and artificially counterfeit Revelations, that they might with most pass for current, especially in those times when these functional gifts were fo common and ordinary; and our Lord himfelf had frequently told them that false Prophets would arise, and that many would confidently plead for themselves before him, that they had prophesed in his name. That therefore the Church might not be imposed upon, God was pleased to endue the Apostles, and it may be fome others, with an immediate faculty of differning the Chaff from the Wheat, true from false Prophets; nay, to know when the true Prophets delivered the revelations of the Spirit, and when they expressed onely their own conceptions. This was a mighty privilege, but yet feems to me to have extended farther, to judge of the fincerity or hypocritic of mens licarts in the profession of Religion, that so bad men being discovered, suitable censures and punishments might be passed upon them, and others cautioned to avoid them. Thus Peter at first fight discovered Ananias and Sabhira, and the rotten hypocrific of their intentions, before there was any external evidence in the case; and told Simon Magus, though baptized before upon his embracing Christianity, that his heart was not right in the fight of God, for I perceive (fays Ads 8. 21, 23. he) that thou art in the gall of bitterness, and in the bond of iniquity. Thirdly, the Apostles had the gift of Tongues, furnished with variety of utterance, able to speak on a fudden feveral Languages which they had never learnt, as occasion was adminiftred, and the exigencies of Persons and Nations with whom they conversed, did require. For the Apostles being principally designed to convert the World, and to plant Christianity in all Countries and Nations; it was absolutely necessary that they should be able readily to express their minds in the Languages of those Countries to which they addressed themselves: seeing otherwise it would have been a work of time and difficulty, and not confiftent with the term of the Apostles lives, had they been first to learn the different Languages of those Nations, before they could have preached the Gospel to them. Hence this gift was diffused upon the Apostles in larger meafures and proportions than upon other men; I speak with Tongues more than ye all, 1 Cor. 14. 18. fays S. Paul; that is, than all the gifted persons in the Church of Corinth. Our Lord had told the Apostles before his departure from them, that they should be endued with power from on high, which upon the day of Pentecost was particularly made good in this inflance, when in a moment they were enabled to speak almost all the Languages of the then known World, and this as a specimen and sirst-fruits of the rest of those miraculous powers that were conferr'd upon them.

XII. A fourth gift was that of Interpretation, or unfolding to others what had been delivered in an unknown tongue. For the Christian Assemblies in those days were

frequently

frequently made up of men of different Nations, and who could not understand what the Apostles or others had spoken to the Congregation; this God supplied by this gift of interpretation, enabling fome to interpret what others did not understand, and to freak it to them in their own native Language. S. Paul largely discourses the ne-1 Cor. 14. ceffity of this gift in order to the instructing and edifying of the Church, seeing without it their meetings could be no better than the Affembly of Babel after the confusion of Languages, where one man must needs be a Barbarian to another, and all the praying and preaching of the Minister of the Assembly be to many altogether fruitless and unprofitable, and no better than a speaking into the Air. What's the speaking, though with the tongue of Angels, to them that do not understand it? How can the Idiot and unlearned fay Amen, who understands not the Language of him that giveth thanks? The duty may be done with admirable quaintness and acuracy, but what's he the better, from whom 'tis lock'd up in an unknown tongue? A confideration that made the Apostle folemnly profess, that he had rather speak five words in the

Church with his understanding that by his voice he might teach others also, than ten thousand mords in an unknown tonque. Therefore if any man speak in an unknown tonque, let it he Verf. 27, 28. but by two, or at most by three, and let one interpret what the rest have spoken : but if there be no interpreter, none present able to doe this, let him keep silence in the Church. and speak to himself and to God. A man that impartially reads this discourse of the Apostle, may wonder how the Church of Rome in defiance of it can so openly practise. fo confidently defend their Bible and Divine Services in an unknown tongue, so slatly repugnant to the dictates of common reason, the usage of the first Christian Church. and these plain Apostolical commands. But this is not the onely instance wherein that Church has departed both from Scripture, Reason, and the practice of the first and purest Ages of Christianity. Indeed there is some cause why they are so zealous to keep both Scripture and their Divine Worship in a strange Language, lest by reading the one the People should become wife enough to discover the gross errours and corruptions of the other. Fifthly, the Aposlles had the gift of Healing, of curing Discases without the arts of Physick; the most inveterate distempers being equally removable by an Almighty power, and vanishing at their speaking of a word. This begot an extraordinary veneration for them and their Religion among the common fort of men, who, as they are strongliest moved with sensible effects, so are most taken with those miracles that are beneficial to the life of man. Hence the infinite Cures done in every place, God mercifully providing that the Body should partake with the Soul in the advantages of the Gospel, the cure of the one ushering in many times the conversion of the other. This gift was very common in those early days, bestowed not upon the Apostles onely, but the ordinary Governours of the Church, who were Jam. 5. 14, 15, wont to lay their hands upon the fick, and fometimes to anoint them with Oil (a fym-

bolick rite in use among the Jews, to denote the grace of God) and to pray over, and for them in the name of the Lord Fefus, whereby, upon a hearty confession and forfaking of their fins, both health and pardon were at once bestowed upon them. How long this gift with its appendant ceremony of Unction lasted in the Church, is not cafie to determine: that it was in use in *Tertullian's time, we learn from the instance he gives us of Proculus a Christian, who cured the Emperour Severus, by anointing c. 4. p. 71. him with Oil: for which the Emperour had him in great honour, and kept him with him at Court all his life; it afterwards vanishing by degrees, as all other miraculous powers, as Christianity gain'd firm footing in the World. As for Extreme Undtion, so generally maintained and practifed in the Church of Rome, nay, and by them made

a Sacrament, I doubt it will receive very little countenance from this Primitive ulage: Indeed could they as eafily restore sick men to health, as they can anoint them with Oil, I think no body would contradict them; but till they can pretend to the one, I think it unreasonable they should use the other. The best is, though founding it upon this Apostolical practice, they have turn'd it to a quite contrary purpose, in flead of recovering men to life and health, to dispose and fit them for dying, when all

hopes of life are taken from them.

XIII. Sixthly, The Apostles were invested with a power of immediately inflicting corporal punishments upon great and notorious finners; and this probably is that which 1 Cor. 12. 10. he means by his eregonicala dividuan, operations of powers, or working miracles, which furely cannot be meant of miracles in general, being reckoned up amongst the particular gifts of the Holy Ghost, nor is there any other to which it can with equal probability referr. A power to inflict diseases upon the body, as when S. Paul struck Elymas the Sorcerer with blindness, and sometimes extending to the loss of life it self, as

in the fad instance of Ananias and Saphira. This was the Virga Apostolica, the Rod (mentioned by S. Paul) which the Apostles held and shak'd over scandalous and in- 1 Cor. 4. 25 folent offenders, and fometimes laid upon them: What will ve? Thall I come to you with a rod ? or in love, and the (pirit of meekness? Where, observe

a rod * or in love, and the spirit of meetings? Where, observe
(fays * Chrisosom) how the Apolle tempers his discourse;
the love and meetings, and his desire to know, argued care
and kindness; but the rod spake dread and terrour: a Rod
of severity and punishment, and which sometimes mortally
chastical the offender. Elsewhere he frequently gives intimations of this power, when he has to deal with stubborn
and incorrigible persons; Having in a readsness to revenge all
listed lives when war abridges; is the stable of the specific them. It was a fine of the specific to the specific to

disobedience, when your obedience is fulfilled; for though I should boast something more of our authority (which the Lord

vid. Hieron. in loc. Tom. 9. p. 305.

hath given us for edification, and not for your destruction) I should not be alhamed; 2 Co. 10.6.8.80 that I may not feem as if I would terrify you by letters. And he again puts them in mind of it at the close of his Epiffle, I told you before, and foretell you as if I were ore- Chap. 13. 2. fent the second time, and being absent now I write to them which heretofore have funed and to all others, that if I come again I will not spare. But he hop'd these from warnings would superfede all farther severity against them; Therefore I write these things Verse 10, being ablent, lest being present I should use sharpness, according to the power which the being abjent, self being present 1 journal of the destruction. Of this nature was the deli- 1 Cox 5.5 oid. overing over persons unto Satan for the destruction of the steph, the chastising the body Chrysest. of Hieron. in sec. by some present pain or sickness, that the spirit might be saved by being brought to a feasonable repentance. Thus he dealt with Hymenæus and Alexander, who had made I Tim. 1. 30: shipwrack of Fatth and a good Conscience, he delivered them unto Satan, that they might learn not to blaspheme. Nothing being more usual in those times than for perfons excommunicate, and cut off from the body of the Church, to be presently arrefled by Satan, as the common Serjeant and Executioner, and by him either actually possessed, or tormented in their bodies by some diseases which he brought upon them; And indeed this fevere discipline was no more than necessary in those times, when Christianity was wholly destitute of any civil or coercive power, to beget and keep up a due reverence and regard to the fentence and determinations of the Church. and to fecure the Laws of Religion, and the holy centures from being flighted by every bold and contumacious offender. And this effect we find it had after the dreadfull inflance of Ananias and Saphira, Great fear came upon all the Church, and upon as many Affs i. 11

a power to bestow them upon others, so that by imposition of hands, or upon hearing

and embracing the Apostles doctrine, and being baptized into the Christian Faith, they

could conferr these miraculous powers upon persons thus qualified to receive, them.

whereby they were in a moment enabled to speak divers Languages, to Prophesie, to

Interpret, and doe other miracles to the admiration and aftonishment of all that heard and faw them. A privilege peculiar to the Apostles; for we do not find that any inferiour Order of gifted persons were intrusted with it. And therefore as * Chryloftom well observes, though Philip the Deacon wrought great miracles at Samaria, to the converfion of many, yea, to the conviction of Simon Magus himself, yet the Holy Ghost fell upon none of them, onely they were baptized in the Name of the Lord Jesus: till Peter and John came down to them, who having prayed for them that they might receive the Holy Ghost, they laid their hands upon them, and they received the Holy Ghoft. Which when the Magician be- App. P. 580. held, he offered the Apottles money to enable him, that on whomfoever he laid his hands, he might derive these miraculous powers upon them.

XIV. Having feen how fitly furnished the Apostles were for the execution of their Office, let us in the last place enquire into its duration and continuance. And here it must be considered, that in the Apostolical Office there was something extraordinary, and fomething ordinary. What was extraordinary was their immediate Commillion derived from the mouth of Christ himself, their unlimited charge to preach the Gospel up and down the World, without being tied to any particular places; the fupernatural and miraculous powers conferr'd upon them as Apostles; their infallible guidance in delivering the Doctrines of the Golpel; and these all expired and deter-

as heard these things. To what has been said concerning these Apostolical gifts, let me farther observe. That they had not onely these gifts residing in themselves, but

* Alan w Kone Krej Nach of the credited Jaco Cantida Vice i kra me jud v yee i la harma ja gee a gee a na me jud v yee i la harma ja gee a na me jud v ja gee ja gee a na me jud v ja gee ja ge

instruct the People in the duties and principles of Religion, to administer the Sacraments, to conflitute Guides and Officers, and to exercise the discipline and government of the Church: and in these they are succeeded by the ordinary Rulers and Ecclesiaftick Guides, who were to superintend and discharge the affairs and offices

THE LIF

S. PETE

He was crucified at Rome with his head downwards, and Buried in the Vatican there, S. Hierom, after he had plonted a Christian Church first at introch and afterwards at Rame Page 246, 247

S.Peter's Martyrdom.

SECT. L

Of S. Peter, from his Birth, till his First coming to Christ.

Bethlaida S. Peter's Birth-place: Its dignity of old, and fair at this day. The time of his Birth enguined into. Some Errours wheel concerning it. Its names: Cephas, the imposing of it notes no Superiority over the rest of the Apostles. The Custom of Popes assuming a new Name at their Election to the Papacy, whence, the kindred and relations; whether He of Andrew the elder Brother. His Trade and way of life what, before his coming to Chirift. The Sea of Galilee, and the convenency of it. The measures and obscurity of his Trade. The remarkable appearances of the Divine Providence in propagating Christianity in the World by mean and unlikely Instruments.

HE Land of Palastine was, at and before the coming of our Bleffed Saviour. diffinguished into three several Provinces, Judaa, Samaria and Galilee. This last was divided into the Upper, and the Lower. In the Upper, called also Galikee of the Gentries, within the object, and inconfiderable Village, till lately re-quindain that a flood Bethfarday formerly an object and inconfiderable Village, till lately re-quindain the children and enlarged by *Philip the Tetlarch, by him advanced to the place and title Math. in all

of the Church, to the end of the World. Whence it is that Bishops and Governours came to be flyled Apostles, as being their Successours in ordinary; for so they frequently are in the Writings of the Church. Thus Timothy, who was Bishop of Epste.
(a) Philosoffee, sas, is called an (a) Apossile; Clemens of Rome, Clemens the (b) Apossile; S. Mark Bishop of Alexandria, by (c) Eusebius styled both an Apostle and Evangelist; Ignatius, a Bi-

6) Clam A. Shop and (d) Apossile. A title that continued in After-ages, especially given to those to the less from the people in the first planters or refores of Christianity in any County. In the Co-lib. 4), 516. (6)HEclib... ptick Kalendar, published by (e) Mr. Selden, the VIIth. day of the month Baschnes, an-6.24.9.66. Iwering to our Second of May, is dedicated to the memory of S. Athanasius the Apolle. (d) Chrysoft. Acacius and Paulus in their (f) Letter to Epiphanius, style him veor 'A 7005000 vi xinguna. Encom.Signat. Among the state of the state of Epriphanus, tayle tim wor Amogoλον is subcluse, 1, 499. T. t. a new Apossle and Preacher: and (g) Sidonius Aposlinaris writing to Lupus Bishop of (e) De Spuder Troyes in France, speaks of the bonour due to his eminent Apossleship. An observation lib. 3, 6, 15. y 398. Which it were easie enough to confirm by abundant instances, were if the Profix in it self, or necessary to my purpose; but being neither, I forbear. which it were easie enough to confirm by abundant instances, were it either doubtfull p. 1. (g) Lib. 6. Ep. 4. p. 147. wid. Ep. 7.

Ioan. Euchait. Metropolitæ ὑπόμνημα εἰς τὰς ᾿Αποςόλες. p. 70.

ΣΤαυεςῖ Πέτεςν κύμβαχον ἐν Ῥώμη Νέρων. 'Ρώμη ξίρει Ονήσκον/α τ Παῦλον βλέπει. Eiphviko Tidunke Abnac en Tides. Ζωνις Επνον πρύπανιν καινοί Μαπθαίω. Μάρκον βανατοί δύμι Αλεξανδρίων. Καὶ μὴ Θανῶν ζῆ, τὸ Θανῶν Ἰωάννης. Σταυρική τε τρείς Ανδρες όμῶς Ανδρίαν. Νεκεβοι λόγχαις τ Θωμαν ον Ινδία. Bag Doho mai Q. saug Inio Drhones mades. Kal & Simova saue os itayes Bis. Μάγαρα πίμνει τὸς Ιακάβε δρόμες. "Ισον Πέτρω δίδωπ Φίλιππ. Ο μόρ αν.

THE

SECT. I.

our Apofile.

of a city, replenined with innabiants, and formed with power and intengen, and in honour of Julia the daughter of Angulus Cafat, by tim flyled Julius. Situate it was upon the banks of the Sea of Galilee, and had a Wilderness on the other fide, thence called the Defart of Bethfaida, whither our Saviour used often to retire, the privacies and folitudes of the place advantageoufly ministring to Divine Contempla-tions. But Bethsaida was not fo remarkable for this adjoyning Wildernes, as it selfwas memorable for a worse sort of Barrenness, Ingratitude and Unprofitableness under the influences of Christ's Sermons and Miracles, thence severely upbraided by him Math. 11.21. and threatned with one of his deepest woes, Woe unto thee Chorazin, we unto thee Bethlaida. &c. A woe that it feems fluck close to it, for whatever it was at this time 1). Cotovic.

Liner, Hieroft + one who furveved it in the last Age tells us, that it was shrunk again into a very mean and fmall Village, confifting onely of a few Cottages of Moors and wild Arabs and later Travellers have fince aftured us, that even these are dwindled away into one poor Cottage at this day. So fatally does fin undermine the greatest, the goodliest places: fo certainly does God's Word take place, and not one *lota* either of his promises or threatnings, fall to the ground. Next to the honour that was done it by our Saviour's presence, who living most in these parts frequently resorted hither, in had nothing greater to recommend it to the notice of posterity, than that (besides

> give, though not a superiority, a precedency in the College of Apostles, 2. THE particularly time of his Birth cannot be recovered, no probable footfleps or intimations being lest of it: in the general we may conclude him at least Ten years elder than his Master: his married condition, and settled course of life at his first coming to Christ, and that authority and respect which the gravity of his person procured him amongst the rest of the Apostles, can speak him no less: but for any thing more particular and politive in this matter, I fee no reason to affirm. Indeed might we trust the account, which one (who pretends to calculate his Nativity with oftentation enough) has given of it, we are told that he was born three years before the Bleffed Virgin, and just XVII. before the Incarnation of our Saviour. But let us

> fome other of the Apostles) it was the Birth-place of S. Peter; a person how incom-

fiderable foever in his private fortunes, yet of great note and eminency, as one of the

prime Embassadours of the Son of God, to whom both Sacred and Ecclesiastical Stories

view his account

Scengel do S. Wat, elf An. a Dilavio 2378 Ann. a 12 ejus conful. 24 Ann. ante B. Warg. 3 (V.C. 734) a pugna Actiac. 12 (ante chr. nat.) 17

When I met with such a pompous train of Boocha's, the least I expected was truth and certainty. This computation he grounds upon the date of S. Peter's death, placed (as * elsewhere he tells us) by Bellarmine in the LXXXVI. year of his Age; so that recounting from the year of Christ LXIX. when Peter is commonly said to have fuffered, he runs up his Age to his Birth, and spreads it out into so many several dates. But alas, all is built upod a fandy bottom. For besides his miltake about the year of the World, few of his dates hold due correspondence. But the world of it, is, that there all this, is believed by the correspondence of the co is erected) fays no fuch thing, but onely supposes, merely for arguments-sake, that S. Peter might very well be LXXXVI. (tis erroneously printed LXXVI.) years old at the time of his Martyrdom. So far will confidence, or ignorance, or both carry men afide, if it could be a militake, and not rather a bold imporing upon the World.

But of this group, and perhaps more than it delerves.

But of this group, and perhaps more than it delerves.

BETN 6 chrumcifed according to the Rites of the Mejaick Law, the name given him at his circumcifion was simon or Symeen, a name common amongst the Jews, especially in their later times. This was afterwards by our Saviour not abolished but additioned with the title of Cephas, which in Syriack (the vulgar Language of the Jews at that tinte) fignifying a Rome or rock, was thence derived into the Greek, north June 1 the Greek, and by us Peter: fo far was Helychius out, when rendring Threes, by a way, which impaired in the property of Interpreter, probably deriving it from The which figni-

real significs to explain and Interpret. By this new imposition our Lord feemed to denote the saikspass and firmnels and constancy of his Faith, and his vigorous activity in building up the For Hely. Church, as a spiritual bouse upon the true rock, the living and corner-stone, chosen of involences. God, and precious, as S. Peter himself expresses. Nor can our Saviour be undersPet 2,45,6 flood to have hereby conferred upon him any peculiar Supremacy or Sovereignty

above, much less over the rest of the Apostles: for in respect of the great trust committed to them, and their being fent to plant Christianity in the World, they are all equally styled Foundations: nor is it accountable either to Scripture, or Region to sup-Rev. 21. 14. pole, that by this Name our Lord should design the person of Peter to be that very pose, that by this Name our Lord should design the person of Peter to be that very reck, upon which his Church was to be built. In a fond imitation † of this new name de Epis Ordin given to S. Peter, those who pretend to be his Successours in the See of Rome, usually Sorg. 4. fol. 172. lay by their own, and assume a new name upon their advancement to the Apostolick P. 2 cs. Annal. Chair, it being one of the first questions || which the Cardinals put to the new-elected || Sac. Green, Pope, by what name he will please to be called. This custom first began about the Eciks. Rom. year 844, when Peter di Bocca-Porco (or Swines-mouth) being chosen Pope, chan-Saft. 1. fol. 18. ged his name into Sergius the Second : probably not fo much to avoid the uncomliness of his own name, as if unbesitting the dignity of his place (for this being bur his Paternal name would after have been no part of his Pontifical flyle and title) as out of a mighty reverence to S. Peter, accounting himself not worthy to bear his name, though it was his own Baptismal name. Certain it is, that none of the Bishops of that See ever assumed S. Peter's name, and some who have had it as their Christian name before, have laid it aside upon their election to the Papacy. But to return to

4. HIS Father was Fonab, probably a Fisherman of Bethsaida, for the Sacred Story

takes no farther notice of him, than by the bare mention of his Name; and I believe takes no farther notice of mill, than by the bare included. *Metaphraftes had not told us, though *Metaphraftes had not told us, Com. de Per. that it was not Jonus the Prophet, who came out of the Belly of the Whale. Brother & Paul. abud he was to S. Andrew the Aposlle, and some question there is amongst the Ancients Sur. ad diem which was the elder Brother. || Epiphanius (probably from some Tradition current in 99.7mm, his time) clearly adjudges it to S. Andrew, herein universally followed by those of 2, 192. the Church of Rome, that the precedency given to S. Peter may not feem to be put upon the account of his Seniority. But to him we may oppose the authority of pon the account of his seniority. But to him we had suppose sprenty fays, that S. Chrysoslom, a Person equal both in time and credit, who exprestly fays, that though Andrew came later into life than Peter, yet he first brought him to the know- s. Andr. gram. ledge of the Gospel, which Baronius against all pretence of reason would understand rectain Metaof his entring into eternal life. Bendes (a) S. Hierom, (b) Cassian, (c) Bede, and prossin, possin, others are for S. Peter being elder Brother, expresly ascribing it to his Age, that he ra-poman Tom. 6. other than any other, was Prefident of the College of Apolites. However it was, it vid Bron mir founds not a little to the honour of their Father, (as of Zebedee also in the like case) Advantal. that of but twelve Apostles two of his Sons were taken into the number. In his Youth p. 73 that of but twelve Apoltles two of his Sons were taken into the number. In his 1 out P_{ℓ}/V_{ℓ} he was brought up to Fifhing, which we may gues to have been the staple-trade of $\binom{(a)}{k}$ Heron. he was brought up to rinning, which we may guess to have been the napre-trade lib. 1. adv. Jo-Bethfaid., (which hence probably borrowed its name, fignifying an boufe or habitati-vin. p. 33. on of Fishing, though others render it by Hunting, the word sequally being either) 200. 2. (6) Gillan. de (6) Gillan much advantaged herein by the Neighbourhood of the Lake of Genefareth (on haarin. Dom. whose banks it slood) called also the Sea of Galilee, and the Sea of Tiberias, accor- 116 3. c. 12. ding to the mode of the Hebrew Language, wherein all greater confluences of Wa. 2, 996. Comding to the mode of the Freeren Language, whetein an greater confidence of the (c) Bed. Comters are called Sens. Of this Lake the Jens have a *faying, that of all the Jeven Sens mont in cap. t. which God created, he made choice of none but the Sea of Genefareth: which however John Jon. 5. intended by them, is true onely in this respect, that our blessed Saviour made choice in the policy of it, to honour it with the frequency of his presence, and the power of his miracu-Light Cont. lous operations. In length it was an hundred furlongs, || and about XL. over; the Wa- Math. c. 70. ter of it pure and clear, fweet and most fit to drink; stored it was with several forts; stored if the places. Here it is in other places. Here it is all loseph de all lo was that Peter closely followed the exercise of his calling; from whence it seems he xup. Me p. 860, was that Ferry Closely Innoved the Catendary upon his marriage, at least frequently Matth. 8.14. resided there) for there we meet with his House, and there we find him paying Tri-Matth. 8.14-bute: an House, over which * Nicephorus tells us, that Helen the Mother of Con-* H. Eachie 8. flantine crected a beautifull Church to the honour of S. Peter. This place was equal- 6.30.2.596. ly advantageous for the managery of his Trade, standing upon the Influx of Fordan into the Sea of Galilee, and where he might as well reap the fruits of an honest and industrious diligence. A mean, I confess, it was, and a more servile course of life, as which besides the great pains and labour it required, exposed him to all the injuries of wind and weather, to the storms of the Sea, the darkness and tempestuousness of the Night, and all to make a very small return. An employment, whose restless troubles, constant hardships, frequent dangers, and amazing horrours are (for the satisfaction of the learned Reader) thus elegantly described by one, whose Poems may be justly styled Golden verses, receiving from the Emperour Antoninus a piece of Gold for every Verse.

† I. Cotovic

2.

t Bellarm. de Rom. Pontif. col. 624.

Throw

Oppian, 'AAευ] Βιζλ. ά. non longe ab i'Τλησιστήνοις δ' άλιευσην άτεμερτοι μεν ἄεθλοι. Extric d' & su Deon orabes optrac hut' dresola. Ου 35 α κινήτε γαίης τω έρ αθλεύεσην 'Αλλ' αξεί χουερώ τε και άφετα μαργαίνοντι "Ydan ouppogiorna, & mal zaln Der idedai Δείμα φέρει, και μένον επ' δμμασι πειρήσανδαι. Δέρασι δ' εν βαιρίουν αελλάων Θεράπουλες Machueros, rai Duniou en oid masir aier Exortes. Αίει μεν νεσέλιω ιοιδέα παπλαίνεση. Αλεί ή τρομέσσι μελαινόμενον πόρον άλμης Ούδε τι οριταλέων ανέμων σκέπας, έδε τιν δμβεων 'Αλμών' & πυρός άλκαρ ζωωρινοῖο φέρονται.

But meanness is no bar in God's way, the poor, if vertuous, are as dear to Heaven. as the wealthy and the honourable, equally alike to him, with whom there is no respect of persons. Nay, our Lord seemed to cast a peculiar honour upon this profession, when afterwards calling him and some others of the same Trade from catching

of Filh, to be (as he told them) Filhers of men.

5. A ND here we may justly reflect upon the wife and admirable methods of the Divine Providence, which in planting and propagating the Christian Religion in the World, made choice of fuch mean and unlikely instruments, that he should hide these things from the wife and prudent, and reveal them unto babes, men than had not been educated in the Academy, and the Schools of Learning, but brought up to a Trade, to catch Fish, and mend nets; most of the Apostles being taken from the meanelt Trades, and all of them (S. Paul excepted) unturnished of all arts of Learning, and the advantages of liberal and ingenuous education: and yet these were the men that were defigned to run down the World, and to overturn the learning of the prudent. Certainly had humane wisdom been to manage the business, it would have taken quite other measures, and chosen out the profoundest Rabbins, the acutest Philosophers, the fmoothest Oratours, such as would have been most likely by strength of Reason and arts of Rhetorick to have triumph'd over the minds of men, to grapple with the stubbornness of the Jews, and baffle the finer notions and speculations of the Greeks. We find that those Sects of Philosophy that gain'd most credit in the Heathen-world, did it this way, by their eminency in some Arts and Sciences, where-

Ousty 3, diuat, κωλύκι τ μεν 3κου το με 3αν, ε μη σπεσείων Προφηίων και έξηνηθων της ευτών Αυχήν, ε παρέχεν αποκε 3ας με τοις εκυκλίοις μα 3π μασιν. Fragm. Epift. pag. 541. Tom. 1.

by they recommended themselves to the acceptance of the wifer and more ingenious part of mankind. * Julian the Apostate thinks it a reasonable exception against the Tewish Prophets, that they were incompetent Messengers and Interpreters of the Divine Will, because they had not their

minds cleared and purged, by passing through the Circle of polite Arts and Learning. Why, now this is the wonder of it, that the first Preachers of the Gospel should be fuch rude unlearned men, and yet so suddenly, so powerfully prevail over the learned World, and conquer fo many, who had the greatest parts and abilities, and the strongest prejudices against it, to the simplicity of the Gospel. When Celsus objected that the Apostles were but a company of mean and illiterate persons, sorry Mariners and Fishermen, * Origen quickly returns upon him with this answer, "That

lib. 1. p.47,48. "hence 'twas plainly evident, that they taught Christianity by a Divine Power, "when fuch persons were able with such an uncontrolled success to subdue men to " the obedience of his Word; for that they had no eloquent tongues, no subtile and "discursive head, none of the refin'd and rhetorical Arts of Greece to conquer the

| Lib.3. p. 135. " minds of men. For my part (fays he || in another place) I verily believe that the "Holy Jesus purposely made use of such Preachers of his Doctrine, that there might " be no subjicion, that they came instructed with Arts of Sophistry, but that it might "be clearly manifest to all the World, that there was no crafty defign in it, and "that they had a Divine Power going along with them, which was more efficaci-"ous, than the greatest volubility of expression, or ornaments of speech, or the arti-" fices which were used in the Grecian compositions. Had it not been for this Divine

+ Lib. 1. p. 6. Power that upheld it (as he *elsewhere argues) the Christian Religion mult needs have funk under those weighty pressures that lay upon it, having not onely to contend with the potent opposition of the Senate, Emperours, People, and the whole power of the Roman Empire, but to conflict with those home-bred wants and necessities, wherewith its own professours were oppressed and burthened. 6. IT

6. IT could not but greatly vindicate the Apostles from all suspicion of forgery and imposture in the thoughts of sober and unbyassed persons, to see their Doctrine readily entertained by men of the most discerning and inquisitive minds. Had they dealt onely with the rude and the simple, the idiot and the unlearned, there might have been some pretence to suspect, that they lay in wait to deceive, and designed to impose upon the World by crafty and infinitative arts and methods. But, alas, they had other persons to deal with, men of the acutest wits, and most profound abiliries, the wifest Philosophers, and most subtle disputants, able to weigh an argument with the greatest accuracy, and to decline the force of the strongest reasonings, and who had their parts edg'd with the keenest prejudices of education, and a mighty veneration for the Religion of their Country, a Religion that for fo many Ages had governed the World, and taken firm possession of the minds of men. And yet notwithflanding all these disadvantages these plain men conquered the wise and the learned, and brought them over to that Doctrine that was despised and scorned, opposed and perfecuted, and that had nothing but its own native excellency to recommend it. A clear evidence that there was fomething in it beyond the craft and power of men. Is not this (fays an elegant * Apologist, making his address to the Heathers) enough Amobado to make you believe and entertain it, to consider that in so short a time it has diffused it Gent, lib. 2. (elf over the whole World, civilized the most barbarous Nations, softned the roughest \$2.1. and most intractable tempers, that the greatest Wits and Scholars. Oratours, Grammarians. Rhetoricians, Lawyers, Physicians and Philosophers have quitted their formerly dear and beloved sentiments, and heartily embraced the Precepts and Doctrines of the Golpel ? Upon this account || Theodoret does with no less truth than elegancy infult || De Gorand and triumph over the Heathens: He tells them that whoever would be at the pains Gree. After. to compare the best Law-makers either amongst the Greeks or Romans, with our Fish. Serm. 9 de Leg ermen and Publicans, would foon perceive what a Divine virtue and efficacy there p. 123. was in them above all others, whereby they did not onely conquer their neighbours, not onely the Greeks and Romans, but brought over the most barbarous Nations to a compliance with the Laws of the Gospel, and that not by force of Arms, not by nu-bid. p. 125. merous bands of Souldiers, not by methods of torture and cruelty, but by meek perfusives, and a convincing the World of the excellency and usefulness of those Laws which they propounded to them. A thing which the wifest and best men of the Heathen-world could never doe, to make their dogmata and inflitutions universally obtain: nay, that Plato himself could never by all his plausible and infinuative arts make his Laws to be entertained by his own dear Athenians. He farther shews them, that wid. p. 136. the Laws published by our Fishermen and Tent-makers could never be abolished (like those made by the best amongst them) by the policies of Caius, the power of Claudius, the crucities of Nero, or any of the succeeding Emperours, but still they went on conquering and to conquer, and made Millions both of Men and Women willing to bid. p. 135. embrace flames, and to encounter Death in its most horrid shapes, rather than disown and forfake them: whereof he calls to witness those many Churches and Monuments every-where erected to the memory of Christian Martyrs, no less to the honour than advantage of those Cities and Countries, and in some sense to all Mankind.

7. THE fum of the Discourse is, in the Apostle's words, that God chose the feelish 1 Corn. 27,28. things of the world to confound the wife, the weak to confound those that are mighty, the base things of the world, things most vilified and despised, yea, and things which are not, to bring to nought things that are. These were the things, these the persons whom God fent upon this errand, to filence the Wife, the Scribe, and the Disputer of this World, and to make foolish the wisdom of this World. For though the Jews required a Vect 22, 23, fign, and the Greeks fought after Wisdom, though the preaching a crucified Saviour was a 24, 25. scandal to the Tews, and foolishness to the learned Gracians, yet by this foolishness of preaching God was pleased to save them that believed : and in the event made it appear that the foolighness of God is wifer than men, and the weakness of God stronger than men, the primi vo-That so the honour of all might intirely redound to himself; so the Apostle concludes, cari sont, upp. that no Flesh should glory in his presence, but that he that glorieth, should glory in the minum specture. Lord.

Lord.

ad prediennam, ne fides eredentium non virtute Dei, sed eloquentia atque dell'rina sieri putaretur. Hieton. comm. in Matth. cap. 4.

D 2

SECT. II.

Of S. Peter, from his first coming to Christ, till his being call'd to be a Disciple.

Peter, before his coming to Christ, a Disciple (probably) of John the Baptist. His first approaches to Christ. Our Lord's communication with him. His return to his Trade. Christ's entring into Peter's Ship, and preaching to the people at the Sea of Galilee. The miraculous draught of Fishes. Peter's great astonishment at this evidence of our Lord's Divinity. His call to be a Disciple. Christ's return to Caper. naum, and healing Peter's Mother-in-law.

"HOUGH we find not whether Peter before his coming to Christ was engag'd in any of the particular Sects at this time in the Jewish Church, yet is it greatly probable, that he was one of the Disciples of John the Baptist. For first 'tis certain that his brother Andrew was fo, and we can hardly think, these two brosthers should draw contrary ways, or that he who was so ready to bring his brother the early tidings of the Mefliah, that the Sun of righteoufnefs was already rifen in those parts should not be as folicitous to bring him under the discipline and influences of Foliathe Baptist, the Day-star that went before him. Secondly, Peter's forwardness and curiofity at the first news of Christ's appearing, to come to him, and converse with him, thew that his expectations had been awakened, and fome light in this matter conveyed to him by the preaching and ministery of John, who was, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, shewing

them who it was that was coming after him.

2. HIS first acquaintance with Christ commenced in this manner. The Blessed Tefus having for thirty years passed through the solitudes of a private life, had lately been baptized in Fordan, and there publickly owned to be the Son of God by the most folemn attellations that Heaven could give him; whereupon he was immediately hurried into the Wilderness to a personal contest with the Devil for forty days together. So natural is it to the enemy of mankind to malign our happiness, and to seek to blast our joys, when we are under the highest instances of the Divine grace and savour. His enemy being conquered in three fet battels, and fled, he returned hence, and came down to Bethabara beyond Jordan, where John was baptizing his Profelytes, and endeavouring to fatisfie the Jews, who had fent to him curiously to enquire concerning this new Messiah that appeared among them. Upon the great testimony which the Baptist gave him, and his pointing to our Lord then passing by him: two of Tohn's disciples who were then with him presently followed after Christ, one of which was Andrew, Simon's brother. It was towards Evening when they came, and therefore probably they stayed with him all night, during which Andrew had opportunity to inform himself, and to fatisfie his most scrupulous enquiries. Early the Appleias mi next morning (if not that very evening) he hastned to acquaint his brother Simon Tis not enough to be good and happy alone; Religion is a white mean. communicative principle, that like the circles in the water, delights to multiply it 200, 30 mag. felf, and to diffuse its influences round about it, and especially upon those, whom a nature has placed nearest to us. He tells him, they had found the long-look'd for Expression are nature has piaced nearest to us. He tells him, they had found the long-look'd for small, the flight, him whom Moles and the Prophets had fo fignally foretold, and whom all the major state, descent and prive of the Prophets. emegiv * หลุงใจ-วฐ สนธุ์ saces, devout and pious of that Nation had so long expected. ผัก ใช้สามารถ ผัก เรื่องสามารถ เหมาะสมารถ เกาะสมารถ เกาะสม

3. SIMON (one of those who look'd for the Kingdom of God, and waited for redemotion of Israel) ravished with this joyfull news, and impatient of delay, presently follows his brother to the place: whither he was no fooner come, but our Lord to give him an evidence of his Divinity, falutes him at first fight by name, tellshim what, and who he was, both as to his name and kindred, what title should be given him, that he should be call'd Cephas, or Peter; a name which he afterwards actually conferr'd upon him. What passed farther between them, and whether these two brothers henceforward personally attended our Saviour's motions in the number of his Disciples, the Sacred Story leaves us in the dark. It seems probable, that they stay'd with him for some time till they were instructed in the first rudiments of his Doctrine, and by his leave departed home: For it's reasonable to suppose, that our Lord being unwilling, at this time especially, to awaken the icalousies of the State by a numerous retinue, might dismiss his Disciples for some time, and Peter and Andrew amongst the rest, who hereupon returned home to the exercise of their calling, where he found them afterwards.

SECT. II

4. I T was now formewhat more than a year, fince our Lord having entred upon the publick slage of action, constantly went about doing good, healing the fick, and prea- Matth 4.7 ching the Gospel of the Kingdom, residing usually at Capernaum, and the parts about it. where by the constancy of his preaching, and the reputation of his miracles, his fame spread about all those Countries; by means whereof multitudes of people from all parts flock'd to him, greedily defirous to become his Auditours. And what wonder if the parch'd and barren Earth thirsted for the showers of Heaven? It happed that our Lord retiring out of the City, to enjoy the privacies of contemplation upon the banks of the Sea of Galilee, it was not long before the multitude found him out to avoid the croud and press whereof he slept into a Ship or Fisher-boat, that lay near Luke 5.1. to the shore, which belonged to Peter (who together with his companions after a tedious and unfuccessfull night, were gone a-shore to wash and dry their Nets. He who might have commanded, was yet pleased to intreat Peter (who by this time was returned into his Ship) to put a little from the shore. Here being sate, he taught the people, who flood along upon the shore to hear him. Sermon ended, he resolved to feal up his doctrine with a miracle, that the people might be the more effectually convinced, that he was a Teacher come from God. To this purpose, he bad Simon launch out farther, and cast his Net into the Sca: Simon tells him, they had don't already, that they had been fishing all the last night, but in vain; and if they could not succeed then (the most proper season for that employment) there was less hope to freed now, it being probably about Noon. But because where God commands, it is not for any to argue, but obey; at our Lord's instance he let down the Net, which immediately inclosed so great a multitude of Fishes, that the Net began to break, and they were forced to call to their partners, who were in a Ship hard by them, to come in to their assistance. A draught so great, that it loaded both their Boats, and that fo full, that it endangered their finking before they could get fafe to shore: An instance, wherein our Saviour gave an ocular demonstration, that, as Mestiah, God had put all things under his feet, not onely Fowls of the Air, but the Fish Pal. 8.6, 7.8. of the Sea, and what soever passed through the paths of the Seas.

5. AMAZ'D they were all at this miraculous draught of Fishes, whereupon Simon in an ecstafie of admiration, and a mixture of humility and fear, threw himself at the feet of Christ, and pray'd him to depart from him, as a vile and a finfull person. So evident were the appearances of Divinity in this miracle, that he was over-powered and dazled with its brightness and lustre, and reflecting upon himself, could not but think himself unworthy the presence of so great a person, so immediately sent from God: and confidering his own flate (Confcience being hereby more fenfibly awakened) was afraid that the Divine vengeance might purfue and overtake him. But our Lord to abate the edge of his fears, affures him that this miracle was not done to amaze and terrific him, but to strengthen and confirm his Faith; that now he had nobler work and employment for him; instead of catching Fish, he should, by persuading men to the obedience of the Gospel, catch the Souls of men: And accordingly commanded him and his brother to follow him : (the fame command which presently after he gave to the two Sons of Zebedee.) The word was no sooner spoken, and they landed, but disposing their concerns in the hands of friends (as we may presume prudent and reasonable men would) they immediately left all, and sollowed him; and from this time Peter and the rest became his constant and inseparable Disciples living

under the rules of his Discipline and Institutions.

6. FR OM hence they returned to Capernaum, where our Lord entring into Simon's house (the place in all likelihood where he was wont to lodge during his residence in that City) found his Mother-in-law visited with a violent Fever. No privi- Matt. 8. 14. dence in that City) found his muner-in-tail vinited with a violent reverse the plant mark 1.29. leges afford an exemption from the ordinary Laws of humane Nature; Christ under Mark 1.29. her roof did not protect this Woman from the affaults and invafions of a Fever. John 1, 3. Lord, behold, he whom thou lovest is fick, as they faid concerning Lazarus. Here a fresh opportunity offered it self to Christ of exerting his Divine Power. No sooner was he told of it, but he came to her bed-fide, rebuked the Paroxysms, commanded

John 1. 42.

John 1, 37.

SECT. III

3. IN

the Fever to be gone, and taking her by the hand to lift her, up, in a moment reftefled her to perfect health, and ability to return to the business of her Family, all cures being equally easie to Omnipotence.

The Life of S. PETER.

SECT. III.

Of S. Peter from his Election to the Apostolate, till the Confession which he made of Christ.

The Election of the Apostles: and our Lord's solemn preparation for it. The Powers and Commission given to them. Why Twelve chosen. Peter the first in order, not power. The Apostles when and by whom baptized. The Tradition of Euodius, of Peter's being immediately baptized by Christ, rejected, and its authorities proved infufficient. Three of the Apostles more intimately conversant with our Saviour. Poter's being with Christ at the raising Jairus his daughter. His walking with Christ ubon the Sea. The creatures at God's command act contrary to their natural Inclinations. The weakness of Peter's Faith. Christ's power in commanding down the storm, an evidence of his Divinity. Many Disciples desert our Saviour's preaching. Peter's profession of constancy in the name of the rest of the Apostles.

UR Lord being now to elect fome peculiar persons, as his immediate Vice-gerents upon Earth, to whose care and trust he might commit the building up of his Church, and the planting that Religion in the World, for which he himfelf came down from Heaven; In order to it he privately over-night withdrew himfelf into a folitary Mountain (commonly called the Mount of Chrift, from his frequent repairing thither, though fome of the Ancients will have it to be Mount Tabor) there to make his folemn address to Heaven for a prosperous success on so great a work. Herein leaving an excellent copy and precedent to the Governours of his Church, how to proceed in fetting apart persons to so weighty and difficult an employment. Upon this Mountain we may conceive there was an Oratory or place of prayer (probably intimated by S. Luke's h meore 2h, for fuch Profeucha's, or Houses of Prayer, usually uncovered, and standing in the fields, the Jews had in several places) wherein our Lord continued all night, not in one continued and intire act of devotion. but probably by intervals and repeated returns of duty. 2. E AR LY the next morning his Disciples came to him, out of whom he made

Mark 3. 14 choice of Twelve to be his Apolites, that they might be the constant attendants upon his person, to hear his Discourses and be Eye-witnesses of his Miracles; to be always conversant with him while he was upon Earth, and afterwards to be fent abroad up and down the World, to carry on that work which he himself had begun; whom therefore he invested with the power of working Miracles, which was more completely conferr'd upon them after his Ascension into Heaven. Pasfing by the feveral fancies and conjectures of the Ancients, why our Saviour pitch'd upon the just number of Twelve (whereof before) it may deserve to be confidered, whether our Lord being now to appoint the supreme Officers and Governours of his Church, which the Apollle ftyles, the Commonwealth of Ifrael, might not herein have a more peculiar allusion to the twelve Patriarchs, as founders of their several Tribes, or to the constant Heads and Rulers of those twelve Tribes of which the body of the Fewish Nation did confist: Especially since he himself seems essewhere to give countenance to it, when he tells the Apostles that when the Son of man shall sit on the Throne of his Glory, that is, be gone back to Heaven, and have taken full possesfion of his Evangelical Kingdom, which principally commenc'd from his Refurrection, that then they also should sit upon twelve Thrones, judging the twelve Tribes of Israel, that is, they should have great powers and authorities in the Church, such as the power of the Keys, and other Rights of Spiritual Judicature and Sovereignty, anfwerable in some proportion to the power and dignity which the Heads and Rulers of the twelve tribes of Israel did enjoy.

2. IN the enumeration of these twelve Apostles, all the Evangelists constant-Iv place S. Peter in the front: and S. Matthew express tells us, that he was the first, Matt. 10. 2, that is. he was the first that was called to be an Apostle : his Age also and the graviry of his person more particularly qualifying him for a Primacy of Order amongst the rest of the Apostles, as that without which no society of men can be managed or maintained. Less than this, as none will deny him; so more than this, neither Scripture nor Primitive antiquity do allow him. And now it was, that our Lord actually conferr'd that name upon him, which before he had promifed him, Simon he Mark 2, 16 furnamed Peter. It may here be enquired, when, and by whom the Apostles were haptized. That they were is unquestionable, being themselves appointed to confer it upon others: but when, or how, the Scripture is altogether filent. * Nicepho- * Hift. Earlef. rus, from no worfe an Author, as he pretends, than Euodius, S. Peter's immediate the fuccessor in the See of Antioch, tells us, That of all the Apossless Christ baptized none but Peter with his own hands: that Peter baptized Andrew, and the two fons of Zebedee, and they the rest of the Apostles. This, if so, would greatly make for the honour of S. Peter. But alas! his authority is not onely suspicious, but supposititious, in a manner deferted by S. Peter's best friends, and the strongest champions of his cause: Baronius himself, however sometimes † willing to make use of him, esset # 4d At. 3 t. where || confesseth that this Epistle of Euodius is altogether unknown to any of the || Ad An 71. Ancients. As for the tellimony of Clemens Alexandrinus, which to the same pur. mimb. 13. pole he quotes out of * Sophronius, (though not Sophronius, but Johannes Moschus, chi Prat. Spir. as is notoriously known, be the Authour of that Book) besides, that it is de-cap 176. Bibl. livered upon an uncertain report, pretended to have been alledged in a difcourse P. Grac. L. between one Dionyfius Bishop of Ascalon and his Clergy, out of a Book of Clemens, not now extant; his Authours are much alike, that is, of no great value and authority.

4. A M O N G S T these Apostles, our Lord chose a Triumvirate, Peter and the two fons of Zebedee to be his more intimate companions, whom he admitted more familiarly than the rest, unto all the more secret passages and transactions of his Life. The first instance of which was on this occasion. Jairus, a Ruler of the Syna-Mark 5, 23, gogue, had a daughter desperately fick, whose disease, having bassled all the arts of Physick, was onely curable by the immediate agency of the God of Nature. He therefore in all humility addresses himself to our Saviour; which he had no sooner done, but fervants came post to tell him, that it was in vain to trouble our Lord. for that his daughter was dead. Christ bids him not despond, if his Faith held out. there was no danger. And fuffering none to follow him, but Peter, James and John, goes along with him to the house: where he was derided by the forrowfull friends and neighbours, for telling them that the was not perfectly dead. But our Lord entring in, with the commanding efficacy of two words, reftor'd her at once both to life and perfect health.

5. OUR Lord after this preached many Sermons, and wrought many Miracles: amongst which, none more remarkable, than his feeding a multitude of five thou-Matt. 14, 17. fand men, befides women and children, but with five Loaves and two Fishes; of which, nevertheless, twelve Baskets of fragments were taken up. Which being done, and the multitude difinified, he commanded the Apostles to take Ship, it being now near night, and to cross over to Capernaum, whilst he himself, as his manner was, retired to a neighbouring mountain, to dispose himself to Prayer and Contemplation. The Apostles were scarce got into the middle of the Sea, when on a sudden a violent Storm and Tempest began to arise, whereby they were brought into present danger of their lives. Our Saviour, who knew how the case stood with them and how much they laboured under infinite pains and fears, having himfelf caused this Tempest, for the greater trial of their Faith, a little before Morning (for so long they remained in this imminent danger) immediately conveyed himfelf upon the Sea, where the waves received him, being proud to carry their Master. He who refused to gratifie the Devil, when tempting him to throw himself down from the Pinnacle of the Temple, did here commit himself to a boilterous and instable Element. and that in a violent Storm, walking upon the water, as if it had been dry ground. But that infinite power that made and supports the World, as it gave rules to all particular beings, fo can when it pleafeth countermand the Laws of their Creation, and make them act contrary to their natural inclinations. If God fay the word, the Sun will fland till in the middle of the Heavens; if, Go back, twill retrocede as upon the Dial of Ahaz: if he command it, the Heavens will become as Brafs, and the Earth

SECT. III.

10

as Iron, and that for three years and an half together, as in the case of Elijah's praver; if he fay to the Sea. Divide, 'twill run upon heaps, and become on both fides as firm as a wall of Marble. Nothing can be more natural, than for the fire to burn and yet at God's command it will forget its nature, and become a screne and a sence to the three Children in the Babylonian Furnace. What heavier than Iron, or more natural than for gravity to tend downwards? and yet when God will have it, Iron shall float like Cork on the top of the water. The proud and raging Sea that naturally refuses to bear the bodies of men while alive, became here as firm as Brass, when commanded to wait upon and doe homage to the God of Nature. Our Lord walking towards the Ship, as if he had an intention to pass by it, he was espyed by them. who presently thought it to be the Apparition of a Spirit. Hereupon they were seiz'd with great terrour and consternation, and their fears in all likelihood heightned by the vulgar opinion, that they are evil Spirits that chufe rather to appear in the night than by day. While they were in this agony, our Lord taking compafion on them, calls to them, and bids them not be afraid, for that it was no other than he himfelf. Peter (the eagerness of whose temper carried him forward to all bold and resolute undertakings) entreated our Lord, that if it was he, he might have leave to come upon the water to him. Having received his orders, he went out of the Ship, and walked upon the Sea to meet his Master. But when he found the wind to bear hard against him, and the waves to rife round about him, whereby probably the fight of Christ was intercepted, he began to be afraid; and the higher his sears arose, the lower his Faith began to fink, and together with that, his body to fink under water: whereupon in a pallionate fright he cried out to our Lord to help him, who, reaching our his arm, took him by the hand, and fet him again upon the top of the water, with this gentle reproof, O thou of little Faith, wherefore didst thou doubt? It being the weakness of our Faith that makes the influences of the Divine power and goodness to have no better effect upon us. Being come to the Ship, they took them in, where our Lord no fooner arrived, but the winds and waves observing their duty to their Sovereign Lord, and having done the errand which they came upon, mannerly departed, and vanished away, and the Ship in an instant was at the shore. All that were in the Ship being strangely astonished at this Miracle, and fully convinced of the Divinity of his person, came and did homage to him, with this consession, Of a trath then art the Son of God. After which they went ashore, and landed in the Country of Genefareth, and there more fully acknowledged him before all the people.

6. THE next day, great multitudes flocking after him, he entred into a Synaoo. I HE next day, great infinitudes noxing artst lini, he thick miss a gogue at Capernaum, and taking occasion from the late Miracle of the loaves, which he had wrought amongst them, he began to discourse concerning himself, as the true Manna, and the Bread that came down from Heaven; largely opening to them many of the more sublime and Spiritual mysteries, and the necessary and important ducies of the Gospel. Hereupon a great part of his Auditory, who had hitherto soliowed him, finding their understandings gravelled with these difficult and uncommon Notions, and that the duties he required were likely to grate hard upon them, and perceiving now that he was not the Messiah they took him for, whose Kingdom should confift in an external Grandeur and Plenty, but was to be managed and transacted in a more inward and Spiritual way; hereupon fairly left him in open field, and henceforth quite turned their backs upon him. Whereupon our Lord, turning about to his Apostles, asked them, whether they also would go away from him? Peter (Spekesman generally for all the rest) answered, whither should they go to mend and better their condition? should they return back to Moses? Alass! he laid a yoke upon them, which neither they nor their Fathers were able to bear. Should they go to the Scribes and Pharifees ? they would feed them with Stones instead of Bread, obtrude humane Traditions upon them for Divine dictates and Commands. Should they betake themfelves to the Philosophers amongst the Gentiles ? they were miserably blind and shortfighted in their Notions of things, and their fentiments and opinions not onely different from, but contrary to one another. No, twas he onely had the mords of Elernal life, whose doctrine could instruct them in the plain way to Heaven; that they had fully affented to what both John and he had faid concerning himself, that they were fully persuaded both from the efficacy of his Sermons, which they heard, and the powerfull conviction of his Miracles, which they had feen, that he was the Son of the living God, the true Messiah and Saviour of the World. But notwithstanding this fair and plausible testimony, he tells them, that they were not all of this mind, that there was a Satan amongst them, one that was moved by the spirit and impulse, and that acted according to the rules and interest of the Devil: intimating Judas who should betray him. So hard is it to meet with a body of so just and pure a constitution. wherein some rotten member or distempered part is not to be found.

SECT. IV

Of S. Peter, from the time of his Confession, till our Lord's last Passover

Our Saviour's Journey with his Apostles to Casarea. The Opinions of the People concerning him. Peter's eminent Confession of Christ, and our Lord's great commendation of it. Thou art Peter, and upon this Rock, &c. The Keys of the Kingdom of Heaven how given. The advantage the Church of Rome makes of these passages. This confestion made by Peter in the name of the rest, and by others before him. No personal privilege intended to S. Peter: the same things elsewhere promised to the other Apostles. Our Lord's discourse concerning his Passion. Peter's unseasonable zeal in dissuading him from it, and our Lord's severe rebuking him. Christ's Transsiguration, and the glory of it : Peter how affected with it. Peter's paying tribute for Christ and himcelf. This Tribute, what. Our Saviour's diffeourfe upon it. Offending brethren, how oft to be forgiven. The young man commanded to fell all. What compensation made to the followers of Christ. Our Lord's triumphant entrance into Jerusalem. Preparation made to keep the Passover.

T was some time since our Saviour had kept his third Passover at Jerusalem, Mark 8.27. when he directed his Journey towards Cæsarea Philippi; where by the way ha- Mark. 16. 21. ving like a carefull Master of his Family first prayed with his Apostles, he began to Luke 9. 18. ask them (having been more than two Years publickly conversant amongst them) what the world thought concerning him. They answered, that the Opinions of Men about him were various and different: that some took him for John the Baptist, lately risen from the dead, between whose Doctrine, Discipline and way of life, in the main there was so great a Correspondence. That others thought he was Elias: probably judging so from the gravity of his Person, freedom of his Preaching, the same and reputation of his Miracles, especially since the Scriptures assured them he was not dead, but taken up into Heaven; and had so expresly foretold, that he should return back again. That others look'd upon him as the Prophet Jeremiah alive again, of whose return the Jews had great expectations, in so much that some of them thought the Soul of Jeremias was re-infpired into Zacharias. Or if not thus, at least, that he was one of the more eminent of the ancient Prophets, or that the Souls of fome of these Persons had been breathed into him; The Doctrine of the meleministic of es, or Transmigration of Souls first broached and propagated by Pythagoras, being at this time current amongst the Jews, and owned by the Pharilees as one of their prime Notions and Principles.

2. THIS Account not fufficing, our Lord comes closer and nearer to them; tells them, It was no wonder if the common People were divided into these wild thoughts concerning him: but fince they had been always with him, had been hearers of his Sermons, and Spectatours of his Miracles, he enquired, what they themselves thought of him. Peter, ever forward to return an Answer, and therefore by the Fathought of finite for the Mouth of the Apollies, * told him in the name of the reft, * Τὸ σίμα? That he was the Messah, The Son of the living God, promised of old in the Law and πιστέκου δ Πέτρες, όπως the Prophets, heartily defired and looked for by all good men, anointed and fet apart may steps to by God to be the King, Priest and Prophet of his People. To this excellent and com- in year pre-prehensive consession of S. Peter's, our Lord returns this great Eulogie and Commenthee, but my Father which is in Heaven: That is, this Faith which thou hast now con- Jan auric arefessed, is not humane, contrived by Man's wit, or built upon his testimony, but upon Chrysott in those Notions and Principles which I was sent by God to reveal to the World, and Matt. 16 p. those mighty and solemn attestations, which he has given from Heaven to the truth 483.

Ioh. 1. 49.

both of my Person and my Doctrine. And because thou hast so freely made this Canfessions therefore I also say unto thee, that thou art Peter, and upon this rock I will hail. my Church, and the gates of hell shall not prevail against it: That is, that as the Name fignifies a Stone or Rock fuch shalt thou thy self be firm solid and immoveable, in build ing of the Church, which shall be so orderly erected by thy care and diligence. and fo firmly founded upon that faith which thou hast now confessed, that all the assaults and attempts which the powers of Hell can make against it, shall not be able to overturn it. Moreover, I will give unto thee the Keys of the Kingdom of Heaven, and what-Soewer thou shalt bind on Earth, shall be bound in Heaven, and what soever thou shalt loose on Earth, shall be loosed in Heaven: That is, thou shalt have that spiritual authority and power within the Church, whereby as with Keys thou shalt be able to shut and lock out obstinate and impenitent anners, and upon their repentance to unlock the door, and take them in again: And what thou shalt thus regularly doe, shall be own'd in the Court above, and ratified by God in Heaven.

3. UPO'N these several passages, the Champions of the Church of Rome. mainte build the unlimited Supremacy and Infallibility of the Bithops of that See: with how much truth, and how little reason, it is not my present purpose to discuss. It may fuffice here to remark, that though this place does very much tend to exalt the honour of S. Peter, yet is there nothing herein personal and peculiar to him alone as diffinct from, and preferred above the rest of the Apostles. Does he here make confession of Christ's being the Son of God? Yer, besides that herein he spake but the sense of all the rest, this was no more than what others had faid as well as he, wea before he was so much as call'd to be a Disciple. Thus Nathanael at his first coming to Christ expresty told him, Rabbi, thou art the Son of God, Thou art the King of Ifrael. Does our Lord here flyle him a Rock? All the Apostles are elsewhere equally called Foundations, year faid to be the Twelve Foundations upon which the Wall of the new Terusalem. that is, the Evangelical Church is erected; and fometimes others of them besides Peter are called Pillars, as they have relation to the Church already built. Does Christ here promise the Keys to Peter? that is, Power of Governing, and of exercising

Church censures, and of absolving penitent sinners? The very same is elsewhere promi-Matt. 18. 17, fed to all the Apoilles, and almost in the very same terms and words, If thine offerding Brother, prove obstinate, tell it unto the Church : but if he neglect to hear the Joh 20, 21. - Church, let him be unto thee an Heathen and a Publican. Verily I say unto you whatsoever ve shall bind on Earth, shall be bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven. And effewhere, when ready to leave the World, he tells them, As my Father hatb fent me, even fo fend I you : whosesoever him ye remit. they are remitted unto them; and whosesoever fins ye retain, they are retained. By all which it is evident, that our Lord did not here give any personal prerogative to S. Peter, as universal Pastour and head of the Christian Church, much less to those who were to be his Successiours in the See of Rome; But that as he made his Confession in the name of the rest of the Apostles, so what was here promised unto him, was equally intended unto all. Nor did the more confidering and judicious part of the Fathers (however giving a mighty reverence to S. Peter) ever understand it in any other sense. Sure I am that * Origen tells us, that every true Christian that makes this

fame bleffing and commendation from Christ conferr'd upon him.

4. THE Holy Jesus, knowing the time of his Passion to draw on, began to prepare the minds of his Apostles against that fatal Hour; telling them what hard and Matth. 16. 21. bitter things he should suffer at Jerusalem, what affronts and indignities he must un-Mark 8. 31. dergo, and be at last put to death with all the arts of torture and disgrace, by the Luk. 9. 22. Decree of the Tewith Sanhedrine Pater whom one is a district and disgrace, by the endeared to him, by the great things which he had lately faid concerning him, to that his spirits were now affoat, and his passions ready to over-run the banks, not able to endure a thought that so much evil should befall his Master, broke out into an overconfident and unseasonable interruption of him : He took him and began to rebuke him, faying, Be it far from thee; Lord, thu shall not be unto thee. Besides his great kindness and affection to his Master, the minds of the Apostles were not yet throughly purged from the hopes and expectations of a glorious reign of the Meffiah, fo that Peter could not but look upon these sufferings as unbecoming and inconfishent with the slate and dignity of the Son of God. And therefore thought good to advise his Lord, to take care of himself, and while there was time, to prevent and avoid them. This, our Lord, who valued the redemption of Mankind infinitely before his own eafe and fafety, re-

fented at fo high a rate, that he returned upon him with this tart and stinging reproof. Get thee behind me. Satan: The very fame treatment which he once gave to the Devil himself, when he made that insolent proposal to him, To fall down and worthin Luke 4.8, bim: though in Satan it was the refult of pure malice and hatred; in Peter onely an errour of love and great regard. However our Lord could not but look upon it as a mischievous and diabolical counsel. prompted and promoted by the great adversary of Mankind. Away therefore, fays Christ, with thy hellish and permicious counsel. Thou are an offence unto me, in feeking to oppose and undermine that great design, for which I purposely came down from Heaven: In this thou favourest not the things of God. but those that be of men, in suggesting to me those little shifts and arts of safery and felf-preservation, which humane prudence, and the love of mens own selves are wont to dictate to them. By which, though we may learn Peter's mighty kindness to our Saviour, yet that herein he did not take his measures right. A plain evidence

men of his future glorification, took with him his three more intimate Apostles, Pe-Luke 9, 28.

ter, and the two fons of Zebedee, and went up into a very high Mountain, which

that his infallibility had not yet taken place. 5. ABOUT a week after this, our Saviour being to receive a Type and Speci-Matth. 17. 1.

SECT. IV.

the Ancients generally conceive to have been Mount Thabor, a round and very high Mountain, fituate in the Plains of Galilee. And now was even literally fulfilled what

the Pfalmist had spoken, Tabor and Hermon shall rejoyce in thy Name: for what greater Pfalm 89. 10. joy and triumph, than to be peculiarly chosen to be the holy Mount, whereon our Lord in so eminent a manner received from God the Father honour and glory, and made fuch magnificent displays of his Divine power and Majesty? For while they were here earnestly employed in Prayer, (as seldom did our Lord enter upon any eminent action, but he first made his address to Heaven) he was suddenly transformed into another manner of appearance; fuch a lustre and radiency darted from his face, that the Sun it felf shines not brighter at Noon-day: such beams of light reflected from his garments, as out-did the light it felf that was round about them, so exceeding pure and white, that the Snow might blush to compare with it: nor could the Fullers art purific any thing into half that whiteness: an evident and fensible representation of the glory of that state, wherein the just shall walk in white, and shine as the Sun in the Kingdom of the Father. During this Heavenly scene, there appeared Moses and Elias, (who, as the Jews fay, shall come together) cloathed with all the brightness and maieity of a glorified flate, familiarly converfing with him, and discoursing of the death and fufferings which he was shortly to undergo, and his departure into Heaven. Behold here together the three greatest persons that ever were the Ministers of Heaven: Mofes, under God, the Institutour and Promulgatour of the Law: Elias, the great Reformer of it, when under its deepest degeneracy and corruption; and the Blessed Tefus, the Son of God, who came to take away what was weak and imperfect, and to introduce a more manly and rational institution, and to communicate the last Revelation which God would make of his mind to the World. Peter and the two Apoftles that were with him, were in the mean time fallen afleep, heavy through want of natural reft, (it being probably night when this was done) or elfe overpowered with these extraordinary appearances, which the frailty and weakness of their present state could not bear, were fallen into a Trance. But now awaking were strangely surprised to behold our Lord furrounded with so much glory, and those two great persons converfing with him, knowing who they were, probably by some particular marks and fignatures that were upon them, or else by immediate revelation, or from the difcourse which passed betwixt Christ and them, or possibly from some communication which they themselves might have with them. While these Heavenly guests were about to depart, Peter in a great rapture and ecstasie of mind addressed himself to our Saviour, telling him how infinitely they were pleafed and delighted with their being there; and to that purpose desiring his leave, that they might erect three Tabernacles, one for him, one for Moses, and one for Elias. While he was thus saying, a bright cloud suddenly over-shadowed the two great Ministers, and wrapt them up: out of which came a voice, This is my beloved Son, in whom I am well pleased; hear ye him: which when the Apolles heard, and faw the cloud coming over themselves. they were feized with a great consternation, and fell upon their faces to the ground, whom our Lord gently touched, bad them arife and disband their fears: whereupon looking up, they saw none but their Master, the rest having vanished and disappeared. In memory of these great transactions, * Bede tells us, that in pursuance of Saint * De Lot. Sant. Peter's petition about the three Tabernacles, there were afterwards three Churches 17.

14

built upon the top of this Mountain, which in after-times were had in great veneration. which might possibly give fome foundation to that report which || one makes that in his time there were shew'd the ruines of those three Tabernacles, which were

denb. Liner.
True Sand.

said. J. Cotovis built according to S. Peter's defire.

Biner. lib. 3.

6. AFTER this, our Lord and his Apostles, having travelled through Galilee, the not obliged to pay the Tribute, which God, under the Mosaick Law, commanded to be vearly paid by every Tem above Twenty Years Old, to the use of the Temple which for continued to the times of Ve/paffan, under whom the Temple being defroyed, it was by him transferred to the use of the Capitol at Rome, being to the value of half a Sheek, or Fifteen pence of our money. To this question of theirs, Peter positively answers, yes; knowing his Master would never be backward, either to give unto Cæsar the things that are Cæsar's, or to God the things that are God's. Peter going into the house to give an account to his Master, and to know his mind concerning it. Christ prevented him with this question, What thinkest thou, Simon, of whom do Earthly Kings exact Tribute, of their own Children and Family, or from other People ? Peter answered. Not from their own Servants and Family, but from Strangers. To which our Lord presently replied, That then according to his own argument and opinion. both he himself, as being the Son of God, and they whom he had taken to be his Menial and Domestick Servanes, were free from this Tax of Head-money, yearly to be paid to God. But rather than give offence, by feeming to despife the Temple. and to undervalue that Authority that had fetled this Tribute, he refolves to put himfelf to the expence and charges of a Miracle, and therefore commanded Peter to go to the Sea, and take up the first Fish which came to his Hook, in whose mouth he should find a piece of money (a Stater, in value a Sheel, or half a Crown) which he took and gave to the Collectours, both for his Master and himself.

Matth. 18. 21. 7. OUR Lord, after this, discoursing to them, how to carry themselves towards their offending Brethren, Peter, being desirous to be more particularly informed in this matter, asked our Saviour, How oft a man was obliged to forgive his Brother. in case of offence and trespass, whether seven times were not enough? He told him, That upon his Neighbour's repentance, he was not onely bound to doe it feven times. but untill feventy times feven, that is, he must be indulgent to him, as oft as the offender returns and begs it, and heartily professes his forrow and repentance: Which he farther illustrates by a plain and excellent Parable, and thence draws this Conclusion, That the same measures, either of compassion or cruelty, which men shew to their tellow Brethren, they themselves shall meet with at the hands of God, the Supreme Ruler Matth. 19. 16. and Justiciary of the World. It was not long after, when a brisk young man addres-Mark 16. 17. fed himfelf to our Saviour, to know of him, by what methods he might best attain

Etetnal Life. Our Lord, to humble his confidence, bad him sell his Estate, and give it to the poor; and, putting himself under his discipline, he should have a much better treasure in Heaven. The man was rich, and liked not the counsel, nor was he willing to purchase happiness at such a rate; and accordingly went away under great forrow and discontent. Upon which Christ takes occasion to let them know, how hardly those men would get to Heaven, who built their comfort and happiness upon the plenty and abundance of these outward things. Peter, taking hold of this opportunity, asked, What return they themselves should make, who had quitted and renounced whatever they had for his fake and fervice? Our Saviour answers, That no man should be a loser by his service; that, for their parts, they should be recompenced with far greater privileges; and that whoever should for fake houses or lands, kindred and relations, out of love to him and his Religion, should enjoy them again with infinite advantages in this World, if confiftent with the circumstances of their state, and those troubles and persecutions which would necessarily arise from the profession of the Gospel: however, they should have what would make infinite amends for all:

Eternal life in the other World.

8. OUR Saviour, in order to his last fatal journey to Jerusalem, that he might the better comply with the Prophecy that went before of him, fent two of his Apostles; who in all probability were Peter and John, with an Authoritative Commission to fetch him an Ass to ride on, (he had none of his own; he who was rich, Matth 21. 1. for our fakes made himself poor; he lived upon charity all his life, had neither an As to ride on, nor an House where to lay his head, no nor after his death a Tomb to lie in, but what the charity of others provided for him) whereon being mounted, and attended with the festivities of the people, he set forward in his journey;

wherein there appears an admirable mixture of humility and Majesty: The As he rode on became the meanness and meekness of a Prophet: but his arbitrary Commisfion for the fetching it, and the ready obedience of its owners, spake the prerequirie of a King: The Palms born before him, the Garments strewd in his way, and the iovfull Fiofannahs and Acclamations of the people, proclaim at once both the Majefly of a Prince, and the Triumph of a Saviour. For such expressions of joy we find were of a 1 milet, and the 1 milet in publick and feftival folemnities: thus the *Historian describing the Empe-*Herod & 6 rour Commodus his triumphant return to Rome, tells us, that the Senate and whole in v.t. Comm people of Rome, to teffifie their mighty kindness and veneration for him, came out of p. 17. the City to meet him, δαςνηφόρ εί τε και πάντα δητοερ όμενοι ακ 3η τότε άκικά οντα. carrving Palms and Laurels along with them, and throwing about all forts of Flavers that were then in season. In this manner our Lord being entred the City, he soon afthat were there in leading and an additional peter and John, to make preparation for Matth, 26, 17, the Paffover; giving them inftructions where he would have it kept. Accordingly Mark 14, 12. they found the person he had described to them, whom they followed home to his house. Whether this was the house of John the Evangelist (as Nicephorus tells us) H. End. lib. 1. finate near Mount Sion, or of Simon the Leper, or of Nicodemus, or of Foseb of A-c. 28. p. 104 rimathea, as others severally conjecture; seeing none of the Evangelists have thought fit to tell us, it may not become us curiously to enquire.

SECT. V.

Of S. Peter, from the last Passover, till the Death of Christ.

The Passover celebrated by our Lord and his Apostles. His washing their feet. Peter's imprudent modesty. The mystery and meaning of the action. The Traitour, who. The Lord's Supper instituted. Peter's consident promise of suffering with and for Christ. Our Lord's dislike of his confidence, and foretelling his denial. Their going to the Mount of Olives. Peter renews his resolution. His indiscreet zeal and affection. Our Saviour's Passion, why begun in a Garden: The bitterness of his Ante-passion. The drowziness of Peter and the two sons of Zebedee. Our Lord's great candour towards them, and what it ought to teach us. Christ's apprehension, and Peter's bold attempt upon Malchus. Christ deserted by the Apostles. Peter's following his Master to the High-priest's Hall, and thrice denying him, with Oaths and Imprecations. The Galilean dialect, what. The Cock-crowing, and Peter's repentance

A LL things being now prepared, our Saviour with his Apossles comes down for the celebration of the Passover. And being entred into the House, they all orderly took their places. Our Lord, who had always taught them by his practice. no less than by his doctrine, did now particularly design to teach them humility and charity by his own example. And that the instance might be the greater, he underwent the meannest offices of the Ministery: towards the end therefore of the Pajchal Supper, he arose from the Table, and laying aside his upper-garment (which John 11.6) according to the fashion of those Eastern Countries, being long, was unfit for action) and himself taking a Towel, and pouring water into a Bason, he began to wash all the Apostles seet; not distaining those of Judas himself. Coming to Peter, he would by no means admit an instance of so much condescension. What? the Master doe this to the Servant eathe Son of God to so vile a sinner? This made him a second time refuse it, Thou shall never wash my feet. But our Lord soon corrects his imprudent modesty, by telling him, That if he wash'd him not, he could have no part with him: Infinuating the mystery of this action, which was to denote Remission of sin, and the purifying virtue of the Spirit of Christ to be poured upon all true Christians, Peter, fatisfied with the answer, soon altered his resolution, Lord, not my feet onely, but also my hands and my head. If the case be so, let me be wash'd all over, rather

Εὶ πόδας ὑμοὶων καδαρῷ φαίδρυνα λοετςῷ Ἡρητὴς κὰ ἀναξ ড়ειδίξι۞, ἀλλὰ κὰ αὐτὸς Ανήτυπον θέμις δζίν έμων μίμημα μαθόντας Υπίας, άλλήλων σιλίκς πόθας ύθαπ νίπθου Δείγμα χι έπλεπ τεπ διδείσκαλον όφρα κι ύμεις Ερρυ όπες πρέησα συρόν, τελέσητε κὶ αύτοὶ, Ερρν οπης πείπσα στφον, τελεσητε κ. αυτοί, Πάντες ον άλληλοισιν άμοιβαίφ την εδεσμώρ Ίσσφυδς μύμημα δαήςων Θ΄ ήγειων ή Θ΄. Nonn. Paraphr. in loc. than come short of my portion in thee. This being done he returned again to the Table, and acquainted them with the meaning and tendency of this mystical action, and what force it ought to have upon them towards one another. The Washing it self denoted their inward and Spiritual cleanfing by the Bloud and Spirit of Christ, symbolically typified and represented by all the Washings and Baptisms of the Mosciele Institution: The washing of the feet respected our intire fanctification of our whole Spirit, Soul and Body, no part

SECT. V

being to be left impure. And then, that all this should be done by so great a person their Lord and Mafter, preached to their very Senses a Sermon of the greatest humility and condescention, and taught them how little reason they had to boggle at the meanest offices of kindness and charity towards others, when he himself had stoop'd to follow an abafure towards them. And now he began more immediately to reflect upon his fufferings, and upon him, who was to be the occasion of them; telling them that one of them would be the Traitour to betray him. Whereat they were strange. ly troubled, and every one began to suspect himself, till Peter (whose love and care for his Mafter commonly made him ftart fooner than the rest) made figns to Saine Tolin, who lay in our Saviour's bosom, to ask him particularly who it was? which our Saviour presently did, by making them understand, that it was Tudas Iscarior.

who not long after left the company: 2. AND now our Lord began the Institution of his Supper, that great solemn In-

stirution which he was resolved to leave behind him, to be constantly celebrated in all Ages of the Church, as the flanding monument of his love in dying for mankind. For now he told them, that he himself must leave them, and that whither he went, they could not come. Peter, not well understanding what he meant, asked him whither it was that he was going? Our Lord replied, It was to that place, whither he could not now follow him: but that he should doe it afterwards: intimating the Martyrdom he was to undergo for the fake of Christ. To which Peter answered. that he knew no reason why he might not follow him, seeing that if it was even to the laying down of his life for his take, he was most ready and resolved to doe it. Our Lord liked not this over-confident prefumption, and therefore told him, they were great things which he promised, but that he took not the true measures of his own strength, nor espied the snares and designs of Satan, who desired no better an occasion than this, to fift and winnow them: But that he had prayed to Heaven for him. That his faith might not fail: by which means being strengthened himself, he should be obliged to strengthen and confirm his brethren. And whereas he so confidently affured him, that he was ready to go along with him, not onely into prilon. Aid it 5 mely but even to death it felf: our Lord plainly told him, That notwithstanding all his con-Tak dout us-19 To Herrows, the Clock in the morning, he would that very night three several times deny his Ma-Σίμων, the δ of the With which answer our Lord wisely rebuked his considence, and taught him Σατανας ητη- (had he understood the lesson) not to trust to his own strength, but intirely to dependupon him, who is able to keep us from falling. Withall infinuating, that though was the laws by his fin he would justly forfeit the Divine grace and favour, yet upon his repentance

αντο χωτ. μαπ στιμτύ. «Εθατ.—Τό διης έν λας εκίας ξον τὸς αθελφές Ce, τοθέςη, γθού ενίεσγμα χ) θιθώσκαλΦ ήθι θια πίπως αυμούντων έμωί τό χθ. Νι άποις-ορίθηση, οριούν, αξυνισμόψες τις τόψ άποιπλικό χαξιστικήΘτ, δαιες τό Βιίας μαλυνότηΘτ χ) αφάτε φιλανδευσίας άπαξιχει τικ μίσου Τίτ. Boft. Com. in Luc. 22. in Bibl. Pp. Gr. Lat. Tom. 2. p. 829.

3. HAVING fung an Hymn, and concluded the whole affair, he left the house where all these things had been transacted, and went with his Apostles unto the Matth. 26. 20. Mount of Olives: where he again put them in mind how much they would be offen-Mark 14.26. ded at those things which he was now to suffer; and Peter again renewed his resolute and undaunted promife of fuffering, and dying with him; yea, out of an excellive confidence told him, That though all the rest should for sake and deny him, yet would not he deny him. How far will zeal and an indifferent affection transport even a good man into vanity and prefumption! Peter questions others, but never doubts himself. So natural is felf-love, fo apt are we to take the fairest measures of our selves. Nay, though our Lord had but a little before, once and again reproved this vain humour, yet does he still, not onely persist, but grow up in it. So hardly are we brought to

efpy our own faults, or to be so throughly convinced of them, as to correct and reform them. This confidence of his inspired all the rest with a mighty courage, all the Apostles likewise affuring him of their constant and unshaken adhering to him. Our Lord returning the same answer to Peter which he had done before. From hence they went down into the Village of Gethsemane, where leaving the rest of the Apostles, he, accompanied with none but Peter, Fames and Folin, retired into a neighbouring Garden, (whither, * Eusebius tells us, Christians even in his time 'De lac. Hebr. were wont to come solemnly to offer up their Prayers to Heaven, and where, as the in one. It draws a rather than the same of th of the Virgin Mary) to enter upon the Ante-scene of the fatal Tragedy that was Clim 3. part. 5. now approaching; it bearing a very fit proportion (as fome of the * Fathers have P. 114. observed) that as the first Adam fell and ruin'd mankind in a Garden fo a Garden mine in Joan. observed) that as the first Adam field and fulled marking in a Garden, to a Garden marking of the place where the second Adam should begin his Passion, in order to the Theonbylast. Redemption of the World. Gardens, which to us are places of repose and pleasure, in Joan. 18. and feenes of divertifement and delight, were to our Lord a School of Temptation, a Theatre of great horrours and fufferings, and the first approaches of the hour of

4. HERE it was that the Blessed Fesus laboured under the bitterest Agony that could fall upon humane Nature, which the holy Story describes by words sufficiently expressive of the highest grief and forrow, he was afraid, forrowfull and very heavy, yea, his Soul was mee' hour, exceeding forrowfull, and that even unto death. he was fore amazed, and very heavy, he was troubled, eraegizen, his Soul was that ken with a vehement commotion: yea, he was in an Agony, a word by which the Greeks were wont to represent the greatest conflicts and anxieties. The effect of all which was, that he prayed more earnestly, offering up prayers and supplications with from cries and tears, as the Apostle expounds it, and sweat, as it were great drops of bloud falling to the ground. What this bloudy fweat was, and how far natural or extraordinary. I am not now concerned to enquire. Certain it is, it was a plain evidence of the most intense grief and sadness: for if an extream sear or trouble will many times caft us into a cold fweat, how great must be the commotion and conflict of our Saviour's mind, which could force open the pores of his body, lock'd up by the coldness of the night, and make not drops of sweat, but great drops, or (as the word DeinBo fignifies) clods of bloud to iffue from them ? While our Lord was thus contending with these Ante-Passions, the three Apostles, whom he had left at fome diffance from him, being tired out with watching, and disposed by the filence of the Night, were fallen fast asleep. Our Lord, who had made three several addresses unto Heaven, that, if it might consist with his Father's will, this bitter Cup might pals from him, (expressing herein the harmless and innocent desires of humane Nature, which always studies its own preservation) between each of them came to visit the Apostles, and calling to Peter, asked him, Whether they could not watch with him one hour ? advising them to watch and pray, that they entered not into temptation, adding this Argument, That the spirit indeed was willing, but that the flesh was weak, and that therefore there was the more need that they should stand upon their guard. Observe here the incomparable sweetness, the generous candour of our bleffed Saviour, to pass so charitable a censure upon an action, from whence malice and ill-nature might have drawn monsters and prodigies, and have represented it black as the shades of darkness. The request which our Lord made to these Apostles, was infinitely reasonable, to watch with him in his bitter Agony, their company at least being some refreshment to one, under such sad fatal circumstances: and this but for a little time, one hour, it would foon be over, and then they might freely confult their own ease and fasety: 'Twas their dear Lord and Master, whom they now were to attend upon, ready to lay down his life for them, fweating already under the first skirmishes of his sufferings, and expecting every moment when all the powers of darkness would fall upon him. But all these considerations were drown'd in a profound fecurity, the men were fast afleep, and though often awakened and told of it, regarded it not, as if nothing but ease and softness had been then to be dream'd of. An Action that look'd like the most prodigious ingratitude, and the highest unconcernedness for their Lord and Master, and which one would have thought had argued a very great coldness and indifferency of affection towards him. But he would not fet it upon the Tenters, nor stretch it to what it might easily have been drawn to: he imputes it not to their unthankfulnels, or want of affection, nor to their carelefness of what became of him, but merely to their infirmity and

To μα αυτό he flouid be reftored to the honour of the Apostolate, as a certain evidence of the Di-αλλα τος πος vine goodness and indulgence to him:

duris zacis-

SECT. VI.

the weakness of their bodily temper, himself making the excuse, when they could make none for themselves. the spirit indeed is willing, but the flesh is weak. Hereby teaching us, to put the most candid and favourable construction upon those actions of others, which are capable of various interpretations, and rather with the Bee to fuck honey, than with the Spider to draw poison from them. His last Prayer being ended, he came to them, and told them with a gentle rebuke, That now they might fleed on if they pleased, that the hour was at hand, that he should be betrayed and delivered into the hands of men

c. WHILE he was thus discoursing to them, a Band of Souldiers sent from the High-priefts, with the Traitour Judas to conduct and direct them, rush'd into the Garden, and feized upon him: which when the Apostles saw, they asked him when ther they should attempt his rescue. Peter (whose ungovernable zeal put him upon all dangerous undertakings) without staying for an answer drew his Sword and espying one more busic than the rest in laying hold upon our Saviour, which was Malchus (who, though carrying King hip in his name, was but Servant to the Highpriest) struck at him, with an intention to dispatch him : but God over-ruling the froak, it onely cut off his right Ear. Our Lord liked not this wild and unwarrantable zeal, and therefore intreated their patience, whilft he miraculously healed the Wound. And turning to Peter, bad him put up his Sword again; told him, that they who unwarrantably used the Sword, should themselves perish by it: that there was no need of these violent and extravagant courses; that if he had a mind to be rid of his Keepers, he could ask his Father, who would prejently fend more than twelve Legions of Angels to his rescue and deliverance; But he must drink the Cun which his Father had put into his hand : for how elfe should the Scriptures be fulfilled. which had expresly foretold. That these things must be? Whereupon, all the Apofiles forfook him, and fled from him; and they who before in their promifes were as bold as Lions, now it came to it, like fearfull and timorous Hares, ran away from him: Peter and John, though staying last with him, yet followed the same way with the rest, preferring their own fasety before the concernments of their Master.

6. No fooner was he apprehended by the Souldiers, and brought out of the Gar-Matth. 26.57. den. but he was immediately posted from one Tribunal to another, brought first to Annas, then carried to Caiaphas, where the Tewilh Sanbedrim met together in order to his Trial and Condemnation. Peter having a little recovered himself, and gotten loose from his fears, probably encouraged by his Companion S. John, returns back to feek his Matter: And finding them leading him to the High-prieft's Hall, followed afar off, to fee what would be the event and iffue. But coming to the Door, could get no admittance, till one of the Disciples who was acquainted there, went our and perfuaded the Servant, who kept the Door, to let him in. Being let into the Hall. where the Servants and Officers stood round the Fire, Peter also came thither to warm himfelf, where being espied by the Servant-maid that let him in, she, earneftly looking upon him, charged him with being one of Christ's Disciples: which Peter publickly denied before all the Company, positively affirming, that he knew him not; And presently withdrew himself into the Porch, where he heard the Cock crow: An intimation, which one would have thought should have awakened his Conscience into a quick sense of his duty, and the promise he had made unto his Master. In the Porch, another of the Maids set upon him, charging him that be also was one of them that had been with Jesus of Nazareth: which Peter stoutly denyed, faving, that he knew not Christ: and the better to gain their belief to what he faid, ratified it with an Oath. So natural is it for one fin to draw on another.

7. A B OUT an hour after, he was a third time fet upon, by a Servant of the High-priest, Malchus his Kinsman, whose Ear Peter had lately cut off: By him he was charged to be one of Christ's Disciples; Yea, that his very speech betrayed him to be a Galilean. For the Galileans, though they did not speak a different language, had yet a different dialect, using a more consused and barbarous, a broader and more unpolished way of pronunciation than the rest of the Jews; whereby they were easily diftinguishable in their speaking from other men: abundant instances whereof there are extant in the Talmud at this day. Nay, not onely gave this evidence, but added, that he himself had seen him with Jesus in the Garden. Peter still resolutely denied the matter, and to add the highest accomplishment to his fin, ratified it not onely with an Oath, but a folemn Curfe and Execration, that he was not the person, that he knew not the man. 'Tis but a very weak excuse, which S. Ambrose and some others make for this Act of Peter's, in faying, I know not the Man. He did well (fays he)

to deny him to be Man*. whom he knew to be God. | S. Hierom takes notice of this pi- * Bendingavis ous and well-meant excuse made for Peter, though out of modesty he conceals the faith them. name of its Authour, but yet juftly cenfures it as trifling and frivolous, and which Ambr. in Luc. to excuse Man from folly, would charge God with fallhood: for if he did not deny 22. Tom. 5, p. to excule Man from fony, would charge Goa with halmood: for it he did not deny 157-mid-Hilar, him, then our Lord was out, when he faid, that, that Night be frould thrice deny common, in him, that is, his Person, and not only his humanity. Certainly the best Apology Match. 328. that can be made for Peter is, that he quickly repented of this great sin, for no 36.98. Tong, fooner had he done it, but the Cock crew again; at which intimation our Saviour wid August so. fooner had he done it, but the Cock crew again; at which intimation our bacton our bacton turn'd about, and carnefuly looked upon him: a glance that quickly pierced him loan Trad. Issued, 4,17. to the Heart, and brought to his remembrance, what our Lord had once and again zom. 9. foretold him of, how foully and shamefully he should deny him: whereupon not being able to contain his forrow, he ran out of Doors to give it vent, and wept bitterly, passionately bewailing his folly, and the aggravations of his sin; thereby endeavouring to make fome reparation for his fault, and recover himself into the favour of Heaven, and to prevent the execution of Divine Justice, by taking a severe revenge upon himself: by these penitential tears he endeavoured to wash off his guilt; as indeed Repentance is the next flep to Innocence.

SECT. VI.

Of S. Peter, from Christ's Resurrection, till his Afcention

Our Lord's care to acquaint Peter with his Refurrection. His going to the Sepulchre. Christ's appearance to Peter, when, and the Reasons of it: The Apostles Journey into Galilee : Christ's appearing to them at the Sea of Tiberias : His being discovered by the great draught of Fishes. Christ's questioning Peter's love, and why. Feed my Sheep, commended to Peter, imports no peculiar supereminent power and sovereignty. Peter's death and sufferings foretold. Our Lord takes his last leave of the Apostles at Bethany. His Ascension into Heaven. The Chapel of the Ascension. The Apostles joy at their Lord's Exaltation.

1. WHAT became of Peter after his late Prevarication, whether he followed our Saviour through the feveral stages of his Trial, and personally attended, as a Mourner at the Funerals of his Master, we have no account left upon Record. No doubt he stayed at Jerusalem, and probably with S. John, together with whom we first find him mentioned, when both setting forwards to the Sepulchre: which was in this manner. Early on that Morning, whereon our Lord was to return from the Grave, Mary Magdalen, and some other devout and pious Women Mark 16.1brought Spices and Ointments, with a defign to embalm the Body of our crucified Lord. Coming to the Sepulchre at Sun-rifing, and finding the Door open, they entred in, where they were fuddenly faluted by an Angel, who told them, that Felus was rifen, and bad them go and acquaint his Apostles, and particularly Peter, that he was returned from the dead; and that he would go before them into Galilee, where they should meet with him. Hereupon they returned back, and acquainted the Apostles with what had passed, who beheld the story as the product of a weak frighted fancy. But Peter and John presently hashned towards the Garden; John, being Luke 24, 12, the younger and nimbler, out ran his Companion, and came first thither, where he John 20, 2 onely looked, but entred not in, either out of fear in himself, or a great Reverence to our Saviour. Peter, though behind in space, was before in zeal, and being elder and more confiderate, came and refolutely entred in, where they found nothing but the Linen Clothes lying together in one place, and the Napkin that was about his Head wrapped together in another; which being disposed with so much care and order shewed (what was falfly suggested by the Jews) that our Saviour's Body was not taken away by Thieves, who are wont more to confult their escape, than how to leave things orderly disposed behind them.

2. THE same Day about Noon we may suppose it was, that our Lord himself appeared alone to Peter; being affured of the thing, though not so precisely of the time.

τ 8

SECT. VI.

20

which probably intimates, that it was before his appearing to those two Disciples. And indeed we cannot but think that our Lord would haften the manifeliation of himfelf to him, as compassionating his case, being overwhelmed with sorrow for the late thamefull denial of his Mafter: and was therefore willing in the first place to honome him with his presence, at once to confirm him in the Article of his Resurrection, and to let him fee, that he was restored to the place which before he had in his grace and favour. S. Paul mentioning his feveral appearances after his Resurrection, seems to *Evanders make this the first of them, That he was seen of Cephas. Not that it was simply the THE TO WEST HOLD THE HEALTH ADDRESS TO THE WOMEN. But as * Chrysostom observes, it was the The most ref. that was made to Men. He was first feen by him who most desired to fee him. Jew. Chryf. in trit, that was made to Men. The was interest, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, why our Lord first discovered himself to Person of Cor. i.e. He also adds several probable conjectures, which is the conjecture of Cor. i.e. He also adds several probable conjectures are conjectured to the conjectures and the corresponding to the conjectures and the conjectures are conjectured to the conjectures and the conjectures are conjectured to the conjecture and the conjectures are conjectured to the conjectures are conjectured to the conjecture and the conjectures are conjectured to the conjecture and the conjecture are conjectured to the conjecture and the conjecture are conjectured to the conjecture and the conjecture are conjectured to the conjecture are c Hom. 38 p. 666. ter: As, that it required a more than ordinary firmness and resolution of mind. to be able to bear fuch a fight: For they who beheld him after others had feen him. and had heard their frequent Testimonies and Reports, had had their Faith greatly prepared and encouraged to entertain it; But he who was to be honoured with the first appearance had need of a bigger, and more undaunted Faith, left he should be overborn, The Transport of Star, with such a strange and unwonted sight: That Peter was the first that had made a signal confession of his Master, and therefore it was sit and reasonable, that he should first see him alive after his Resurrection: That Peter had lately denied his Lord, the grief whereof lay hard upon him, that therefore our Saviour was willing to administer some consolation to him, and as soon as might be to let him see, that he had not cast him off ; like the kind Samaritan, he made haste

Cor. 15.5 time. That he did fo, S. Paul expresly tells us; and so did the Aposlles to the two Disciples that came from Emmaus, The Lord is risen, and bath appeared unto Simon .

to help him, and to pour Oil into his wounded Conscience. 3. SOME time after this, the Apostles began to resolve upon their journey into Galilee, as he himself had commanded them. If it be enquired why they went no fooner, feeing this was the first message and intimation, they had received from him. || Comment. in || S. Ambrofe his resolution seems very rational, that our Lord indeed had comman-Luc 24 in fin. ded them to go chicken. Luc abit abit of the community of the c

Luc. 24-in fin. ded them to go thither; but that their fears for some time kept them at home; not p. 170. Tom.; ded being as yet fully satisfied in the truth of his Resurrection, till our Lord by often appearing to them, had confirmed their minds, and put the case beyond all dispute: They went, as we may suppose, in several Companies, lest going all in one Body they should awaken the power and malice of their enemies, and alarm the care and vigilancy of the State, which by reason of the Noise that our Saviour's Trial and Exe-

cution had made up and down the City and Countrey, was yet full of lealoufies and fears. We find Peter, Thomas, Nathanael, and the two Sons of Zebedee, and two more of the Disciples arrived at some Town about the Sea of Tiberias: Where, the Providence of God guiding the Instance of their employment, Peter, accompanied with the rest, returns to his old Trade of Fishing. They laboured all Night, but caught nothing. Early in the Morning a grave Person, probably in the habit of a Traveller, presents himself upon the shore: And calling to them, asked them whether they had any meat: When they told him, No: He advised them to cast the Net on the right fide of the Ship, that so the Miracle might not seem to be the effect of chance, and they should not fail to speed. They did so, and the Net presently inclofed fo great a draught, that they were scarce able to drag it a shore: S. Tohn amazed with the strangeness of the matter, told Peter that surely this must be the Lord. whom the Winds and the Sea, and all the Inhabitants of that watery Region were fo

ready to obey. Peter's zeal presently took fire, notwithstanding the coldness of the Season, and impatient of the least moments being kept from Scalon, and impatient of the least moments being kept from the company of his dear Lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and master with the company of his dear Lord and Master, without any confidence of his dear lord and his dear lord and Master, without any confidence of his dear lord and his dear lord and Master, without his confidence of his dear lord and master, without his confidence of his dear lord and Master, without his confidence of his dear lord and Master, without his confidence of his dear lord and Master, without his confidence of his dear lord and Master, without his confidence of his dear lord and Master, without his confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master, without any confidence of his dear lord and Master lo found a Fire ready made, and Fish laid upon it, either imme-

diately created by his Divine power, or which came to the shore of its own accord, and offered it self to his hand. Which notwithstanding he commands them to bring of the Fish which they had lately caught, and prepare it for their Dinner. He himfelf dining with them; both that he might give them an instance of mutual love and fellowship, and also assure them of the truth of his humane nature, since his return from the dead.

4. DIN-

A. DINNER being ended, our Lord more particularly addressed himself to Peter: urging him to the utmost diligence in his care of Souls: and because he knew. that nothing but a mighty love to himself could carry him through the troubles and hazards of to dangerous and difficult an employment; an employment attended with all the impediments, which either the perveriencis of men, or the malice and full tilty of the Devil could cast in the way to hinder it; therefore he first enquired of him. whether he loved him more than the rest of the Apostles, herein mildly reproving his former overconfident resolution, that though all the rest should deny him, yet would not the denv bim. Peter modelly replied, not censuring others, much less preferring himfelf before them, that dur Lord knew the integrity of his affection towards him. This Question he puts three several times to Feter, who as often returned the same

Answer: It being but just and reasonable, that he who by a threefold denial had given

for much cause to question. should now by a threefold confession * give more than or * To Testage

The Life of S. PETER.

dinary affurance of his fincere affection to his Master. Peter was a little troubled at # deprine. this frequent questioning of his love, and therefore more expressly appeals to our Lord's arrestations omnificiency, that He who knew all things, must needs know that he loved him. To a dyacte ha each of these consessions our Lord added this signal trial of his affection; then, Feed Test Sangle my sheep, that is, faithfully instruct and teach them, carefully rule and guide them, left h. ep. my person, that is, factoring interesting them, and for its plain Saint 133, p. 27. perfuade, not competi them; teen, not neece, not and them. And to its plain Saint Redding neg-fer himself understood it, by the charge which he gives to the Guides and Rulers tied tring right of the Church, that they should feed the Flock of God, taking the over-fight thereof, an Corffie, we not by constraint, but willingly, not for filthy lucre, but of a ready mind: Neither as mind amount being Lords over God's heritage, but as examples to the flock. But that by feeding Christ's your times; Speep and lambs, here commended to Saint Peter, should be meant an universal and plus weits widen incontrollable Monarchy and Dominion over the whole Christian Church, and that ter mer limit over the Apoilles themselves and their Successions in ordinary, and this power and su-new, quam vipremacy folely invested in S. Peter, and those who were to succeed hm in the See of Aug. in Joan. Rome, is so wild an inference, and such a melting down words to run into any shape, Trail, 123, cal Rome, is 10 wild an interence, and men a meeting down words to run into any maps, 566, as could never with any face have been offered, or been possible to have been imposed 566, 1243, as could never with any face have been offered, or been possible to have been imposed 566, 1243, upon the belief of mankind, if men had not first subdued their reason to their interest, and captivated both to an implicit faith and a blind obedience. For granting that our Lord here addressed his speech onely unto Peter, yet the very same power in equivalent terms is elewhere indifferently granted to all the Apollles, and in some

measure to the ordinary Pastours and Governours of the Church: As when our Lord

told them, That all power was given him in Heaven and in Earth, by virtue whereof they should go teach and baptize all Nations, and preach the Gospel to every Creature: That they should feed God's flock, Rule well, inspect and watch over those over whom

they had the Authority and Rule. Words of as large and more express signification. than those which were here spoken to S. Peter. 5. OUR Lord having thus engaged Peter to a chearfull compliance with the dangers that might attend the discharge and execution of his Office, now particularly intimates to him what that fate was that should attend him: telling him, that though when he was young he girt himself, lived at his own pleasure and went whither he pleased; yet when he was old, he should stretch forth his hands, and another should gird and bind him, and lead him whither he had no mind to go: intimating, as the Evangelist tells us, by what death he should glorifie God, that is, by Crucifixion, the Martyrdom which he afterward underwent. And then rifing up, commanded him to follow him; by this bodily attendance mystically implying his conformity to the death of Christ, that he should follow him in dying for the truth and testimony of the Gospel. It was not long after, that our Lord appeared to them to take his last farewell Ass. 1.8. of them, when leading them out unto Bethany, a little Village upon the Mount of Olives, Luke 24, 40. he briefly told them. That they were the persons, whom he had chosen to be the witneffes both of his Death and Refurrection; a testimony which they should bear to him in all parts of the World: In order to which he would after his Ascension pour out his Spirit upon them in larger measures than they had hitherto received, that they might be the better fortified to grapple with that violent rage and fury wherewith both Men and Devils would endeavour to oppose them; and that in the mean time they should return to Jerusalem, and slay till these miraculous powers were from on high conferred upon them. His discourse being ended, laying his hands upon them, he gave them his folemn bleffing; which done, he was immediately taken from them,

and being attended with a glorious guard and train of Angels, was received up into Paulin Esta. Heaven. * Antiquity tells us, that in the place where he last trod upon the rock, the 2. ad Sever

imprel- lib. 2.

SECT. VII.

p. 130. Sulp. Sever. Hift. Sair. lib. 2. ron. de loc. Heb in Act. App. p. 197. Tom. 3. || J. Cotovic.

22

impression of his feet did remain, which could never afterwards be filled up or impain red, over which Helena. Mother of the Great Constantine, afterwards built a little 1. 145. Hie- Chapel, called the Chapel of the Ascension; in the floor whereof, upon a whitish kind of Hone, modern || Travellers tell us, that the impression of his Foot is shewed at this day: but 'tis that of his right foot onely, the other being taken away by the Turks, and, as 'tis faid, kept in the Temple at Ferufalem. Our Lord being thus taken from them, the Apostles were filled with a greater sense of his glory and maiesty 6.11.9.271. than while he was wont familiarly to converse with them; and having performed wid. Sands Re-lat. 1, 2, 2, 56, their folemn adorations to him, returned back to Jerusalem, waiting for the promise Luke 24.52. of the Holy Ghoft, which was shortly after conferred upon them. They worshipped him, and returned to Terusalem with great joy. They who lately were overwhelmed with forrow at the very mention of their Lord's departure from them, entertained it now with joy and triumph, being fully fatisfied of his glorious advancement at God's right hand, and of that particular care and providence which they were fire he would exercise towards them, in pursuance of those great trusts he had committed

SECT. VII.

S. Peter's Acts, from our Lord's Ascension, till the Dispersion of the Church.

The Apostles return to Jerusalem. The Japan, or Upper-room, where they assembled. what. Peter declares the necessity of a new Apostle's being chosen in the room of Judas. The promile of the Holy Ghost made upon the day of Pentecost. The Spirit descended in the likeness of fiery cloven tongues, and why. The greatness of the Miracle. Peter's vindication of the Apostles from the Slanders of the Jews, and proving Christ to be the promised Messiah. Great numbers converted by his Sermon. His going up to the Temple. What their stated hours of Prayer. His curing the impotent Cripple there, and discourse to the Jews upon it. What numbers converted by him. Peter and John seized, and cast into prison. Brought before the Sanhedrim, and their reselute carriage there. Their refusing to obey, when commanded not to preach Christ. The great security the Christian Religion provides for subjection to Magistrates in all lawfull instances of Obedience. The severity used by Peter towards Ananias and Sapphira. The great Miracles wrought by him. Again cast into prison, and delivered by an Angel. Their appearing before the Sanhedrim; and deliverance, by the prudent counfels of Gamaliel.

THE Holy Jesus being gone to Heaven, the Apostles began to act according to the Power and Commission he had left with them. In order whereunto, the first thing they did after his Ascension, was to fill up the vacancy in their College, lately made by the unhappy fall and Apostasie of Judas. To which end no fooner were they returned to Ferulalem, but they went el copar, into an upper room. Where this was, whether in the house of S. John, or of Mary John-Mark's Mother, or in some of the out-rooms belonging to the Temple, (for the Temple had over the Cloisters several Chambers for the service of the Priests and Levites, and as Repositories, where the consecrated Vessels and Utensils of the Temple were laid up, though it be not probable, that the Jews, and especially the Priests would suffer the Apostles and their company to be so near the Temple) I stand not to enquire. Tis certain that the Jews usually had their & geoux, private Oratories, in the upper parts of their houses, called ryby, for the more private exercises of their devotions. Thus Daniel had his ryby, his upper-Chamber, (Tak Sarefaa the LXX. render it) whither he was wont to retire to pray to his God: and * Benjamin the Jew tells us, that in his time (Ann. Christ. 1172) the Jews at Babylon were wont to pray both in their Synagogues, ועלייור דניאר, and in that ancient upper-room of Daniel, which the Prophet himself built. Such an weegwo, or upper-Chamber, was that wherein S. Paul preached at Troas: and fuch probably this, where the Apostles were now met together, and in all likelihod the fame, where our Lord had lately kept the Passover,

where the Apostles and the Church were assembled on the day of Pentecost, and which was then the usual place of their Religious Assemblies, as we have elsewhere observed more at * large. Here the Church being met to the number of about CXX, Peter. Prim Christ. as Prefident of the Affembly, began to speak, and applying himself to the whole Congregation, proposed to them the choice of a new Aposlie. And tis the remark which
p. 126. || S. Chryloltom makes upon this passage, that Peter herein would doe nothing with- || Homil. 3. in out the common consent and approbation, కెక్ట్ జిక్స్ కెక్ట్ జిక్స్ జిక్స్ జిక్స్ జిక్స్ alluming no Act. p. 28. peculiar supereminent power and authority to himself. He put them in mind, that Als 1. 15. Judas. one of our Lord's Apostles, being betrayed by his own covetous and instrible mind had lately fallen from the honour of his place and ministery; that this was no more than what the Prophet had long fince foretold should come to pals, and that the rule and over-fight in the Church, which had been committed unto him, should be devolved upon another: that therefore it was highly necessary, that one should be substituted in his room, and especially such a one as had been familiarly conversant with our Saviour, from first to last, that so he might be a competent witness both of his doctrine and miracles, his life and death, but especially of his Resurrection from the dead. For feeing no evidence is fo valid and fatisfactory, as the testimony of an eve-witness, the Apostles all along mainly insisted upon this, that they delivered no other things concerning our Saviour to the World, than what they themselves had seen and heard. And feeing his rifing from the Dead was a principle likely to meet with a great deal of opposition, and which would hardliest gain belief and entertainment with the minds of men, therefore they principally urg'd this at every turn, that they were eve witnesses of his Resurrection, that they had seen, felt, eaten and familiarly con-

versed with him after his return from the Grave. That therefore such an Apostle

might be chosen, two Candidates were proposed, Joseph, called Barfabas, and Matthias. And having prayed that the Divine Providence would immediately guide and direct

the choice, they cast lots, and the lot fell upon Matthias, who was accordingly ad-

mitted into the number of the twelve Apostles.

2. FIFTY days fince the last Passover being now run out, made way for the Acts 2. 1. Feast of Pentecost. At what time the great promise of the Holy Ghost was fully made good unto them: The Christian Assembly being met together, for the publick services of their Worship, on a sudden a sound, like that of a mighty wind, rush'd in upon them: representing the powerfull efficacy of that Divine Spirit, that was now to be communicated to them: After which there appeared little flames of fire, which, in the fathion of Cloven Tongues, not onely descended, but sate upon each of them. probably to note their perpetual enjoyment of this gift upon all occasions, that when necessary, they thould never be without it; not like the Prophetick gifts of old, which were conferred but sparingly, and onely at some particular times and seasons. As the feventy Elders prophesied and ceased not, but it was onely at such times as the Spi- Numb 11.25. rit came down and rested upon them. Hereupon they were all immediately filled with the Holy Ghoft, which enabled them in an inftant to fpeak feveral Languages, which they had never learn'd, and probably never heard of, together with other miraculous gifts and powers. Thus as the confounding of Languages became a curfe to the old World, separating men from all mutual offices of kindness and commerce, rendring one part of Mankind Barbarians to another: so here, the multiplying several Languages became a blefling, being intended as the means to bring men of all Nations into the unity of the faith, and of the knowledge of the Son of God, into the fellowthip of that Religion, that would banish discords, cement differences, and unite men's hearts in the bond of peace. The report of fo fudden and strange an action pre-

the parts of Libya and Cyrene, from Rome, from Crete, from Arabia, Jews and Profelytes (probably drawn thither by the general report and expectation which had spread it self over all the * Eastern parts, and in a manner over all places of the Roman Empire, of the Tewish Messiah, that about this time should be born at Terusalem) they no sooner heard of it, but universally flocked to this Christian Assembly: where they were amazed to

hear these Galileans speaking to them in their own native Languages, so various, so vaftly different from one another. And it could not but exceedingly encrease the won-

fently spread it self into all corners of the City, and there being at that time at 7e-

rusalem multitudes of Jewish Proselytes, Devout men out of every Nation under Hea-

ven. Parthians, Medes, Elamites (or Persians) the dwellers in Mesopotamia and Judwa. Capuadocia, Pontus and Afia minor, from Phrygia and Pamphylia, from Egypt and

Dan. 6. 10. * Benj. Itin. p. 76.

Percrebuerat Oriente toto vetus & conftans

opinio, esc in satis, ut eo tempore Judas Profesti rerum potirentur. Id de Imperatore, &c. Sueton. in vit. Velpal. c. 4. p. 7.28. sadem habes Tacitus Histor. l. 5. c. 13. p. 540.

der to reflect upon the meanness and inconsiderableness of the persons, neither affified by natural parts, nor polified by education, nor improved by use and custome. which three things Philosophers require to render a man accurate and extraordinary in any art or discipline, φθως γδ ανευ μωλλωνες τυρλών μαδλως δίχως φόσεως αλλυμές. ασκως χωρίς αμφού ανελές, says Plutarch; Natural disposition without infliction is blind, instruction without a genius and disposition is desective, and exercise without both is lame and imperfect. Whereas these Disciples had not one of these to set them off: their parts were mean, below the rate of the common people, the Galileans being generally accounted the rudest and most stupid of the whole Jewish Nation their education had been no higher than to catch Fish, and to mend Nets: nor had they been used to plead causes, or to deliver themselves before great Assemblies. but fooke on a fudden, not premeditated discourses; not idle stories, or wild roving fancies, but the great and admirable works of God, and the mysteries of the Gospel beyond humane apprehensions to find out, and this delivered in almost all the Languages of the then known World. Men were severally affected with it, according to their different tempers and apprehensions. Some admiring, and not knowing what to think on't; others, deriding it, faid, that it was nothing else but the wild raving effect of drunkenness and intemperance. At so wild a rate are men of prophane minds wont to talk, when they take upon them to pass their censure in the

things of God.

3. HEREUPON the Apostles rose up, and Peter, in the name of the rest, took this occasion of discoursing to them: He told them, that this scandalous slander proceeded from the spirit of malice and falshood; that their censure was as unchariatable, as it was unreasonable; that they that are drunken, are drunk in the night; that it was against nature and custome for men to be in drink so soon, too early for such a fusicion to take place, it being now but about nine of the Clock, the hour for Morning Prayer, till when men even of ordinary fobriety and devotion on Festival days were wont to fast. That these extraordinary and miraculous passages were but the accomplishment of an ancient Prophecy, the fulfilling of what God had expressly foretold should come to pass in the times of the Messiah; that Jesus of Nazareth had evidently approv'd himself to be the Messiab sent from God by many unquestionable miracles, of which they themselves had been eye-witnesses: And though by God's perword State γο. million, who had determined by this means to bring about the Salvation of manpay, Joseph. de kind, they had wickedly crucified and flain him, yet that God had raised him from wit flux p. 1020 the dead: That it was not possible he should be holden always under the dominion of the Grave : nor was it confishent with the Justice and goodness of God, and especially with those Divine predictions which had expresly foretold he should rife again from the dead: David having more particularly foretold, That his flesh should rest in hope, that God would not leave his Soul in Hell, neither suffer his holy one to see corruption: but would make known to him the ways of life: That this Prophecy could not be meant concerning David himself, by whom it was spoken, he having many Ages fince been turn'd to ashes, his body resolv'd into rottenness and putrefaction, his Tomb yet visible among them, from whence he never did return; that therefore it must needs have been prophetically spoken concerning Christ, having never been truly fulfill'd in any but him, who both died, and was rifen again, whereof they were witnesses. Yea, that he was not onely risen from the dead, but ascended into Heaven, and according to David's prediction, Sate down on God's right hand, until he made his Enemies his foot-stool: which could not be primarily meant of David, he never having yet bodily ascended into Heaven; that therefore the whole house of Israel ought to believe, and take notice, that this very Jesus, whom they had crucified, was the person whom God had appointed to be the Messiah and the Saviour of his

4. THIS discourse in every part of it, like so many daggers, piere'd them to the heart; who thereupon cryed out to Peter and his Brethren to know what they should doe. Peter told them, that there was no other way, than by an hearty and fincere repentance, and a being baptized into the Religion of this crucified Saviour, to expiate their guilt, to obtain pardon of fin, and the gifts and benefits of the Holy Ghost. That upon these terms the promises of the new Covenant, which was ratified by the death of Christ, did belong to them and their children, and to all that should effectually believe and embrace the Gospel: farther pressing and persuading them by doing thus, to fave themselves from that unavoidable ruine and destruction, which this wicked and untoward generation of obstinate unbelieving Jews were fhortly to be exposed to. The effects of his preaching were strange and wonderfull: as many as believed were baptized: there being that day added to the Church no less than three thouland fouls. A quick and plentifull harvest; the late sufferings of our Saviour, as yet fresh bleeding in their memories, the present miraculous powers of the Holy Ghost, that appeared upon them, the zeal of his Auditours, though hererefere misplaced and misguided, and above all, the efficacy of Divine grace, contributing to this numerous conversion.

c. THOUGH the converting so vast a multitude might justly challenge a place amongst the greatest miracles, yet the Apostles began now more particularly to exercise their miraculous power. Peter and John going up to the Temple, about Ass. 1. three of the clock in the afternoon, towards the conclusion of one of the folemn hours of prayer. (for the fews divided their day into four greater hours, each quarter containing three leffer under it, three of which were publick and stated times of prayer inlitituted (fay they) by the three great Patriarchs of their Nation; vid Druf to the first from fix of the clock in the morning till nine, called hence the third hour Acts 3. 1. of the day, instituted by Abraham, this was called חפלרו שחרים, or merning prayer: the fecond from nine till twelve, called the fixth hour, and this hour of prayer ordain'd by Ilage, this was called בהרו צהרו or mid-day prayer: the third from twelve till three in the afternoon, called the ninth hour, appointed by Jacob. . called יערביר, or evening prayer; and at this hour it was that these two Apofiles went up to the Temple, where) they found a poor impotent Cripple, who, though above forty years old, had been lame from his Birth, lying at the beautifull Gate of the Temple, and asking an Alms of them. Peter carnelly looking on him. told him. he had no money to give him, but that he would give him that which was a great deal better, restore him to his health; and lifting him up by the hand, commanded him in the Name of Fefus of Nazareth to rife up and walk. The word was no fooner faid, than the thing was done: Immediately the Nerves and Sinews were enlarged, and the Joynts returned to their proper use. The man slanding up went into the Temple walking, leaping and praising God. The beholding so sudden and extraordinary a Cure begot great admiration in the minds of the People, whose curiosity drew them to the Apossles to see those who had been the Authours of it. Which Peter taking notice of, began to discourse to them to this effect: That there was no reason they should wonder at them, as if by their own skill and art they had wrought this Cure, it being intirely done in the Name of their crucified Mafler, by the Power of that very Christ, that Holy and Just Person, whom they themselves had denied and delivered up to Pilate, and preserved a Rebel and a Murtherer before him, when his Judge was resolved to acquit him; and that though they had put him to death, yet that they were witnesses, that God had raised him up again, and that he was gone to Heaven, where he must remain till the times of the General Restitution: That he presumed that this in them, as also in their Rulers, was in a great measure the effect of ignorance, and the not being throughly convinced of the Greatness and Divinity of his Person; which yet God made use of for the bringing about his Wife and Righteous Defigns, the accomplishing of what he had foretold concerning Christ's Person and Sufferings, by Moses and Samuel, and all the holy Prophets which had been fince the World began: That therefore it was now high time for them to repent, and turn to God, that their great wickedness might be expiated, and that when Christ should shortly come in Judgment upon the Tewish Nation, it might be a time of comfort and refreshing to them, what would be of vengeance and destruction to other men: that they were the peculiar persons, to whom the bleffings of the promifes did primarily appertain, and unto whom God in the first place fent his Son, that he might derive his Blessing upon them by turning them away from their iniquities. While Peter was thus discoursing to the People in one place, we may suppose that John was preaching to them in another; and the success was answerable. The Apostles cast out the seed, and God immediately gave the increase. There being by this means no fewer than Five Thousand brought over to Ass 4.4. the Faith: though 'tis possible the whole body of Believers might be comprehended in

6. WHILE the Apolles were thus preaching, the Priefts and Sadducees (who Acts a. s. particularly appeared in this business, as being enemies to all tumults, or whatever might diffurb their present case and quiet, the only portion of happiness they expe-Cled: besides that they hated Christianity, because so expressly afferting the Resurrection) being vexed to hear this Doctrine vented amongst the People, intimated to the Ma-

THE CUPPED E-

gistrate,

26

gistrate, that this Concourse might probably tend to an Uproar and Insurrection. Whereupon they came with the Captain of the Temple (Commander of the Tower of Antonia, which stood close by, on the North-side of the Temple, wherein was a Raman Garrison to prevent or suppress, especially at Festival times, Popular Tumples and Uproars) who feized on the Apostles, and put them into Prison. The next Day they were convented before the Fewilh Sanbedrim: and being asked by what Power and Authority they had done this: Peter resolutely answered, That as to the Cure done to this impotent Person. Be it known to them and all the Fews. that it was nerfeetly wrought in the Name of that Telus of Nazareth, whom they themselves had crucified, and God had raifed from the dead, and whom, though they had thrown him by as waste and rubbish, yet, God had made head of the corner; and that there was no other way, wherein they, or others, could expect falvation, but by this crucified Saviour, Great was the boldness of the Apostles, admired by the Sanhedrim it self. in this matter; especially if we consider, that this probably was the very Court that had so lately sentenced and condemned their Master, and being fleshed in such sanguinary proceedings, had no other way but to go on and justifie one cruelty with another; that the Apostles did not say these things in corners and behind the curtain, but to their very faces, and that in the open Court of Judicature, and before all the people: That the Apostles had not been used to plead in such publick places, nor had been polifhed with the Arts of education, but were ignorant, unlearned men. known not to be versed in the study of the Fewish Law.

7. THE Council (which all this while had beheld them with a kind of wonder. and now remembred that they had been the companions and attendants of the late crucified Fesus) commanded them to withdraw, and debated amongst themselves what they should doe with them. The Miracle they could not deny, the fact being fo plain and evident, and therefore refolved strictly to charge them, that they should Preach no more in the Name of Jesus. Being called in again, they acquainted them with the Reiolution of the Council, to which Peter and John replied, That they could by no means yield obedience to it, appealing to themselves, whether it was not more fit that they should obey God, rather than them . And that they could not but testifie

συκει, εσ' αμαστινή αλλ οπεινό απουλ μόν Θ, ο Τ εψ κ καλώς κ) συμφερόντας περ-εταποικίων, αφερνητών κ, ωδρακάν: ο μέν εν απειθής, πειετός πε δείν. Mulon apud Stob. Serm. 77. de honor. & obed. parent. debit. 9.458. ubi pluribus strenue & eleganter hac de re differit.

what they had seen and heard. Nor did they in this answer make any undue reflection upon the power of the Magistrates, and the obedience due to them, it being a ruled case by the first dictates of reason, and the common vote and fuffrage of Mankind, that Parents and Governours are not to be obeyed when their commands interfere with the obligations under which we fland to a superiour power. All authority is originally derived from God, and our duty to him may not be superseded by the Laws of any Authority deriving from him; and even Socrates himself in a parallel instance, when perfuaded to leave off his excellent way of institution and instru-

cting youth, and to comply with the humour of his Athenian Judges to fave his life. returned this answer, that * indeed he loved and honoured the Athenians; but yet resolved to obey God rather than them. An answer almost the same both in substance and words, with that which was here given by our Apostles. In all other cafes where the Laws of the Magistrate did not interfere with

* Ei Ev µe (อัซอุรุ นักษา) อิสิ กษ์กอง ผ่อโอเกร, อิสิตมุน สิง บุ้นให, โก อิจุลิบันสิ่ง อิสิท รอุธ "An-หล่าย ออสส์(อเลเ แยง นิ) อุเพล, กรย์กอและ ก็กอ วิเจี แล้วพอง ที่ บุ้นให. Soct. in Apol. apud Plat.

the commands of Christ, none more loyal, more compliant than they. As indeed no Religion in the World ever secured the interests of Civil authority like the Religion of the Gospel. It positively charges every foul of what rank or condition soever to be Subject to the higher powers, as a Divine ordinance and institution, and that not for netath onely, but for conscience sake; it puts men in mind to be subject to Principalities and Powers, and obey Magistrates, to Submit to every Ordinance of man for the Lord's fine, both to the King as Supreme, and unto Governours as unto them that are sent by him: for so is the will of God. So far is it from allowing us to violate their persons, that it fuffers us not boldly to centure their actions, to revile the Gods, despise Dominions, and (peak evil of Dignities; or to vilifie and injure them so much, as by a dishonourable thought; commanding us when we cannot obey, to suffer the most rigorous penalties imposed upon us with calmnels, and to possess our souls with patience. Thus when these two Apostles were shortly after again summoned before the Council commanded no more to Preach the Christian Doctrine, and to be scourged for what they had done already, though they could not ekey the one, they chearfully submitted to the other without any prevish or tart reflections, but went away rejoycing. But what the carriage of Christians was in this matter in the first and best ages of the Gofnel. we have in another place sufficiently discovered to the World. We may not Prim. Christ. with-hold our obedience, till the Magistrate invades God's Throne, and countermands Part 3. Ch. 4 his authority, and may then appeal to the fense of Mankind, whether it be not most reasonable that God's authority should first take place, as the Apostles here appealed to their very Judges themselves. Nor do we find that the Sanhedrim did except against the Plea. At least whatever they thought, yet not daring to punish them for fear of the People, they onely threatned them, and let them go: who thereupon presently return'd to the rest of the Apostles and Believers

8. THE Church exceedingly multiplied by these means: and that so great a Company (most whereof were poor) might be maintained, they generally fold their Estates, and brought the Money to the Apostles, to be by them deposited in one common Treasury, and thence distributed according to the several exigencies of the Church; which gave occasion to this dreadfull Instance. Ananias and his Wife Sa. Alb 5. 1 ahira, having taken upon them the profession of the Gospel, according to the free and generous spirit of those times, had consecrated and devoted their Estate to the honour of God, and the necessities of the Church. And accordingly fold their Posfessions, and turned them into Money. But as they were willing to gain the reputation of charitable Persons, so were they loth wholly to cast themselves upon the Divine Providence, by letting go all at once, and therefore privately with-held part of what they had devoted, and bringing the reft, laid it at the Apostles feet: hoping herein they might deceive the Apostles, though immediately guided by the Spirit of God. But Peter, at his first coming in, treated Ananias with these sharp enquiries; Why he would suffer Satan to fill his heart with so big a wickedness, as by keeping back of his estate, to think to deceive the Holy Ghost? That before it was fold, it was wholly at his own disposure; and after it was persectly in his own power fully to have performed his vow: So that it was capable of no other interpretation, than that herein he had not onely abused and injured men, but mocked God, and, what in him lav. lyed to, and cheated the Holy Ghost; who, he knew, was privy to the most fecret thoughts and purposes of his heart. This was no sooner said, but suddenly, to the great terrour and amazement of all that were present, Ananias was arrested with a stroke from Heaven, and fell down dead to the ground. Not long after his Wife came in, whom Teter entertained with the same severe reproofs, wherewith he had done her Husband, adding, that the like fad fate and doom should immediately seize upon her, who thereupon dropt down dead: As fhe had been Co-partner with him in the Sin, becoming fharer with him in the punishment. An instance of great severity, filling all that heard of it with fear and terrour, and became a feafonable prevention of that hypocrifie and diffimulation, wherewith many might poffibly think to have imposed upon the Church.

o. THIS fevere Case being extraordinary, the Apostles usually exerted their power in fuch Miracles as were more ulefull and beneficial to the World: Curing all manner of Diseases, and dispossessing Devils: Insomuch that they brought the Acts to Sick into the Streets, and laid them upon Beds and Couches, that at least Peter's shadow, as he passed by, might come upon them. These astonishing Miracles could not but mightily contribute to the propagation of the Gospel, and convince the World that the Apostles were more considerable Persons than they took them for, poverty and meanness being no bar to true worth and greatness. And, methinks, * E- * Annot inlee. rasmus his reflection is here not unseasonable; that no honour or sovereignty, no power or dignity was comparable to this glory of the Apostle; that the things of Christ, though in another way, were more noble and excellent than any thing that this World could afford. And therefore he tells us that when he beheld the flate and magcificence wherewith Pope Julius the Second appeared first at Bononia, and then at Rome, equalling the triumphs of a Pompey, or a Casar; he could not but think how much all this was below the greatness and majesty of S. Peter, who converted the World, not by Power or Armies, not by Engines or Artifices of pomp and grandeur, but by Faith in the power of Christ, and drew it to the admiration of himself: and the same state (says be) would no doubt attend the Apostles Successours, were they Men of the same temper and holiness of life. The Fewish Rulers alarm'd with this News, and awakened with the growing numbers of the Church, fend to apprehend the Apostles, and cast them into Prison. But God, who is never wanting to his own cause, sent that night an Angel from Heaven to open the Prison doors, com-

SECT. VIII.

manding them to repair to the Temple, and to the exercise of their Ministery. Which they did early in the Morning, and there taught the People. How unfuccessfull are the projects of the wifest Statesmen, when God frowns upon them! how little do any counfels against Heaven prosper! In vain is it to shut the doors, where God is resolved to open them; the firmest Bars, the strongest Chains cannot hold, where once God has defigned and decreed our liberty. The Officers returning the next Morning, found the Prison shut and guarded, but the Prisoners gone: Wherewith they acquainted the Council, who much wondred at it: but being told where the Apostles were, they sent to bring them without any noise or violence before the Sanbedrim: where the High-priest asked them, how they durst go on to propagate that Doctrine which they had so strictly commanded them not to preach? Peter in the name of the rest, told them, That they must in this case obey God rather than men; That though they had so barbarously and contumeliously treated the Lord Jesus, yet that God had raifed him up, and exalted him to be a Prince and a Saviour to give both repentance and remission of sins: That they were witnesses of these things, and so were those miraculous Powers which the Holy Ghost conferred upon all true Christians. Vexed was the Council with this Answer, and began to consider how to cut them off. But Gamaliel, a grave and learned Senatour, having commanded the Apostles to withdraw bad the Council take heed what they did to them; putting them in mind, that feveral persons had heretofore raised parties and factions, and drawn vast Numbers after them; but that they had miscarried, and they and their designs come to nought: that therefore they should doe well to let these men alone: that if their do-Etrines and defigns were merely humane, they would in time of themselves fall to the ground; but if they were of God, it was not all their power and policies would be able to defeat and overturn them: and that they themselves would herein appear to oppose the counsels and designs of Heaven. With this prudent and rational advice they were satisfied; and having commanded the Apostles to be scourged, and charged them no more to preach this doctrine, restored them to their liberty. Who notwithstanding this charge and threatning returned home in a kind of triumph,

with notwithstanding this charge and threathing returned nome in a kind of truthing that they were accounted worthy to fuffer in 6 good a caule, and to undergo shame hat they were accounted worthy to fuffer in 6 good a caule, and to undergo shame hat they were accounted worthy to fuffer in 6 good a caule, and to undergo shame hat they were accounted when the fake of 6 good a Master. Nor could all the hard usage they was the from men discourage them in their duty to God, or make them less zealous and diligent both publickly and privately to preach Christ in every place.

นูล่ง " กั วิจิ ธี ธิ.66 ที่ สายลาใช้เกิน แต่รู้บร ' จำนั้น " อำ อิพชบัร ที่นา, เกียร, หู้ ประกาณี ทั้งไร และ อิพระธุรกระท, หัวไร่ และ สโปลอาท ซังโรว สนาโท ประ วงคร. สนาพาร ผมมาภาพัน . หนวา แม้วคร และคนุยนัง, หน้า แล้วและค่ายน ทั้งเกิดทาง หนึ่งคนเม, 571 ธา จำนูแกร ขนอบทา ทุนจำ, หม่า นั้นเรา ทั่วทัดนึง อาษายนอวมาที่ จริง และทะรู้เลข ทางเหลบาทาน Attian. differ.lib. 1.c. 29. p. 163.

SECT.

SECT. VIII.

Of S. Peter's Acts, from the Difpersion of the Church at Jerulalem, till his contest with S. Paul at Antioch.

The great care of the Divine Providence over the Church Peter despatched by the As postles to confirm the Church newly planted at Samaria. His baffling and silencing Simon Magus there. His going to Lydda, and curing Anens. His raising Dorcas at Toppa. The Vision of all forts of Creatures presented to him, to prepare him for the conversion of the Gentiles. His going to Cornelius, and declaring God's readiness to receive the Gentiles into the Church. The Baptizing Cornelius and his Family. Peter censured by the Jews for conversing with the Gentiles. The mighty prejudices of the Iews against the Gentiles noted out of Heathen Writers. Peter cast into Prison by Herod Agrippa: miraculously delivered by an Angel. His discourse in the Synod at Jerusalem, that the Gentiles might be received without being put under the obligation of the Law of Moses. His unworthy compliance with the Jews at Antioch, in opposition to the Gentiles, severely checked and resisted by Saint Paul. The ill use Porphyry makes of this difference. The conceit of some that it was not Peter the Apo-Itle but one of the Seventy.

r. THE Church had been hitherto toffed with gentle ftorms, but now a more violent tempest overtook it, which began in the Proto-Martyr Stephen, and Ass s. t. was more vigoroufly carried on afterwards; by occasion whereof the Disciples were dispersed. And God who always brings good out of evil, hereby provided, that the Gospel should not be confin'd onely to Jerusalem. Hitherto the Church had been crowded up within the City-Walls, and the Religion had crept up and down in private corners; but the professours of it being now dispersed abroad by the malice and cruelty of their enemies, carried Christianity along with them, and propagated it into the neighbour Countries, accomplishing hereby an ancient Prophecy, That out of Isia 2.3. Sion should go forth the Law, and the Word of the Lord from Jerusalem. Thus God over rules the malice of men, and makes intended poifon to become food or physick. That Divine Providence that governs the World, more particularly superintends the affairs and interests of his Church, so that no weapon form'd against Ifrael shall prosper; curses shall be turned into blessings, and that become an eminent means to enlarge and propagate the Gospel, which they designed as the only way to suppress and stiffe Amongst those that were scattered, Philip the Deacon was driven down unto Samaria, where he preached the Gofpel, and confirmed his preaching by many miraculous cures, and dispossessing Devils. In this City their was one Simon, who by Magick Arts and Diabolical Sorceries fought to advance himfelf into a great fame and reputation with the People, infomuch that they generally beheld him as the great power of God, for fo the * Ancients tell us, he used to style himself, giving out himself to be . 1. Mart. Apol. the fuff and chiefelt Deity, the Father who is God over all, that is, that he was that 2. p. 69, whichin every Nation was accounted the supreme Deity. This man hearing the Ser. Iron 1.1. 220. mons, and beholding the Miracles that were done by Philip, gave up himfelt amongst Terrill at the number of believers, and was baptized with them. The Apostles, who yet re-present the mained at Jerusalem, having heard of the great success of Philip's ministery at Samaria, thought good to send some of their number to his affiltance. And accordingly deputed Peter and John, who came thither. Where having prayed for, and laid their hands upon these new converts, they presently received the Holy Ghost. Simon the Marician observing that by laying on of the Apostles hands, miraculous gifts were conferred upon men, offered them a confiderable fum of Money to invest him with this power, that on whom he laid his hands they might receive the Holy Ghoft. Peter perceiving his rotten and infincere intentions, rejected his impious motion with foom and deteflation: Thy money perifficitie thee. He told him that his heart was naught and hypocrital; that he could have no flare nor poetton in fo greate privilege; that it more concern'd him to repetit of to great a wickedness, and fineerely feek to God, that so the thought of his heart might be forgiven him; for that he perceived that he had a very vittous and corrupt temper and conflitution of mind, and was as yet bound up under a very wretched and milerable flare, difficulting to

G 2

SECT. VIII.

God, and dangerous to himself. The Conscience of the man was a little startled with this and he prayed the Apostles to intercede with Heaven, that God would pardon his fin and that none of these things might fall upon him. But how little cure this wronghe upon him, we shall find elsewhere, when we shall again meet with him afterwards The Apostles having thus confirmed the Church at Samaria, and preached up and down in the Villages thereabouts, returned back to Ferusalem, to joyn their comfel and affiftance to the rest of the Apostles.

2. THE ftorm, though violent, being at length blown over, the Church enjoyed

a time of great calmness and serenity: during which Peter went out to visit the Churches lately planted in those parts by those Disciples who had been dispersed by the perfecution at Ferusalem. Coming down to Lydda, the first thing he did was to work a cure upon one Aneas, who being crippl'd with the Pallie, had lain bed-rid for eight years together. Peter coming to him, bad him in the name of Christ to arise and the man was immediately reftored to perfect health. A miracle that was not confined onely to his person, for being known abroad, generally brought over the Inhabitants of that place. The fame of this miracle having flown to Joppa, a Sea-port Town. fome fix miles thence; the Christians there presently fent for Peter upon this occasion. Tabitha, whose Greek name was Dorcas, a woman venerable for her piety and diffufive charity, was newly dead, to the great lamentation of all good men, and much more to the loss of the poor that had been relieved by her. Peter, coming to the house, found her dressed up for her Funeral solemnity, and compassed about with the forrowfull Widows, who shewed the Coats and Garments wherewith she had cloathed them, the badges of her charitable liberality. Peter, shutting all out. kneeled down and prayed, and then turning him to the body, commanded her to arife, and lifting her up by the hand, presented her in perfect health to her friends, and those that were about her: by which he confirmed many, and converted more to the Faith. After which he staid some considerable time at Joppa, lodging in the house of Simon

Acts 10. 0.

Acts 9, 22.

3. WHILE he abode in this City, retiring one morning to the house top to pray, (as the fews frequently did, having thence a free and open prospect towards Terusalem and the Temple) it being now near Noon, which was the conclusion of one of their stated times of Prayer, he found himself hungry, and called for meat: but while it was preparing he himself fell into a Trance, wherein was presented to him a large sheet let down from Heaven, containing all forts of Creatures, clean and unclean: a voice at the same time calling to him, that he should rise, kill freely, and indifferently feed upon them : Peter tenacious as yet of the Rites and Inflitutions of the Molaick Law, rejoyn'd, That he could not doe it, having never eaten any thing that was common or unclean. To which the voice replied, That what God had cleanfed he should not account or call common. Which being done thrice. the Veffel was again taken up into Heaven, and the Vision presently disappeared. By this symbolick representment, though Peter at present knew not what to make of it. God was teaching him a new lefton, and preparing him to go upon an Errand and Embally, which the Spirit at the same time expressy commanded him to undertake. While he was in this doubtfull posture of mind, three messengers knock'd at the door enquiring for him, from whom he received this account: That Cornelius a Roman, Captain of a Band of Italian Souldiers at Casarea, a person of great Piety and Religion (being a Profelyte at the Gate, who though not observing an exact conformity to the Rites of the Molaick Law, did yet maintain some general correspondence with it, and lived under the obligation of the feven Precepts of the Sons of Noah) had by an immediate command from God fent for him. The next day Peter, accompanied with some of the Brethren, went along with them, and the day after they came to Cæfarea. Against whose arrival Cornelius had summoned his friends and kindred to his house. Peter arriving, Cornessus, (who was affected with a mightly reverence for so, great a Person) fell at his Feet and worthipped him; a way of address frequent in those Eastern Countries towards Princes and great men, but by the Greeks and Ro-In those eastern Countries, towards Frinces and great men, but by the Greeks and Romans appropriated as a peculiar honour to the gods. Feters, rejecting the Boilour, as due onely to God, entred into the houle, where he first made his Abelogy so the Company, that though they could not but know, that it was not lawfull for a few to converte in the duties of Religion with those of another Nation, yet that now God had saught him another lesson. And then proceeded particularly to enduite the reaction of comelius his lending for him. Whereupon Comelius told him. That foul days tines, being conversant in the duties of Falling and Prayer, an Angel find appeared

to him, and told him, that his Prayers and Alms were come up for a memorial before God, that he should send to Joppa for one Simon Peter, who lodged in a Tartner's house by the Sea fide, who should farther make known his mind to him; that accordingly he had fent, and being now come, they were there met to hear what he had to fay to them. Where we see, that though God sent an Angel to Cornellius to acquaint him with his will, yet the Angel was onely to direct him to the Apostle for infruction in the Faith: which no doubt was done, partly that God might put the greater honour upon an institution, that was likely to meet with contempt and scorn enough from the World; partly to let us fee, that we are not to expect extraordinary and miraculous ways of teaching and information, where God affords ordinary

4. HEREUPON Peter began this Discourse, that by comparing things it was now plain and evident, that the partition-wall was broken down: that God had no longer a particular kindness for Nations or Persons: that it was not the Nation, but the Religion; not the outward quality of the man, but the inward temper of the mind that recommends men to God; that the devout and the pions, the righteous Vos efficience and the good man, where ever he be, is equally dear to Heaven; that God has as plum Domini, much respect for a just and a vertuous person in the Wilds of Scythia, as upon Month Spiritus Sion: that the reconciling and making peace between God and Man by Fefus Christ, tas in vobis. was the Doctrine published by the Prophets of old, and of fate, fince the times of micros de Rei-John, preached through Galilee and Judea, viz. That God had anointed and confermance agualicrated Jefus of Nazareth with Divine Powers and Graces, in the careful where the confiamily went about to doe good to men: that they had feen all he had done amongst une aim of the time aim the Jelbs, whom though they had flain and crucified, yet that God had raifed him intra our of. again the third day, and had openly shew'd him to his Apostles and followers, whom Paulin p. 102. he had thosen to be his peculiar witnesses, and whom to that end he had admitted Tom. 1. to ear and drink with him after his Refurrection, commanding them to preach the Gofpel to Mankind, and to teffifie that he was the perfor whom God had ordained to be the great Judge of the World: that all the Prophets with one confent bore withers of him: that this Jefus is he, in whose Name whosever believes, flightly certainly receive renlifion of first. While Peter was thus preaching to them, the Holy Ghott fell upon a great part of his Auditory, enabling them to speak feethal

Eanguages, and therein to magnife the giver of them. Whereat the Hus, who callie along with Peter, did fufficiently wonder, to see that the gifts of the Holy Choil.

flould be poured upon the Gentiles. Feter, feeing this, told the company that he knew

no reason why these persons should not be baptized, having received the Holy Chost

the Law of Moles combiled them to be peculiarly kind to their own Nation; and

as well as they; and accordingly commanded them to be baptized. For whole fait ther confirmation he stall force time longer with them. This act of Peter's made a great notice among the apostles and Brethren at Jerusalem, who being lately converted from their Judaism, were as yet zealous for the Religion of their Country, Aes II. 6. add therefore reverely thought Peter at his return for his too fallillar converting with the bentler. See note the powerful prejudice of education The You had for Teveral Ages conceived a ridicate and invertence prejudice against the Genius. "Indeed"

the Riversiand Intitrations of their Religion, and the peculiar form of their Committee weath made them different from the faithful of other Countries? I reparation white? in after things they drew 1880 a narrower compais. Befodes, they were higherty water.

in after times they drew lines a parrotter compais. Befides, they were finishitly puffed up with their external privileges, that they were the leter of Abbaham, the People which which could had peculiarly choice for hindely, above all other Nations of the World and therefore with a 1867 from probably tejected the centres as Poor and Republikes, utienly refining to fleavilleth any office of common kindleds and converte. We find the Peableth's frequently thanging them with this radderes and influences. The find the Peableth's frequently there is not their with this radderes and influences. The find of the first the probable of work in the peable of which are the peable of which are the peable of the first of the first and the peable of the first of th

SECT. VIII.

" Vid Main דוצה esp. 12.0 in Gezelah.can. much as wish well to them, their Ancestors having leavened them with an hatred of all mankind. This was their humour : and that the Gentiles herein did not wrong them, is fufficiently evident from their ordinary practice, and is openly avowed by their own *Writings. Nay, at their first coming over to Christianity, though one great design of it was to foften the manners of men, and to oblige them to a more extensive and univerfal charity, yet could they hardly quit this common prejudice, quarrelling with Peter for no other reason, but that he had eaten and drunken with the Gentiles : informuch that he was forced to apologize for himself, and to justifie his actions as immediately done by Divine warrant and authority. And then, no fooner had he given them a naked and impartial account of the whole transaction, from first to last, but they presently turned their displeasure against him into thanks to God, that had granted to the Gentiles also Repentance unto life.

mortal enemies: that they would not eat or drink with men of another Nation, no nor fo

5. IT was now about the end of Caligula's Reign, when Peter, having finished his visitation of the new-planted Churches, was returned unto ferifalem. Not long after Herod Agrippa, Grand-child to Herod the great, having attained the Kingdom, the better to ingratiate himself with the People, had lately put S. James to death. And finding that this gratified the Vulgar, refolved to fend Peter the same way after him. In order whereunto he apprehended him, cast him into prison, and set strong guards to watch him: the Church in the mean time being very instant and importunate with Heaven for his life and fafety. The Night before his intended execution, God purposely sent an Angel from Heaven, who coming to the prison, found him fast affeep between two of his Keepers. So foft and fecure a Pillow is a good Confcience. even in the confines of Death, and the greatest danger. The Angel raised him up, knock'd off his Chains, bad him gird on his Garments, and follow him. He did fo, and having passed the first and second Watch, and entred through the Iron-gate into the City (which opened to them of its own accord) after having passed through one street more, the Angel departed from him. By this time Peter came to himfelf, and perceived that it was no Vision, but a reality that had hapned to him. Whereupon he came to Mary's house, where the Church were met together at Prayer for him. Knocking at the Door, the Maid, who came to let him in, perceiving 'twas his voice, ran back to tell them that Peter was at the Door: Which they at first looked upon as nothing but the effect of fright or fancy; but she still affirming it, they concluded that it was his Angel, or some peculiar messenger sent from him. The Door being open, they were ftrangely amazed at the fight of him: but he briefly told them the manner of his deliverance, and charging them to acquaint the Brethren with it, presently withdrew into another place. Tis easie to imagine what a buftle and flir there was the next Morning among the Keepers of the Prilon, with whom Herod was so much displeased, that he commanded them to be put to

A&s 1 c. 1.

6. SOME time after this it happed, that a controversie arising between the Jewifh and the Gentile Converts, about the observation of the Molaick Law, the minds of men were exceedingly disquieted and disturbed with it; the Jews zealously contending for Circumcifion, and the observance of the Ceremonial Law to be joynd with the belief and profession of the Gospel, as equally necessary to Salvation. To compose this difference, the best expedient that could be thought on was, to call a compose this difference, the dest expected that could be thought on way which was done accordingly, and the case throughly scanned and canvassed. At last Peter shood up, and acquainted the Synod, that God having made choice of him among all the Apostles, to be the first that preached the Gospel to the Gentiles; God who was best able to judge of the hearts of men, had born witness to them, that they were accepted of him, by giving them his Holy Spirit as well as he had done to the fight; having put no difference between the one and the other. That therefore it was a tempting and provoking God, to put a loke upon the necks of the Disciples. which neither they themselves nor their Fathers, were able to bear: there being ground enough to believe, that the Gentiles as well as the Jews should be saved by the grace of the Golpel. After some other of the Apoliles had declared their judg-ments in the case, it was unanimously degreed, that except the temporary, observance of fome few particular things, equally convenient both for Jew and Gentile, no other burthen flould be imposed, upon them, and to the decrees of the Council being drawn up into a Symatical Epithe, were fant abroad to the feweral Churches, for allaying the heart and contraveries that had been raited about this matter.

7. PETER

7. PETER a while after the celebration of this Council, left Ferusalem, and Gal. 2. 11. came down to Antioch, where using the liberty which the Gospel had given him, he familiarly ate and conversed with the Gentile Converts, accounting them, now that the partition-wall was broken down, no longer strangers and foreigners, but fellow-Citivens with the Saints. and of the house-hold of God: This he had been taught by the Vision of the seet let down from Heaven; this had been lately decreed, and he himself had promoted and subscribed it in the Synod at Terusalem: this he had before practifed towards Cornelius and his Family, and inftified the action to the fatisfaction of his accusers; and this he had here freely and innocently done at Antioch, till some of the Jewish Brethren coming thither, for fear of offending and displeasing them, he withdrew his converse with the Gentiles, as if it had been unlawfull for him to hold Communion with nucircumcifed persons, when yet he knew, and was fully satisf fied, that our Lord had wholly removed all difference, and broken down the Wall of feparation between Tew and Gentile. In which affair, as he himself acted against the light of his own mind and judgment, condemning what he had approved, and defroying what he had before built up, fo hereby he confirmed the Jewish zealots in their inveterate errour, cast infinite scruples into the minds of the Gentiles, filling their Consciences with fears and diffatisfactions, reviving the old feuds and prejudices between 7ew and Gentile; by which means many others were enfnared, yea, the whole number of Tewilb Converts followed his example, separating themselves from the company of the Gentile Christians. Yea, so far did it spread, that Barnabas himself was carried away with the stream and torrent of this unwarrantable practice. S. Paul. who was at this time come to Antioch, unto whom Peter gave the right hand of fellowlite, acknowledging his Apostleship of the Circumcision, observing these evil and unevangelical actings, resolutely withstood Peter to the face, and publickly reproved him as a person worthy to be blamed for his gross prevarication in this matter; severely expostulating and reasoning with him, that he who was himself a Jew, and thereby under a more immediate obligation to the Mosaick Law, should cast off that Toke himself, and yet endeavour to impose it upon the Gentiles, who were not in the least under any obligation to it. A smart, but an impartial charge; and indeed so remarkable was this carriage of S. Paul towards our Apostle, that though it set things right for the present, yet it made some noise abroad in the World. Yea, * Porphyry *Apud Hieron. himself, that acute and subtile enemy of Christianity, makes use of it as an argument Galous Jorgan against them both: charging the one with errour and falshood, and the other with rudeness and incivility; and that the whole was but a compact of forgery and deceit, while the Princes of the Church did thus fall out among themselves. And so fensible were some of this in the first Ages of Christianity, that rather than such a dishonour and disgrace, as they accounted it, should be reflected upon Peter; they tell + us of two feveral Cephas's, one the Apostle, the other one of the feventy Dif- Hieron. Com ciples; and that it was the last of these that was guilty of this prevarication, and in Gal. 1, 1,168: whom S. Paul so vigorously resisted and reproved at Antioch. But for this plausible and well-meant Evafion the Champions of the Romifb Church conn them no great thanks at this day. Nay, S. Hierom long fince fully confuted it in his Notes upon this place.

SECT.

SECT. IX

SECT. IX.

Of S. Peter's Acts from the End of the Sacred Story till his Martyrdom.

Peter's flory profecuted out of Ecclesiastical Writers. His planting of a Church and an Episcopal See at Antioch: when said to be. His first Journey to Rome, and the habpiness it brought to the Roman Empire. His preaching in other places, and return to Rome. His encounter with Simon Magus. The impostures of the Magician His familiarity with the Emperours, and the great honours (aid to be done to him. His Statue and Inscription at Rome. Peter's victory over him by raising one from the Dead. Simon attempting to fly is by Peter's Prayers hindred, falls down, and dies Nero's displeasure against Peter, whence. His being cast into Prison. His slight thence, and being brought back by Christ appearing to him. Crucified with his head downwards, and why. The place of his Martyrdom and Burial, The original and greatness of S. Peter's Church in Rome. His Episcopal Chair pretended to be Gell kept there.

I. TITHERTO in drawing up the Life of this great Apostle, we have had an infallible Guide to conduct and lead us: But the facred Story breaking off here, forces us to look abroad, and to pick up what Memoirs the Ancients have left us in this matter: which we shall for the main digest according to the order, wherein Baronius, and other Ecclefiastick Writers have disposed the feries of S. Peter's Life: Referving what is justly questionable, to a more particular examination afterward. And that we may present the account more entire and perfect, we must sten back a little in point of time, that fo we may go forward with greater advantage. We are to know therefore, that during the time of peace and calmness which the Church enjoyed after Saul's Perfecution, when S. Peter went down to vifit the Churches, he is faid to have gone to Antioch, where great Numbers of Jews inhabited, and there to have planted the Christian Faith. That he founded a Church *Chron. ad An. here, * Eusebius expresly tells us, and by || others it is said, that he himself was the Chr. 43. Hieron. Com. first Bishop of this See. Sure I am that * S. Chrysoftom reckons it one of the greatest ment. in . . . d honours of that City, that S. Peter ftaid fo long there, and that the Bifliops of it fuc. Galatt. p. 168. ceeded him in that See. The care and precedency of the Church he had between Six T. 9. Ceeded min in that Sec. The case and presented to the but that having ordered and * Eurom. s. Ig. and Seven Years. Not that he flaid there all that time, but that having ordered and disposed things to the best advantage, he returned to other affairs and exigencies of the Church: confirming the new Plantations, bringing in Cornelius and his Family. and in him the first fruits of the Gentiles conversion to the faith of Christ. After which he returned unto Terufalem, where he was imprisoned by Herod, and miraculoufly delivered by an Angel fent from Heaven.

2. WHAT became of Peter after his deliverance out of Prison is not certainly known: probably he might preach in some parts a little farther distant from Judga. Bar. ad Aun. as we are told * he did at Byzantium, and in the Countries thereabout (though, I Chr. 44. Nam. confels, the evidence to me is not convincing.) After this he refolved upon a Jour-Agap. addre. ney to Rome; where most agree he arrived about the Second Year of the Emperour Barofin V. Claudius. II On Consult variable to the Second Year of the Emperour Claudius. || Orofius tells us, that coming to Rome, he brought prosperity along with him to that City: For befides feveral other extraordinary advantages which at that time hapned to it, this was not the least observable, that Camillus Scribonianus, Governour of Dalmatia, folliciting the Army to rebell against the Emperour, the Eagles, their Military Standard, remained so fast in the Ground, that no power nor strength was able to pluck them up. With which unufual accident the minds of the Souldiers were surprized and startled, and turning their Swords against the Authour of the sedition, continued firm and loyal in their obedience. Whereby a dangerous Rebellion was prevented, likely enough otherwise to have broken out. This he ascribes to Saint Peter's coming to Rome, and the first Plantation of the Christian Faith in that City, Heaven beginning more particularly to smile upon that place at his first coming thither. "Tis not to be doubted, but that at his first arrival, he disposed himfelf amongst the Jews his Countrey-men, who, ever fince the time of Augustus, had dwelt in the Region beyond Tyber. But when afterwards he began to preach to the

Gentiles, he was forced to change his Lodging, and was taken in by oney Pudent. a Senatour lately converted to the Faith. Here he closely plyed his main office and a Senatour lately converted to the Fatth. Here he clotely plyed his main observance employment, to establish Christianity in that place. Here we are told * he that with Philo the Jew, lately come on his second embassly unto Rome; in the behalf of his *Euseb. Here Country-men at Alexandria, and to have contracted an intimate friendship and ac-p. 153. History quaintance with him. And now it was, says || Baronius, that Peter being mindfull of the Print Late. The Churches which he had founded in Pontus, Galaria, Cappadocia, Bithynia and Asia || Ad Asia, 45 || Mark Min 16. the less, wrote his first Epistle to them, which he probably inferrs hence, that S. Mark Num. 16. being yet with him at the time of the date of this Epiffle, it must be written at least fome time this Year, for that now it was that S. Mark was fent to preach and propagate the Faith in Egypt. Next to the planting Religion at Rome, he took care to propagate it in the Western parts. And to that end (if we may believe one *of those that * Innoc. Ep.1. pretend to be his Successours) he sent abroad Disciples into several Provinces. That Concell John L. to their found might go into all the Earth, and their words into the ends of the World, 2.751. 3. IT hapned that after S. Peter had been feveral Years at Rome, Claudius the

Emperour taking advantage of some seditions and tumults raised by the Tews, by a publick Edit [lbanished them out of Rome. In the Number of whom S. Peter (they | Vid.Orol. lib. fay) departed thence, and returned back to Jerufalem, where he was present at that 7.c.6.fol.397. great Apostolical Synod, of which before. After this we are left under great uncertainties, how he disposed of himself for many Years. Consident we may be, that he was not idle, but fpent his time fometimes in preaching in the Eaflern parts, fometimes in other parts of the World, as in * Africk. Sicily. Italy, and other plat- *vid types F. ces. And here it may not be amiss to insert a claim in behalf of our own Country: pift. ubi supra. Meling us (as || Metaphraftes reports it) that Peter was not onely in the fe || De Pete & Western parts, but particularly that he was a long time in Britain, where he con-Paul, ad diem verted many Nations to the Faith. But we had better be without the honour of 29 Jun. Num. Saint Peter's company, than build the story upon so sandy a foundation: Meta-N. 10. ibid. phralles his Authority being of so little value in this case, that it is slighted by the more learned and moderate Writers of the Church of Rome. But where-ever it was that Saint Peter employed his time, towards the latter part of Nero's Reign, he returned to Rome; where he found the minds of the People strangely bewitched and hardned against the embracing of the Christian Religion by the subtilties and Magick arts of Simon Magus, whom (as we have before related) he had formerly baffled at Samaria. This Simon was born at *Gitton, a Village of Samaria, bred up *J. Mart. Apol. in the Arts of Sorcery and Divination, and by the help of the Diabolical powers per-vid. Dialogum formed many strange feats of wonder and activity. Infomuch that People generally Tryph. p.349. looked upon him as some great Deity come down from Heaven. But being discovered and confounded by Peter at Samaria, he left the East and fled to Rome. Where by Witchcraft and Sorceries he infinuated himfelf into the favour of the People, and at last became very acceptable to the Emperours themselves, infomuch that no honour and veneration was too great for him. || Justin Martyr affures us, that he was honou- || Dbi supra, red as a Deity, that a Statue was erected to him in the Infula Tyberina, between two Apol. 2. Bridges, with this Inscription, SIMONI DEO SANCTO; To Simon the holy God: that the Samaritans generally, and very many of other Nations did own and worship him as the chief principal Deity. I know the credit of this Inscription is shrewdly shaken by some later Antiquaries, who tell us, that the good Father being a Greek, might eafily mistake in a Latin Inscription, or be imposed upon by others; and that the true Inscription was SEMONISANGO DEO FIDIO, &c. such an Inscription being in the last Age dug up in the Tyberine Island, and there preserved (a) Iren. adv. to this day. It is not impossible but this might be the foundation of the story. But Harribb 1.6.20. fure I am, that it is not only reported by the Martyr, who was himself a Samaritan, (b) Terrull Aand lived but in the next Age, but by others almost of the same time, (a) Irenum, (b) Ternull.4. (b) Tertullian, and by others (c) after them. It farther deserves to be conside (c) Euleb. 1.2. red, that J. Martyr was a person of great learning and gravity, inquisitive about 6.14. p. 51. matters of this nature, at this time at Rome, where he was capable fully to fatisfie in Simon Tom. himself in the truth of things, that he presented this Apology to the Emperour and 6 col. 13. Ni-the Senate of Rome to whom he would be carefull what he said, and who, as they coph. the 2. knew whether it was true or no, fo, if falle, could not but ill refent to be fo boldly 154. imposed upon by so notorious a fable. But, be it as it will, he was highly in favour. Nat. Hijh. lib. both with the People and their Emperours; especially Nero, who was the Great 30.0.2. peoc. 2. peoc. Patron of Magicians, *and all who maintained fecret ways of commerce with the [Eufeb. Hift. infernal powers. With him || S. Peter thought fit in the first place to encounter, and Ecclida.c.14

H

to un-

to undeceive the People, by discovering the impostures and delusions of that week-

* Damafe, in

4. THAT he did fo, is generally affirmed by the Ancient Fathers*, who tell *Dilate: 11 AT HAT he did 10, is generally american by the function rathers, who can with Perform us of some particular Instances, wherein he bassled and consounded him. But because Applicaes, the matter is more entirely drawn up by || Hegespopus the younger, an Authorit con-7. 944. Arnab. temporary with S. Ambrofe, if not (which is most probable) S. Ambrofe himself, we advice libe. 2.23 Epiph shall from him represent the summary of the story. There was at this time at Rame Hare [21, 9,31] an eminent young Gentleman, and a Kinsman of the Emperour's, lately dead. The sup Ser lib.2. an entitle young destriction, and a infiltration to Emperous, tacty tead. The p. 137 Editi. fame which Peter had for raifing perfons to life, perfuaded his triends that he might herefelds. Othersalfo prevailing that Simon the Magician might be fent for. Simon, ad Hierof lib. glad of the occasion to magnifie himself before the People, propounded to Peter, that if he raifed the Gentleman unto life, then *Peter*, who had so injuriously provoked the great power of God, (as he styled himself) should lose his life: But if Peter prevailed. he himself would submit to the same sate and sentence. Peter accepted the terms. and Simon began his Charms and Inchantments: whereat the dead Gentleman feemed to move his hand. The People that stood by, presently cryed out, that he was alive. and that he talked with Simon, and began to fall foul upon Peter, for daring to opnose himself against so great a Power. The Apost le entreated their patience, told them, that all this was but a phantafm and appearance, that if Simon was but taken from the Bed-fide, all this pageantry would quickly vanish. Who being accordingly removed, the Body remained without the least fign of motion. Peter, standing at a good distance from the Bed, silently made his address to Heaven, and then before them all commanded the young Gentleman in the Name of the Lord Felus to arise: who immediately did fo, spoke, walked and eat, and was by Peter restored to his Mother. The People who faw this, fuddenly changed their opinions, and fell upon the Magician with an intent to stone him. But Feter begged his life, and told them, that it would be a sufficient punishment to him, to live and see that, in despite of all his power and malice, the Kingdom of Christ should increase and flourish. The Magician was inwardly tormented with this defeat, and vex'd to fee the triumph of the Apostle, and therefore mustering up all his powers, summoned the People, told them than he was offended at the Galileans, whose Protectour and Guardian he had been. and therefore fet them a Day, when he promifed that they should fee him fly up into Heaven. At the time appointed he went up to the Mount of the Capitol, and throwing himself from the top of the Rock, began his flight. A fight which the People entertained with great wonder and veneration, affirming that this must be the power of God, and not of man. Peter, standing in the Crowd, prayed to our Lord, that the People might be undeceived, and that the vanity of the Impostour might be discovered in such a way, that he himself might be sensible of it. Immediately the Wings which he had made himself began to fail him, and he fell to the ground, miferably bruifed and wounded with the fall: Whence being carried into a neighbouring Village, he foon after dyed. This is the flory, for the particular circumstances whereof, the Reader must rely upon the credit of my Authour, the thing in general being fufficiently acknowledged by most ancient Writers. This contest of Peter's with Simon Magus is placed by Eusebius under the Reign of Claudius, but by the generality both of ancient and later Authours, it is referred to the Reign of 5. SUCH was the end of this miserable and unhappy man. Which no fooner

came to the ears of the Emperour, to whom, by wicked artifices he had indeared himfelf, but it became an occasion of hastning Peter's ruine. The Emperour probably had been before displeased with Peter, not onely upon the account of the general disa-Vid. Ambr. O greement and inconformity of his Religion, but because he had so strictly pressed ratin Auxent, remperance and chastity, and reclaimed so many Women in Rome from a dissolute and vitious life, thereby croffing that wanton and lascivious temper, to which that Prince was so immoderate a flave and Vassal. And being now by his means robbed of his dear favourite and companion, he refolved upon revenge, commanded Peter (as also S. Paul, who was at this time at Rome) to be apprehended and cast into the Mamertine Prison*: where they spent their time in the exercises of Religion, and Rom, ad diem especially in Preaching to the Prisoners, and those who resorted to them. And here 14. Mar. p. 165. we may suppose is was (if not a little before) that Peter wrote his second Epistle to the differred Tews, wherein he endeavours to confirm them in the belief and practice of Christianity, and to fortific them against those poisonous and pernicious principles and practices, which even then began to break in upon the Christian Church.

6. NERO

6. NERO returning from Achaia, and entring Rome with a great deal of pomp and triumph. refolved now the Apostles should fall as a Victim and Sacrifice to his cruelty and revenge. While the fatal stroke was daily expected, the Christians in Rome did by daily prayers and importunities follicite || S. Peter to make an escape, and || Vid Ambr. at to referve himself to the uses and services of the Church. This at first he rejected, as it, 2. 29 what would ill reflect upon his courage and conftancy, and article him to be afraid of those sufferings for Christ, to which he himself had so often perswaded others; but the prayers and tears of the People overcame him, and made him yield. Accordingly the next night having prayed with, and taken his farewell of the Brethren, he got over the Prison-wall, and coming to the City-gate, he is there said to have met with our Lord, who was just entring into the City. Peter asked him. Lord, whither art thou going? from whom he presently received this answer, I am come to Rome, to be crucified a fecond time. By which answer, Peter apprehended himself to be reproved. and that our Lord meant it of his death, that he was to be crucified in his Servant. Whereupon he went back to the Prison, and delivered himself into the hands of his Keepers, shewing himself most ready and chearfull to acquiesce in the will of God. And we are told, *that in the stone whereon our Lord stood while he talked with Pe- *Rom Subteray ter; he left the impression of his Feet, which stone has been ever since preserved as a lib 3.2.2.1.8.15. very facred Relique, and after feveral translations was at length fixed in the Church Tom. 1. 2. 292. of S. Sebastian the Martyr, where it is kept and visited with great expressions of reverence and devotion at this day. Before his fuffering he was no question fcourged. according to the manner of the Romans, who were wont first to whip those Malefactours, who were adjudged to the most severe and capital punishments: having saluted his Brethren, and especially having taken his last farewell of S. Paul, he was brought out of the Prison, and led to the top of the Vatican Mount, near to Tybur, the place defixned for his Execution. The death he was adjudged to was crucifixion, as of all others accounted the most shamefull, so the most severe and terrible. But he intreatearthe favour of the Officers, that he might not be crucified in the ordinary way, || but might fuffer with his Head down-

wards, and his Feet up to Heaven, affirming that he was unworthy to fuffer in the same posture wherein his Lord had suffered before him. Happy man (as * Chryloftomglesses) to be fet in the readiest posture of travelling from Earth to Heaven. His Body being taken from the Cross, is said to have been embalmed by Marcellinus the Presbyter after the Jewill manner. and was then buried in the Vatican, near the Triumphal way. Over his Grave a small || Church was foon after erected, which being destroyed by Heliogabalus, his Body was removed to the Cemetery in the Appian way, two Miles from Rome; where it

|| Orig. lib.3. in Genef. apud Eufeb. Hift. Ecclef. lib.3. c. 1. p. 71. Hieron. de Script. Eccl. in Petr. p. 262. Hegef. p. 2791

p. 262. Hegef, p. 279.

Prima Petrum rapuit seminia legibus Netonis,
Pendere jussim pramiumte ligno.

Ille tamen vortius celjd devus amulando mortis
Ambire tami gloriam Magistri.

En ligit, ut pedibus mer jum caput imprimans supiRus species imma silipitim teretrio.

Estiste organizas subset, fola varsus in cacumen,

Digitar ergomanus juocet, josa verjus in catumen, Hao mente major, que minor figura. Noverat ex humili calum citius folere adiri, Dejetit ora, fpiritum daturus. Prudent Perifeph Hymn Klin Paff Pet & Paul. Scrm. in Petr. & Paul. p. 267. T. 6.

remained till the time of Pope Cornelius, who re-conveyed it to the Vatican, where it Vid Onuphr. rested somewhat obscurely untill the Reign of Constantine, who out of the mighty Bosto. 6.4.245. reverence which he had for the Christian Religion, caused many Churches to be built &c. at Rome, but especially rebuilt and enlarged the Vatican to the honour of S. Peter. In the doing whereof Himself is said to have been the first that began to dig the Foundation. and to have carried thence twelve Baskets of Rubbish with his own hands, in honour, as it should seem, of the twelve Apostles. He infinitely enriched the Church with Gifts and Ornaments, which in every Age encreased in Splendour and Riches, till it is become one of the Wonders of the World at this day. Of whose glories, stateliness and beauty, and those many venerable Monuments of antiquity that are in it, they who defire to know more, may be plentifully satisfied by Onuphrius. Onely Lee Supra lane one amongst the rest must not be forgotten: there being kept that very wooden Chair dat. wherein S. Peter fate when he was at Rome, by the onely touching whereof many Miracles are faid to be performed. But furely * Baronius his wisdom and gravity were * Al An. 45. from home, when speaking of this Chair, and fearing that Hereticks would imagine ". 11. that it might be rotten in to long a time, he tells us, that it is no wonder that this Chair should be preserved so long, when Eusebius affirms, that the wooden Chair of S. James, Bishop of Jerusalem, was extant in the time of Constantine. But the Cardinal it seems forgot to consider, that there is some difference between three and fixteen hundred Years. But of this enough. S. Peter was crucified according to the common computation in the Year of Christ fixty nine, and the thirteenth (or, as

Eusebius, the fourteenth) of Nero, how truly may be enquired afterwards.

H 2

SECT. X.

· Hift, Ecclef.

Перень, вы Префов Пе-

Tes. * Ad An. 69.

Kai Toize à

Hire & Ste-

MOTERSV TON

ταχε κ) κι-νειται κ

Chryftoft.

n. 31.

P. 195.

The Character of his Person and Temper; and an

ring prayed that and The description of S. Peter's Person An account of his Temper. A natural servour and envernes predominant in bim. Fiercenes and animosity peculiarly remarkable in the Galileans. The abatements of his zeal and courage. His humility and lowliness of mind. His great love to, and zeal for Christ. His constancy and resolution in confeshio of Christ. His faithfulnes and diligence in his office. His Writings genuine and suppohtitious. His first Epistle; what the defign of it. What meant by Babylon, whence it was dated. His second Epifelt a long time questioned, and why! Difference in the fivle, no considerable objection. Grotius his conceit of its being written by Symeon Bilhop of Jerusalem, exploded. A concurrence of circumstances to entitle S. Peter to it. Some things in it referred to, which he had preached at Rome, particularly the de. Bruchion of Jerusalem, written but a little before his death. The Spurious Writings attributed to him, mentioned by the Ancients. His Acts. Gospel. Petri Prædicatio. Hit Apocalyple. Judicium Petris Peter's married relation. His Wife the companion of bis Travels ... Hat Martyrdom His Dadabter Petronillands 3:

AVING rum through the current Hiftery of S. Peter's Life, it may not be amifs in the next place to farvey a little his Perfon and Temper. His Body (if we may believe the description given of him by * Nicephorus) was somewhat slender, of a middle fize, burrather inclining to tallness; his Complexion very pale and almost white: The Hair of his Head and Beard curl'd and thick, but withall shore; lib. 2. cap. 37. ||Com. in Gal. : though || S. Hierom tells us out of Clemens his Parieds, that he was Bald, which prop. 164.7: 9.60 bably might be in his declining age; his Eyes black, but speckt with red, which * Balls did. ronius will have to proceed from his frequent weeping; his Eye-brows thin, or none at all; his Nose long, but rather broad and flat than sharp; such was the Case and Outfide. Let us next look inwards, and view the Jewel that was within. Take him as a Man, and there feems to have been a natural eagerness predominant in his Temper, which as a whet-stone sharpned his Soul for all hold and generous undertakings. It was this in a great measure that made him so forward to speak, and to return anfwers, fornetimes before he had well confidered them. It was this made him expole his person to the most imminent dangers, promise those great things in behalf of his Mafter and refolutely draw his Sword in his quarrel against a whole band of Soldiers, and wound the High-Prieft's Servant; and possibly he had attempted greater matters, Linguist. Hom. 32. in Jo- had not our Lord refiremed, and taken him off by that feasonable check that he gave more that we will be him.

Theread at the state of the sta 2. THIS Temper he owed in a great measure to the Genius and nature of his mussela mis you nareges. De Bolls Just lib. and body. The Galileans (fays he) being fighters from their childhood, the men being as feldom overtaken with cowar-

dice, as their Country with want of men. And yet notwithstanding this, his fervous and fierceness had its intervals; there being some times when the Paroxylms of his heat and courage did intermits, and the man was surprised and betrayed by his ountears | Wirnels his pathonate crying out, when he was upon the Sea in danger of his lite and his fourfull deserting his Matter in the Garden; but of pecially his carriage in the High-prick's Hall, when the confident change of a forry Maid made him fink to far baneath himself, and, not withstanding his great and resolute promises, so shamefully deny his Mafter, and that with curies and imprecations. But he was in danger, and passion prevailed over his understanding, and fear betrayed the succours which reafou offered 1, and being intent upon nothing builtho present fafoty of his life, he heeded not what he did when he thin word has Maller, to fave himself; so dangerous is it to be left to our selves, and to have our natural passions let loose upon us.

2. CONSIDER him as a Disciple and a Christian, and we shall find him exemplary in the great instances of Religion, Singular in his Humility and lowliness of mind. With what a passionate earnestness upon the conviction of a Miracle, did he beg of our Saviour to depart from him: accounting himfelf not worthy, that the Son of God should come near so vile a finner: When our Lord by that wonderfull condefrention floopt to wash his Apostles feet, he could by no means be perswaded to admit it, not thinking it fit, that fo great a Person should submit himself to so servile an office towards to mean a person as himself: nor could be be induced to accept it, rill our Lord was in a manner forced to threaten him into obedience. When Cornelius heightned in his apprehensions of him by an immediate command from God concerning him, would have entertained him with expressions of more than ordinary honour and veneration; fo far was he from complying with it, that he plainly told him, he was no other than such a man as himself. With how much candour and modesty does he treat the inferiour Rulers and Ministers of the Church? He, upon whom Antiquity heaps fo many honourable titles, flyling himfelt no other than their Fellow-prefbyter. Admirable his love to, and zeal for his Master, which he thought he could never express at too high a rate: for his sake venturing on the greatest dangers, and exposing himself to the most imminent hazards of life. Twas in his quarrel that he drew his Sword against a band of Souldiers, and an armed multitude; and 'twas love to his Mafter drew him into that imprudent advice, that he should seek to save himfelf, and avoid those sufferings that were coming upon him, that made him promise and engage to deep, to fuffer and die with him. Great was his forwardness in owning Christ to be the Messiah and Son of God; which drew from our Lord that honourable Encomium, Bleffed art thou, Simon Bar Jonah. But greater his courage and conflancy in confessing Christ before his most inveterate enemies, especially after he had recovered himself of his fall. With how much plainness did he tell the Tews at every turn to their very faces, that they were the Murtherers and Crucifiers of the Lord of Glory? nay, with what an undaunted courage, with what an Heroick greatness of mind did he tell that very Sanhedrim, that had sentenced and condemned him. that they were guilty of his Murther, and that they could never be faved any other way, than by this very Fefus, whom they had crucified and put to death &

4. LASTLY, let us reflect upon him as an Apostle, as a Pastour and Guide of Souls. And fo we find him faithfull and diligent in his office, with an infinite zeal endeavouring to instruct the ignorant, reduce the erroneous, to strengthen the weak. and confirm the firong, to reclaim the vitious, and turn Souls to righteou[neß. We find him taking all opportunities of preaching to the people, converting many thousands at once. How many voyages and travels did he undergo ? with how unconquerable a patience did he endure all conflicts and trials, and furmount all difficulties and oppofitions, that he might plant and propagate the Christian Faith & Not thinking much to lay down his own life, to promote and further it. Nor did he onely doe his duty himfelf, but as one of the prime Superintendents of the Church, and as one that was fensible of the value and worth of Souls, he was carefull to put others in mind of theirs, earnestly pressing and perswading the Pastours and Governours of it, To feed the 1 Pet. 5. 3.4. flock of God, To take upon them the Rule and Inspection of it freely and willingly, not out of a finister end, merely of gaining advantages to themselves, but out of a fincere defign of doing good to Souls; that they would treat them mildly and gently, and be themselves examples of Piety and Religion to them, as the best way to make their Ministery successfull and effectual. And because he could not be always present to teach and warn men, he ceased not by Letters to flir up their minds to the remembrance 2 Pet 1.12,13, and practice of what they had been taught. A course, he tells them, which he was 15 resolved to hold as long as he lived, as thinking it meet while he was in this tabernacle, to stir them up, by putting them in mind of these things; that so they might be able after his decease, to have them always in remembrance. And this may lead us to the consideration of those Writings which he left behind him for the benefit of the Church.

5. NOW the writings that entitle themselves to this Apostle, were either genuine. or fur polititious. The genuine Writings are his two Epifiles, which make up part of the Sacred Canon. For the first of them, no certain account can be had when it was written. Though Baronius and most Writers commonly assign it to the year of Christ Forty Four. But this cannot be, Feter not being at Rome (from whence it is supposed to have been written) at that time, as we shall see anon. He wrote it to the Fewish Converts, differfed through Pontus, Galatia, and the Countries thereabouts, chiefly upon the occasion of that perfecution, which had been raised at Jerusalem. And accordingly

39

SECT

3. CON-

SECT. X.

cordingly the main design of it is, to confirm and comfort them under their present fufferings and perfecutions, and to direct and instruct them how to carry themselves in the feveral states and relations, both of the Civil and the Christian life. For the place whence it was written, 'tis expresly dated from Babylon. But what, or where this Bahylan is, is not so easie to determine. Some think it was Bahylan in Egypt, and probably Alexandria; and that there Peter preached the Gospel. Others will have it

* L. Canell

+ Dr. Ham, in

to have been Rabylon the ancient Metropolis of Affyria, and where great numbers of Tens dwelt ever fince the times of their Captivities. But we need not fend Peter on fo long an Errand, if we embrace the Notion of a Learned * man, who by Babylon will figuratively understand Terusalem, no longer now the holy City, but a kind of spiritual Append ad figuratively understand Jerulalem, no longer now the now, cap, and Hill. App. 1975. Babylon, in which the Church of God did at this time groan under great servitude and Ward has adequative to make good, by calling in to captivity. And this Notion of the Word he endeavours to make good, by calling in to + Cvil Alex, his affiltance two of the Ancient + Fathers, who fo understand that of the Prophet. We have healed Babylon, but she was not healed. Where the Prophet (fay they) by Gaz. in Ela. 53. Babylon means Jerusalem, as differing nothing from the wickedness of the Nations, nor conforming it ielf to the Law of God. But generally the Writers of the Romifb Church and the more moderate of the Reformed party, acquielding herein in the Judgment of Chap. 18.v. 2. Antiquity, by Babylon understand Rome. And so 'tis plain S. John calls it in his Revelation, either from its conformity in power and greatness to that ancient City, or from that great Idolatry which at this time reign'd in Rome. And fo we may suppose S. Pater to have written it from Rome, not long after his coming thither, though the precife time he not exactly known. 6. AS for the Second Epiftle, it was not accounted of old of equal value and authority with the First, and therefore for some Ages not taken into the Sacred Canon. *Hill. Ecol. 1.3, as is expresly affirmed by * Eusebius, and many of the Ancients before him. The their ancient a Copies of the retail reprinted that the day to see that the day to see the first start and the see that the day to see that the day to see that the day to see the see that the day to see that the day the day to see that the day th cock Prefar. The greatest * exception that I can find against it, was the difference of its style from and Epil. S.r. a the other Epille; and therefore it was prelumed, that they were not both written by fe dit.

the fame hand. But S. Hierom, who tells us the objection, does || elsewhere himthe same hand. But S. Hierom, who tells us the objection, does || elsewhere himfelf return the answer; That the difference in the style and manner of writing might Petr. | Page 1.11. ad very well arife from hence, that S. Peter, according to his different circumftances, and Hadda Tow. 3. the necessity of affairs, was forced to use several Amanuenses and Interpreters; sometimes S. Mark, and after his departure some other person, which might justly occasion a difference in the style and character of these Epistles. Not to say, that the same perfor may vaffly alter and vary his ftyle according to the times when, or the persons to whom, or the subjects about which he writes, or the temperand disposition he is in at the time of writing, or the care that is used in doing it. Who sees not the vast difference of Jeremie's writing in his Prophecy, and in his Book of Lamentations? between S. John's in his Gospel, his Epistles and Apocalypse : How oft does S. Paul alter his style in several of his Epistles, in some more losty and elegant, in others more rough and harsh? Besides hundreds of instances that might be given both in Ecclesiaftical and Foreign Writers, too obvious to need infifting on in this place. The Learned * Grotius will have this Epistle to have been written by Symeon, S. Tames his immediate Successor in the Bishoprick of Jerusalem, and that the word [Peter] was inserted into the Title by another hand. But as a Judicious † person of our own obferves, these were but his Posthume Annotations, published by others, and no doubt never intended as the deliberate refult of that great man's Judgment: especially since he himself tacitly acknowledges, that all Copies extant at this day reade the Title and Inteription as it is in our Books. And indeed there is a concurrence of circumstances to prove S. Peter to be the Authour of it. It bears his name in the Front and Title, yea, somewhat more expresly than the former, which has only one, this, both his Names. There's a passage in it that cannot well relate to any but him. When he tells 2 Pet. 1.16, 17, US, that he was present with Christ in the holy Mount; When he received from God the Father honour and glory; Where he heard the voice which came from Heaven, from the excellent glory, This is my beloved Son in whom I am well pleased. This evidently refers to Christ's Transfiguration, where none were present, but Peter and the two Sons of Zebedee, neither of which were ever thought of to be the Authour of this Epiftle. Besides, that there is an admirable consent and agreement in many passages between these two Epistles, as it were easie to shew in particular instances. Add to this, that Jud v. 17, 18. S. Jude, speaking of the Scoffers who should come in the last time, walking after their

own ungodly lufts, cites this as that which had been before spoken by the Apostles of our Lord Fefus Christ: wherein he plainly quotes the words of this Second Epistle 2 Pet 1.2. of Peter, affirming, That there should come in the ball day scoffers, walking after their own lufts. And that this does agree to Peter, will farther appear by this, that he tells us of these Scoffers, that should come in the last days, that is, before the destruction of Ferufalem (as that phrase is often used in the New Testament) that they should say. Where is the promise of his coming? Which clearly respects their making light of those Threatnings of our Lord, whereby he had foretold, that he would thortly come in Judgment for the destruction of Terusalem, and the Tewish Nation. This he now puts them in mind of, as what probably he had before told them of Viva vece, when he was amongst them. For so we find he did elsewhere. Lastantius affuring us, "That Lib. 4 GHZ 21. " amongst many strange and wonderfull things which Peter and Paul preached at P 422 " Rome, and left upon Record, this was one, That within a short time God would " fend a Prince, who should destroy the Tews, and lay their Cities level with the " ground, straitly befiege them, destroy them with Famine, so that they should feed "upon one another: That their Wives and Daughters should be ravished and their "Childrens brains dasht out before their faces: that all things should be laid wast by "Fire and Sword, and themselves perpetually banished from their own Country: " and this for their infolent and merciless usage of the innocent and dear Son of God. All which, as he observes, came to pass foon after their death, when Velpalian came upon the Jews and extinguished both their Name and Nation. And what Peter here foretold at Rome, we need not question but he had done before to those Jews, to whom he wrote this Epiftle. Wherein he especially antidotes them against those corrupt and poisonous principles, wherewith many, and especially the followers of Simon Magus, began to infect the Church of Christ. And this but a little time before his death, as appears from that passage in it, where he tells them, That he knew he Chap. 1. v. 14. must shortly put off his earthly Tabernacle.

7. BESIDES these Divine Epistles, there were other Supposititions writings which in the first Ages were fathered upon S. Peter. Such was the Book called his Alls mentioned by * Origen, | Eusebius and others, but rejected by them. Such was *Orig. Tom. 20. his Gospel, which probably at first was nothing else but the Gospel written by S. Mark, in Joan. dictated to him (as is generally thought) by S. Peter; and therfore, as *S. Hierom : 3.1.7.1. tells us, faid to be his. Though in the next Age there appeared a Book under in Petro, at that Title, mentioned by || Serapion, Bishop of Antioch, and by him at first suf- layed Euseb. he rejected it as Apocryphal as it was by others after him. Another was the Book * \$170m. lib. 6. flyled His Preaching, mentioned and quoted both by *Clemens Alexandrinus and by carpt. Gra. ex || Origen, but not acknowledged by them to be Genuine: Nay, expresly faid to have || Origen || O been forged by Hereticks, by an ancient (a) Authour contemporary with S. Cypri-in Joan.

an. The next was his Apocalypse, or Revelation, rejected, as (b) Sozomen tells us by (a) Ortherst. non the Ancients as Spurious, but yet read in some Churches in Palastine in his time. The Copp. 142-last was the Book called His Judgment, which probably was the same with that ca. (b) His. Each last was the book cancer Pris Jaugment, which probably was the book of Christia- lib.74.19.4735. led * Hermes or Pastour, a Book of good use and esteem in the first times of Christia- lib.74.19.4735. led * Hermes or Yaftow, a BOOK or good one and checken and the Ancients, Exposit, Symbol. nity, and which, as || Eufebius tells us, was not onely frequently cited by the Ancients, Exposit, Symbol.

8. W E shall conclude this Section by considering *Peter* with respect to his several Historia lbs. Relations: That he was married, is unquestionable, the Sacred History mentioning 6.3. P. 72. his Wife's Mother: his Wife (might we believe * Metaphrastes) being the Daughter of *Comment, de Ariftobulus, Brother to Barnabas the Apostle. And though || S. Hierom would per S. Petr. apud stude us, that he left her behind him, together with his Nets, when he forsook all to 39 Jun. n. 2 follow Christ; yet we know that Father too well, to be over-confident upon his [Ep. ad Julian. word in a case of Marriage or Single life, wherein he is not over-scrupulous some-20m. 1. p. 207. times to strain a point, to make his opinion more fair and plausible. The best is we have an infallible Authority which plainly intimates the contrary, the testimony of S. Paul. who tells us of Cephas, that he led about a Wife, a Sifter, al. ng with him, 1 Cor. 9. 5 who for the most part mutually cohabited and lived together, for ought that can be Vid. Clem. Reproved to the contrary. * Clemens Alexandrinus gives us this account, though he tells cognit. lib. 7. us not the time or place, That Peter, feeing his Wife going towards Martyrdom, ex- Strom. lib 7. ceedingly rejoyced that she was called to so great an honour, and that she was now P. 736.

returning home, encouraging and earnestly exhorting her, and calling her by her Name, bad her to be mindfull of our Lord. Such (fays he) was the Wedlock of that

bleffed couple, and the perfect disposition and agreement in those things that were

SECT. XI.

* Bar ad An. H Thi Supra. 3. p. 448.

dearest to them. By her he is faid to have had, a * Daughter called Petronilla (| Metabhrastes adds a Son) how truly I know not. This onely is certain, that * Clemens of Alexandria reckons Peter for one of the Apostles that was married and had Children. And furely he who was fo good a man, and fo good an Apostle, was as good in the relation both of an Husband and a Father.

SECT. XI.

An Enquiry into S. Peter's going to Rome.

Peter's being at Rome granted in general. The account of it given by Baronius and the Writers of that Church rejected and disproved: No foundation for it in the History of the Apostolick Acts. No mention of it in S. Paul's Epistle to the Romans. No news of his being there at S. Paul's coming to Rome, nor intimation of any such thing in the several Epistles which S. Paul wrote from thence. S. Peter's first being at Rome inconfilent with the time of the Apostolical Synod at Jerusalem: And with an ancient Tradition, that the Apostles were commanded to stay Twelve years in Iudea after Christ's death. A passage out of Clemens Alexandrinus noted and corrested to that purpose. Difference among the Writers of the Romish Church in their Accounts. Peter's being XXV years Bishop of Rome, no solid foundation for it in Antiquity. The Planting and Governing that Church equally attributed to Peter and Paul. S. Peter when (probably) came to Rome. Different dates of his Martyrdom assigned by the Ancients. A probable account given of it.

1. TT is not my purpose to swim against the Stream and Current of Antiquity, in denving Saint I eter to have been at Rome: an Affertion eafilier perplexed and entangled, than confuted and disproved; we may grant the main, without doing any great fervice to that Church, there being evidence enough to every impartial and confidering man, to fooli that imooth and plaufible Scheme of Times, which Baronius and the Writers of that Church have drawn with fo much care and diligence. And in order to this we shall first enquire, whether that account which Bellarmine and Baronius give us of Peter's being at Rome be tolerably reconcilable with the History of the Apostles Acts recorded by S. Luke, which will be best done by briefly presenting S. Peter's Acts in their just Series and order of Time, and then see what countenance and foundation their Account can receive from hence.

2. AFTER our Lord's Ascension, we find Peter, for the first year at least, slaving with the rest of the Apostles at Ferusalem. In the next year he was sent, together with S. John, by the command of the Apostles, to Samaria, to preach the Gospel to that City, and the parts about it. About three years after S. Paul meets him at Jerusalem, with whom he staid some time. In the two following years he visited the late planted Churches, preached at Lydda and Joppa, where having tarried many days. he thence removed to Cusarea, where he preached to, and baptized Cornelius and his Family. Whence after some time he returned to Jerusalem, where he probably staid, till cast into prison by Herod, and delivered by the Angel. After which we hear no more of him, till three or four years after we find him in the Council at Jerufalem. After which he had the contest with S. Paul at Antioch. And thence-forward the Sacred Story is altogether filent in this matter. So that in all this time, we find not the least footstep of any intimation that he went to Rome. This *Baro-* Ad An. 29. nius well foresaw, and therefore once and again inserts this caution, that S. Luke did An. 34. n. 285. not design to record all the Apostles Acts, and that he has omitted many things which were done by Peter. Which furely no man ever intended to deny. But then that he should omit a matter of such vast moment and importance to the whole Christian World, that not one syllable should be said of a Church planted by Peter at Rome; a Church that was to be Paramount, the feat of all Spiritual Power and Infallibility, and to which all other Churches were to veil and doe homage; nay, that he should not fo much as mention that ever he was there, and yet all this faid to be done within the time he designed to write of, is by no means reasonable to suppose. Especially considering, that S. Luke records many of his journeys and travels, and his preaching at feveral places, of far less consequence and concernment. Nor let this be thought the worse of, because a negative Argument, since it carries so much rational evidence along with it, that any man who is not plainly byaffed by Interest, will be satisfied with it.

2. BUT let us proceed a little farther to enquire, whether we can meet any probable footsteps afterwards. About the year Fifty three, towards the end of Claudius his Reign S. Paul is thought to have writ his Epistle to the Church of Rome, wherein he foends the greatest part of one Chapter in faluting particular persons that were there; amongst whom it might reasonably have been expected, that S. Peter should have had the first place. And supposing with *Baronius, that Peter at this time * Ad An. 58. might be absent from the City, preaching the Gospel in some parts in the West, yet ". 51. we are not fure that S. Paul knew of this, and if he did, it is strange that in so large an Epiftle, wherein he had occasion enough, there should be neither direct nor indirect mention of him, or of any Church there founded by him. Nay, S. Paul him-Rom. 1. 10. felf intimates, what an earnest desire he had to come thither, that he might impart un- 11,12. to them some spiritual gifts, to the end they might be established in the Faith, for which there could have been no fuch apparent cause had *Peter* been there so lately and so long before him. Well, S. *Paul* himself not many years after is sent to *Rome*, *Ann*. Chr. LVI, or as Eusebius, LVII. (though Baronius makes it two years after) about the second year of Nere; when he comes thither, does he go to sojourn with Peter. as'tis likely he would, had he been there? No, but dwelt by him felf in his own hired house. No sooner was he come, but he called the chief of the Jews together, ac- Act 23. 17. quainted them with the cause and end of his coming, explains the Doctrine of Christianity, which when they rejected, he tells them, That henceforth the salvation of God was fent unto the Gentiles, who would hear it, to whom he would now address himself. Which seems to intimate, that however some sew of the Gentiles might have been brought over, yet that no such harvest had been made before his coming, as might reasonably have been expected from S. Peter's having been so many years amongst them. Within the two first years after S. Paul's coming to Rome. he wrote Epiftles to several Churches, to the Colossians, Ephessans, Philippians, and one to Philemon, in none whereof there is the least mention of S. Peter, or from whence the least probability can be derived, that he had been there. In that to the Chap 4.16,11; Colossians, he tells them, that of the Jews at Rome, he had had no other fellow-workers unto the Kingdom of God, which had been a comfort unto him, save onely Aristarchus, Marcus, and Jesus who was called Justus, which evidently excludes S. Peter. And in that to Timothy, which Baronius confesses to have been written a little before his Martyrdom (though probably it was written the fame time with the rest above mentioned) he tells him, That at his first answer at Rome, no man stood with him, but 2 Tim. 4. 16. that all men for fook him. Which we can hardly believe S. Peter would have done, had he then been there. He farther tells him, That onely Luke was with him, that Crescens was gone to this place, Titus to that, and Tychicus lest at another. Strange! that if Peter was at this time gone from Rome, S. Paul should take no notice of it as well as the rest. Was he so inconsiderable a person, as not to be worth the remembring? or his errand of fo small importance, as not to deserve a place in S. Paul's account, as well as that of Crescens to Galatia, or of Titus to Dalmatia? Surely the true reason was, that S. Peter as yet had not been at Rome, and so there could be no foundation for it.

4. IT were no hard matter, farther to demonstrate the inconsistency of that account which Bellarmine and Baronius give us of Peter's being at Rome, from the time of the Apostolical Synod at Jerusalem. For if S. Paul went up to that Council Fourteen years after his own Conversion, as he plainly intimates; and that he himself was converted Ann. XXXV, formewhat less than two years after the death of Christ, then it plainly appears, that this council was holden Ann. XLVIII, in the fixth year of Claudius, if not somewhat sooner, for S. Paul's dia degreonieur eran does not necessarily imply, that Fourteen years were compleatly past, and fignifying circa, as well as post, but that it was near about that time. This being granted (and if it be not, it is easie to make it good) then three things amongst others will follow from it. First, That whereas, according to * Bellarmine and || Baronus, S. Peter after his first coming to whereas, according to * Bellarmine and || Baronus, S. Peter after his first coming to Bellarmin. de Rome (Which they place Ann. XLIV, and the second of Claudius) was seven years Rome. Pontif. before he returned thence to the Council at Jerusalem, they are strangely out in their lib. 2.0.6 Col. flory, there being but three, or at most four years between his going thither, and $^{615}_{1}$ the $^{16}_{39}$ n. 13.

the celebration of that Council. Secondly, That when they tell *us, that S. Peter's * thid Ed Bar leaving Rome to come to the Council, was upon the occasion of the decree of Clauad An. SI. n dius, banishing all Tews out of the City, this can no-ways be. For † Orosius does not 1. 3 † Lib. 7. c. 6. onely affirm, but prove it from Tolephus, that Claudius his Decree was published in fol. 297. p. 2. the Ninth Year of his Reign, or Anno Chr. LI. Three Years at least after the Celchration of the Council. Thirdly that when | Baronius tells us, that the reason why | Ad An. 58. Peter went to Rome after the breaking up of the Synod, was because Claudius was now dead, he not daring to go before for fear of the Decree, this can be no reason at all, the Council being ended at least Three Years before that Decree took place: fo that he might fafely have gone thither without the least danger from it. It might farther be shewed (if it were necessary) that the account which even they themselves give us is not very confistent with it self. So fatally does a bad cause draw Men whether they will or no into Errours and Mistakes. 5. THE truth is the learned Men of that Church are not well agreed among

* Hier Barnab, and industry in all matters of antiquity, and who (as the * Writer of Baronius his Life

informs us) defigned before Baronius to write the Hillory of the Church, goes a way by himself, in assigning the time of S. Peter's founding his See both at Antioch and Onuphe. An- || Rome. For finding by the account of the Sacred Story, that Peter did not leave Junge ad Plat. in dwa for the Ten first Years after our Lord's Ascension, and consequently could not vis. Petr. p.9. dea for the 1en first Years after our Lord's Ascention, and consequently could not in Fast. in that time erect his See at Antioch; he affirms that he went first to Rome, whence returning to the Council at Ferulatem, he thence went to Antioch, where he remained Seven Years, till the Death of Claudius, and having spent almost the whole Reign of Nero in several parts of Europe, returned in the last of Nero's Reign to Rome, and * Ad Ann. 39. there died. An opinion, for which he is sufficiently chastised by * Baronius. and others

of that Party. And here I cannot but remark the ingenuity (for the learning fuffi-Annot. ad ciently commends it felf) of Monsteur Valois, who freely confesses the mistake of Ba-Euseb. lib. 2: ronius, Petavius, &c. in making Peter go to Rome Ann. XLIV, the Second Year of Claudius, whenas it is plain (fays he) from the History of the Acts, that Peter went not out of Judga and Syria, till the Death of Herod, Claudii Ann IV. Two whole Years after. Confonant to which, as he observes, is what Apollonius, a Writer of the Second Century, reports from a Tradition current in his time, that the Apostles did not depart afunder till the Twelfth Year after Christ's Ascention, our Lord himfelf having to commanded them. In confirmation whereof, let me add a passage that * Stromat. lib. I meet with in Clemens of * Alexandria, where from S. Peter he records this Speech of our Saviour to his Apostles, spoken probably either a little before his Death, or after his Refurrection. Έαν μέν εν τις Θελήση το Ίσραηλ μεθανούσαι, δια το ένδιατές με πι-

themselves to give in their verdict in this case. And indeed, how should they when

the thing it felf affords no folid foundation for it? Onuphrius a man of great learning

geban 6π τ Θείν, αρηθέστυται αυτώ οι α ιιαρπη, μετα δάδεχα έτη. Έξελ θείε είς τ κυτικος. μή τις έντη, εκ δικέστειων. If any Ifraelite shall repent, and believe in God through my Name, his fins shall be forgiven him after twelve years? Go ye into the World, left any should say, we have not heard. This passage, as ordinarily pointed in all Editions that I have feen, is fearce capable of any tolerable fence: for what's the meaning of a penitent Israelite's being pardoned after twelve years? It is therefore probable, yea, certain with me, that the stop ought to be after a wagning, and were obline it in joined to the following clause, and then the sence will run clear and smooth; If any Jew shall repent and believe the Gospel, he shall be pardoned; but after twelve years go ye into all the World, that none may pretend that they have not heard the found of the Gospel. The Apostles were first to Preach the Gospel to the Jews for some considerable time, Twelve Years after Christ's Ascension, in and about Judæa, and then to betake themfelves to the Provinces of the Gentile World, to make known to them the glad tidings of Salvation; exactly answerable to the Tradition mentioned by Apollonius. Besides, the Chronicon Alexandrinum tells us that Peter came not to Rome till the Seventh Year of Claudius, Ann. Christi XLIX. So little certainty can there be of any matter, wherein

*H, Valef. An- there is no truth. Nay, the same excellent Man *before-mentioned does not stick not in Bufel. elsewhere to profess, he wonders at Baronius, that he should make Peter come from lib 2. c. 13. p. Rome, banished thence by Claudius his Edici., to the Synod at Jerusalem, the same Year, viz. Anno Claudii IX. a thing absolutely inconsistent with that Story of the Apostles Acts, recorded by S. Luke, wherein there is the space of no less than Three Years from the time of that Synod, to the Decree of Claudius. It being evident, what he observes, that after the celebration of that Council, S. Paul went back to Antioch, afterwards into Syria and Cilicia to preach the Gospel; thence into Phrygia, Galatia and Myha: from whence he went into Macedonia, and first Preached at Philippi, then at Thellalonica and Barwa, afterwards staved some considerable time at Athens, and 1aft of all went to Corinth, where he met with Aquila and Prifcilla, larely come from Italy banished Rome with the rest of the Tews, by the Decree of Claudius: all which by an easie and reasonable computation can take up no less than Three Years at leaft.

6. THAT which caused Baronius to split upon so many Rocks was not so much want of feeing them, which a Man of his parts and industry could not but in a great measure see, as the unhappy necessity of defending those unfound principles which he had undertaken to maintain. For being to make good Peter's five and twenty years prefidency over the Church of Rome, he was forced to confound times, and diflocate Stories, that he might bring all his ends together. What foundation this flory of Peter's being five and twenty years Bishop of Rome, has in Antiquity, I find not, unless it forang from hence, that Eufebius places Peter's coming to Rome in the Second Vear of Claudius, and his Martyrdom in the Fourteenth of Nero, between which there is the just space of five and twenty years. Whence those that came after, concluded. that he fate Bishop there all that time. It cannot be denied, but that in S. Hierom's that he late biniop there an that time. It cannot be defined, but that in S. Aleron's good of the Translation it is expressly said, that he continued five and twenty years Bishop of that Armoxida City. But then it is as evident, that this was his own addition, who probably fet medition Sethings down as the report went in his time, no such thing being to be found in the was a such as it. Greek Copy of * Eusebius. Nor indeed does he ever there or elsewhere positively af- Paulo and firm S. Peter to have been Bishop of Rome, but only that he preached the Gospie or suppliers of there. And expressly a firms, that he and S. Paul being dead, Linus was the first xgp Rar and expressly a first the control of the cont Bishop of Rome. To which I may add, that when the Ancients speak of the Bishops Num. Mr. p. of Rome, and the first Originals of that Church, they equally attribute the founding, 11 H. Feel, like and the Episcopacy and government of it to Peter and Paul, making the one as much 3. c. 2. p. 71. concerned in it as the other. Thus * Epiphanius reckoning up the Bishops of that * Contr. Car-See, places Peter and Paul in the front, as the first Bishops of Rome, in Pulmy 28 year's poorat. Haref. νασι πεῶτοι Πέτε. η Παύλ. ο, οἱ ἀπόσολοι αὐτοὶ η Επίσκοποι, Peter and Paul Apostles XXVII. p. 51. became the first Bishops of Rome, then Linus, &c. And again a little after. in The co Ρώμη Επισκόπων διαδοχή παύτων έχει την ακολεθίαν, the succession of the Bishops of Rome was in this manner, Peter and Paul, Linus, Cletus, &c. And | Hegestoppus speaking of | Deexcid Jud. their coming to Rome, equally fays of them, that they were Dollores Christianorum, lib. 3. c. 2. p. Sublimes operibus, clari magisterio, The Instructors of the Christians, admirable for mira- 292. cles, and renowned for their authority. However granting not onely that he was there. but that he was Bishop, and that for five and twenty years together, yet what would this make for the unlimited Sovereignty and Universality of that Church, unless a better evidence than Feed my sheep could be produced for its uncontrollable Supremacy and Dominion over the whole Christian World?

7. THE fum is this, granting what none that has any reverence for Antiquity will deny, that S. Peter was at Rome, he probably came thither some few Years before his death, joined with and affifted S. Paul in preaching of the Gospel, and then both scaled the Testimony of it with their Blood. The date of his Death is differently affigned by the Ancients. * Eufebius places it Anno LXIX, in the Fourteenth of *Chron a 162. Nero, || Epiphanius in the Twelfth. That which feems to me most probable is, that || Haref. 27. p. it was in the Tenth, or the Year LXV. which I thus compute: Nero's burning 51. of Rome is placed by *Tacitus, under the confulship of C. Lecanius, and M. Licinius, * Annal. lib. about the Month of July, that is, Ann. Ch. LXIV. This act procured him the infinite 15.6.38.41.g. hatred and clamours of the People, which having in vain endeavoured several ways to 316, 80. remove and pacify he at last resolved upon this project, to derive the Odium upon the Christians, whom therefore both to appeale the Gods, and please the People, he condemned as guilty of the fact, and caused to be executed with all manner of acute and exquifite Tortures. This Perfecution we may suppose began about the end of that, or the beginning of the following Year. And under this Perfecution, I doubt not.

it was that S. Peter Suffered, and changed Earth for Heaven.

An Appendix to the preceding Section, containing a Vindication of S. Peter's being at Rome.

S. Peter's being at Rome unjustly question'd. The thing it self sufficiently attested by the authority of the Ancients. The express Testimonies of Papias, Irenæus Dionvfius of Corinth, Clemens Alexandrinus, Tertullian, Caius and Origen produc'd to that purpose. The exceptions made to these Testimonies shew'd to be weak and trisling by a particular examination of each of them. A good cause needs not be supported by indirect methods. The Church of Rome not much advantaged by allowing this story. The needless questioning a story so well attested makes way for shaking the faith of all ancient history.

I. INDING the truth of what is supposed and granted in the foregoing Section, to wit, S. Peter's going to, and suffering at Rome, not onely doubted of heretofore in the beginning of the Reformation, while the paths of Antiquity were less frequented, and beaten out, but now again lately in this broad daylight of Ecclefiastical hem. Differ. Knowledge not onely called in question, but exploded as mest vain and fabulous, and near. Differ. Introducing for one of said and the said an profestione L. clearing of this matter.

vid etiam Brutum Fulmen, or observations on the Bull against Q. Eliz. p. 88, &c Lond. 1681. 4.

2. AND first, I observe that this matter of fact is attested by Witnesses of the most remote Antiquity, Persons of great eminency and authority, and who lived near enough to those times, to know the truth and certainty of those things which they reported. And perhaps there is scarce any one piece of Ancient Church-history, for 'Ony of Hi. Which there is more clear, full and conflant evidence, than there is for this. Not to TES A Har- infult on that pattage of Ignatius, in his Epiftle to the Romans, which feems vet to look πος θεπίσος this way; it is expresly afferted by Papias Bishop of Hierapolis in Phrygia, who (as μαι τρίπ):

μαι τρίπ :

με με το μ An is po and though we should with Eulebius † suppose that it was not S. John, the Apostle, whose seeses Ep. ad. Scholar he was, but another sirnamed the Elder, that lived at Ephesas, yet will this Rom p 13. Rom p 23. Scholar the was, but another inhammed time. Now Papias fays || not onely that S. Peref. 1.5. c. 33: ter was at Rome, and preached the Christian Faith there, but that he wrote thence his P 498. The First Epistle, and by his authority confirmed the Gospel, which S. Mark, his Disciple and Follower, at the request of the Romans, had drawn up. And that we may see, and Follower, at the request of the roman, has darm the reduction of the Roman has a few that he did not carelefly take up these things as Common hear-says, it was his custom that he did not carelesty take up these things as Common hear-says, it was his custom that he had been been as the same of the roman had been as the same of the same o hib 2. c. 15 p. where-ever he met with any that had converted with the Apostles, to pick up what Memoires he could meet with concerning them, and particularly to enquire what Andreir, what Peter, what Philip, what Thomas or James or the rest of the Disciples of our Lord, had either faid or done. Which sufficiently shews what care he took to derive the most accurate notices of these matters. 3. NEXT Papias comes Irenaus, a man, as S Jerom styles * him, of the Apostolick

*Foilt ad The-

times, and was, he tells us, Papias his own Scholar: however it is certain from his † 4p. Euleb. 1. Times, and was, he told do, replied to S. Polycarp, a man famous for his learning, 5.c. 20.p. 158. Own account † that he was Disciple to S. Polycarp, a man famous for his learning, 5.c. 20.p. 158. prudence, gravity and picty throughout the whole Christian World. About the Year CLXXIX. he was made Bishop of the Metropolitan Church of Lyons in France, a little before which he had been dispatch'd upon a message to Rome, and had conversed with the great men there. Now his testimony in this case is uncontrollable; for | Adv. Heref. he fays | that Peter and Paul preach'd the Gospel at Rome, and sounded a Church there; 13 c 1. 9229 and elsewhere, * that the Great and most Ancient Church of Rome was founded and * Bod. c 3 constituted by the two elorious Apostles Peter and Paul: And that these blessed Aconstituted by the two glorious Apostles Peter and Paul; And that these blessed Apostles having founded this Church, deliver'd the Episcopal Care of it over unto Linus. Contemporary with Ireneus, or rather a little before him, was Dionystus Bishop of Corinth, a Man of fingular eminency and authority in those times, who in an Epistle † Ap Enfeb. which he wrote † to the Church of Rome, compares the plantation of Christianity, hb 2. c.19.25. which Peter and Paul had made both at Rome and Corinth; and fays farther, that after they had fown the Seeds of the Evangelical Doctrine at Corinth, they went to-

ther into Italy, where they taught the Faith, and suffered Martyrdom.

4. TO-

than that we have no more.

a. TOWARD the latter end of the Second Century flourish'd Clemens of Alexandria. Presbyter of that Church, and Regent of the Catechetick School there, who in his Book of Institutions, gives the very same testimony, which we quoted from Papias before ||; they being both brought in by Eusebius as joint-evidence in this matter. || Loc supra ci-Tertullian who lived much about the same time at Carthage, that Clemens did at A. tato. lexandria and had been, as is probable, more than once at Rome affirms most expressy * more that once and again, that the Church of Rome was happy in having its * D. prescrip. Doctrine scaled with Apostolick Bloud, and that Peter was crucified in that place or Hardings 35. the Baptist had done in Fordan, and essewhere; It that when Nero first dyed the yet tender cap 4 p. 225. Faith at Rome with the bloud of its Proleflours, then it was that Peter was girt by bearing, pool 5. NEXT to Tertullian succeeds Caius, an Ecclesiastical Person, as Eulebius calls

him, flourishing Ann CCIV, in the time of Pope Zephyrin: who in a Book which he wrote against *Proclus*, one of the heads of the Cataphrygian Sect, speaking concerning the places where the Bodies of S. Feter and S. Paul were buried, has these words. * I am able to show the very Tombs of the Apolles; for whether you go into the Vatican, * Ap. Ends. or into the Via Oftensis, you will meet with the Sepulchres of those that founded that his 2-cap-25. Church, meaning the Church of Rome. The last Witness whom I shall produce in this case is Origen, a Man justly reverenced for his great learning and piety, and who took a journey to Rome while Pope Zephyrin yet lived, on purpole, as himself tells † us to † 11. lib.6.c.14. behold that Church fo venerable for its Antiquity; and therefore cannot but be fup. P 216. posed, to have been very inquisitive to satisfy himself in all, especially the Ecclesialities cal Antiquities of that Place. Now he exprestly says || of Peter, that after he had prea- || Tom 3 Expoched to the dispersed Jews of the Eastern Parts, he came at last to Rome, where, accor- sit in Gen. ap. ding to his own request, he was crucified with his head downwards. Lower than Euch his 2.

Origen I need not deleend, it being granted by those *who oppose this Story, that in *spann his. the time of Origen, the report of S Peter's going to, and fuffering Martyrdom at Rome, 3.7.35.9.130. was commonly received in the Christian Church. And now I would fain know. what one passage of those ancient times can be proved either by more, or by more confiderable evidence than this is: and indeed confidering how small a portion of the Writings of those first Ages of the Church has been transmitted to us, there is much greater cause rather to wonder that we should have so many Witnesses in this case.

6. SECONDLT, I observe, that the Arguments brought to shake the Credit of this Story, and the Exceptions made to these ancient Testimonies, are very weak and trifling, and altogether unbecoming the learning and gravity of those that make them. For Arguments against it, what can be more weak and inconcluding, than to affert † the fabulousness of this Story, because no mention is made of it by S. Luke in the † Id. ib. c. 2. Apostolical History, no footsteps of it to be found in any of S. Paul's Epistles written n. 3. p. 22. from Rome; as if he might not come thither time enough after the accounts of the facred Story do expire; that || S. Peter was never at Rome, because Clemens Romanus || 1b. n.16.945. fays nothing of it in his Epiffle to the Corinthians, when yet he mentions S. Paul's rays nothing of the west; and what yet is more absurd, because *no notice $\cdot_{1b, n, 17, 9}$, is taken of it by the Roman Historians, who wrote the Acts of that Age, especially Ta- 47. citus, Suetonius and Dio: as if these great Writers had had nothing else to doe, but to fill their Commentaries with accounts concerning Christians, whom it is plain they despised and scorned, and lookt upon as a contemptible, execrable fort of men, and therefore very little befide the bare mention of them, and that too but rarely, is to be met with in any of their Writings; much less can it be expected that they should give an account of the Accidents and Circumstances of particular Christians: besides that, this whole way of reasoning is negative, and purely depends upon the filence of some few Authors, which can fignify nothing, where there is such a current and uncontrollable Tradition, and so many positive Authorities to the contrary. And yet these are the best, and almost onely Arguments that are offered in this matter.

7. AND of no greater force or weight are the Exceptions made to the Testimonies of the Ancients, which we have produced, as will appear by a furmary enumeration of the most material of them. Against Papias his evidence it is excepted, † that + 1d. ib. c. 3he was Epistege quine es a view, as Eusebius characters him, a man of a very weak and n. 8. p. 79. undifferning judgment, and that he derived several things strange and unheard-of from mere Tradition. But all this is faid of him by Eusebius onely upon the account of some doctrinal principles and opinions, and some rash and absurd expositions of our Savi-

our's Doctrine, carelessy taken up from others, and handed down without due examination; particularly his Millennary or Chiliastick Notions; but what is this to invalidate his Testimony in the case before us, a matter of a quite different nature from those mentioned by Eulebius? May not a man be mistaken in abstruse Speculations. and yet be fit enough to judge in ordinary Cases? as if none but a man of acute parts and a fubril apprehension, one able to pierce into the reasons, consistency and consequences of doctrinal conclusions were capable to deliver down matters of fact, things fresh in memory, done within much less than an hundred years, in themselves highly probable and wherein no interest could be served, either for him to deceive others or for others to deceive him.

8. AGAINST Irenaus it is put in bar, that || he gave not this testimony, till after his return from Rome, that is about an hundred and forty years after S. Peter's first pretended coming thither; which is no great abatement in a Testimony of so remote antiquity, when they had so many evidences and opportunities of satisfying themselves in the truth of things which to us are utterly lost; that before his time many frivolous Traditions began to take place, and that he himself is fometimes miltaken: the proper inference from which, if purfued to its just iffue must be this.

either that he is always mistaken, or at least that he is so in this.

9. THE Authority of Dionysius of Corinth is thrown off with this, * that it is of no greater value than that of Irenæus; that Churches then began to emulate each * 1b. n. 26. p. other, by pretending to be of Apostolical foundation, and that Dionvisus herein confulted the honour of his own Church, by deriving upon it the Authority of those two great Apostles Peter and Paul, and in that respect setting it on the same level with Rome: which vet is a mere suggestion of his own, and so far as it respects Dionysius, is faid without any just warrant from Antiquity. Besides, his Testimony its self is † N. 27-P.113. called in question †, for affirming that Peter and Paul went together from Corinth into Italy, and there taught, and fuffered Martyrdom at the same time. Against their coming together to Corinth, and thence passing into Italy, nothing is brought, but that the account which S. Luke gives of the Travels and Preachings of these Apostles is not consistent with S. Peter's coming to Rome under Claudius, which let them look to,

whose interest it is that it should be so, I mean them of the Church of Rome. And for his saying that they suffered Martyrdom rand " avitor resego, at the same time: it does not necessarily imply their suffering the same day and year, but admits of some nonfiderable diffance of time; it being elfe-where granted || by our Author, that this | Differe de connectante untance of time; to being ene-where granted μου our Author, that this Anno Converf. Phrase, καταλ τώτου το κεφόνο, is oft used in Josephus, in a lax sence, as including what Paul. n. 17-p. happened within the compass of some years.

10. TO enervate the Testimony of Clemens Alexandrinus, it is said *, (with how little pretence of reason, let any man judge) that Eulebius quotes it out of a Book of Clemens, that is now loft, and that he tells us not whence, S. Clemens derived the report; that abundance of Apocryphal Writings were extant in his time and that he himself inserts a great many frivolous Traditions into his Writings. Which if it were granted, would doe no service in this Cause, unlessit were, asserted, that all things he fays are doubtfull or fabulous, because some few are so.

11. MUCH after the same rate 'tis argued † against Tertullian, that he was a † 1b. n. 31. p. man of great credulity, that he fets down some passages concerning S. John, which IN 32.9.135, are not related by other Writers of those times; that || he was mistaken in our Saviour's Age at the time of his passion; that he was imposed upon in the account which he fays Tiberius the Emperour fent to the Senate concerning Christ: which forfooth must needs be false, because no mention is made of it by Suetonius, Tacitus, or Dio.

12. THE exceptions to Caius are no whit stronger than the former, (viz) that he flourished but in the beginning of the third Century, when many false reports were fet on foot, and that it is not reasonable to believe that in those times of persecution the Tombs of the Apostles should be undefaced, and had in such publick honour and veneration: as if the places where the Apostles were buried could not be familiarly known to Christians, without being commonly shewn to their Heathen Persecutours, or without erecting pompous and stately Monuments over their Graves, to provoke

the rage and malice of their Enemies to fall foul upon them.

13. AGAINST Origen, nothing is pretended, † but what is notoriously vain and frivolous; as that perhaps his reports concerning the travails of the Apostles are not fufficiently certain; that in some other cases he produces testimonies out of Apocryphal Writings; and that many things are reported concerning himfelf, which are at best obscure and ambiguous, and that Baronius and Valesius cannot agree about the time of his Journey to Rome. I have but lightly touch'd upon most of these exceptions, because the very mention of them, is enough to supersedea studied and operose Confutation: and indeed they are generally such as may with equal force be levelled almost against any Ancient History.

14. THIRD LT, I observe how far zeal even for the best cause may sometimes transport learned men to secure it by undue and imprudent methods, and such as one would think were made use of rather to shew the Acumen and subtilty of the Authour, than any strength or cogency in the Arguments. Plain it is, that they who set themselves to undermine this story, design therein to serve the interests of the Protestant Cause, against the vain and unjust pretences of the See of Rome, and utterly to subvert the very foundations of that title whereby they layclaim to S. Peter's Power. This indeed could it be fairly made good, and without offering violence to the authority of those Ancient and Venerable Sages of the Christian Church, would give a mortal blow to the Romish Cause, and free us from several of their groundless and sophistical Allegations. But when this cannot be done without calling in question the first and most early Records of the Church, and throwing off the Authority of the Ancients, Non tali auxilio----Truth needs no such weapons to defend its self, but, is able to stand up, and triumph in its own strength, without calling in such indirect artifices to support it. We can fafely grant the main of the ftory, that S. Peter did go to Rome, and came thither on ribes (as Origen expresly says | he did) about the latter end of his life, and | Expesso in there fuffered Martyrdom for the Faith of Christ; and yet this no disadvantage to our Genes. whis su-

felves, nay it's that which utterly confounds all their accounts of things, and proves pra. their pretended story of S. Peter's being 25 years Bishop of that See, to be not onely

vain, but false, as has been sufficiently shewn in the foregoing Section. But to deny that S. Feter ever was at Rome, contrary to the whole stream and current of Antiquity, and the unanimous confent of the most early Writers, and that merely upon little furmifes, and trifling cavils; and in order thereunto to treat the Reverend Fathers, whose memories have ever been dear and facred in the Christian Church, with rude reflections and spitefull infinuations, is a course I confess not over-inge-

nuous, and might give too much occasion to our Adversaries of the Church of Rome, to charge us (as they sometimes do, falsely enough) with a neglect of antiquity, and contempt of the Fathers; but that it is notoriously known, that all the great Names of the Frotestant Party, men most celebrated for learning and piety, have always paid a most just deference and veneration to Antiquity, and and piety, have always pant a not just extended this flory of S. Peters going to Rome, as our * 1b. c. 1. m.

Authour, who opposes it, is forced to grant*.

16. FOURTHLT, It deserves to be considered whether the needless questioning a story so well attested, may not in time open too wide a gap to shake the credit of all History. For it things done at so remote a distance of time, and which have all the evidence that can be defired to make them good, may be doubted of or denied, merely for the fake of some few weak and infignificant exceptions, which may be made against them, what is there that can be secure? There are sew passages of Ancient History, against which a man of wit and parts may not start some objections, either from the Writers of them, or from the account of the things themselves; and shall they therefore be presently discarded, or condemned to the number of the false or fabulous? If this liberty be indulged, farewell Church-history; nay 'tis to be feared, whether the Sacred Story will be able long to maintain its Divine Authority. We live in an Age of great Scepticism and infidelity, wherein men have in a great meafure put off the reverence due to Sacred Things; And witty men feem much delighted to hunt out objections, bestow their censures, expose the credit of former Ages. and to believe little but what themselves either see or hear. And therefore it will become wife and good men to be very tender, how they loofen, much more remove the old land-marks, which the Fathers have set, lest we run our selves before we be aware into a labyrinth and confusion, from whence it will not be easie to get out.

vangel. l. 3. c. 4. p. 407.
Omnes Patres magno consensu asserverunt Petrum Romamesse profectum, camque Ecclesi-am administrasse. Et mihi quidem non facilè vellicandus videtur tantus confensus. Chamier. Panstrat. Cath. de R. Pontif. 1.13.c.4.p. 483.

Non habere mihi frontem videntur, qui hec

negant, repugnante omni antiquitate: quafi in biftoria aliunde sapere possimus, quam ex an-tiquorum monumentis. J. G. Voss Harm E-

The End of S. Peter's Life.

THELIFE

O F

S. PAUL.



Emperous. Place this to the Epistle for the Conver. ion of S Buil.



Act 9.5.4.And as he journied he came near to Damascuse fuddenly there finined round about him a light from however, fell of the earth co-heard assure fange unto him saut Sout Sor. Ver. 7 And the men which journied with him flood per chelis heaving a work on the sauther on the proceeding the earner when the him produced in the proceeding heaving a work of the strains as well as the sauther when the sauther well as the sauther work of the sauther when the sauther well as the sauther when the sauther when the sauther was a sauther was a sauther when the sauther was a sauther w

SECT. I.

Of S. PAUL, from his Birth till his Conversion.

S. Paul, why placed next Peter. Tarsus the place of his Birth; an University, and a Roman Corporation. His Parents of the old stock of strael; descended of the Tribe of Benjamin. Jacob's Prophecy applied to him by the Ancients. His Names; Saul, whence; Paul, when assumed, and why. His Education in the Schools of Tarsus, and in the Irade of Ient-making. The custom of the Jews in bringing ap their Touth to Mamual Irades. His study of the Law under the Intorage of Gamaliel. This Gamaliel, who. Why said to have been a Christian. Sitting at the seet of their Masters the posture of learners. His joyning himself to the Secti of the Phartices. An inquiry into the Temper and Manners of that Sect. The stery Zeal and Astivity of his Iemper. His being engaged in Stephen's Marryrdom. His violent persecution of the Church. His powney to Damascus. His Conversion by the way, and the manner of it. His blindness. His rapture into the Third Heaven, when (probably.) His sight restored. His being baptized, and preaching Christ.

SECT. I

lem p. 263.

lib. 5. c. 1 p.

HOUGH S. Paul was none of the Twelve Apostles, yet had he the honour of being an Apostle extraordinary, and to be immediately called in a way peculiar to himself. He justly deserves a place next S. Peter; for as in their lives they were pleasant and lovely, so in their death they were not divided: especially if it betrue, that they both suffered not onely for the same cause, but at the same time as well as place. S. Paul was born at Tarfus, the Metropolis of Cilicia; a City infinitely rich and populous, and what contributed more to the fame and honour of it, an Acceptable demy, furnished with Schoots of Learning, where the Scholars so closely plied their Studies, thatas * Strabo informs us, they excelled in all Arts of polite Learning and Philib. 14 p 403. lolophy those of other places; yea, even of Alexandria and Athens it self; and that even Rome was beholden to it for many of its best Professours. It was a Roman Municipium or free Corporation, invested with many Franchises and Privileges by Julius Coffer, and Angultus, who granted to the Inhabitants of it the honours and immunities of Citizens Act 22.25.26. of Rome. In which respect S. Paul owned and afferted it as the privilege of his Birth. right, that he was a Roman, and thereby free from being bound or beaten. True it is that & S. Hierom (followed herein by || one, who himf if travelled in these parts) Eccl. in Paul makes him born at Gilchalis, a well fortified Town in Judæa, which being besieged and taken by the Roman Army, his Parents fled away with him and dwelt at Tarlus. But befides that this contradicts S. Paul who expresly affirms, that he was born at Tarfus, there needs no more to confute this opinion, than that * S. Hierom elsewhere ilights it as a fabulous report.

2 HIS Parents were Tews, and that of the Ancient stock, not entring in by the gate of profelytism, but originally descended from that Nation, which furely he means. when he fays, That he was an Hebrew of the Hebrews, either because both his Parents where Fews, or rather that all his Ancestours had been so. They belonged to the Tribe of Benjamin, whose Founder was the youngest Son of the old Patriarch Jacob, who Gen. 49. 27. thus prophefied of him. Benjamin shall raven as a Wolf, in the morning he shall devour the pray, and at night he shall divide the spoil. This prophetical character + Tertullian, and others after him, will have to be accomplished in our Apostle. As a ravening Wolf in the morning devouring the prey, that is, as a Perfecutour of the Churches in the first part of his life destroying the flock of God: In the evening dividing the fpoil, that is, in his declining and reduced age, as Doctour of the Nations, feeding and distributing to Christ's sheep.

2. WE find him described by two names in Scripture, one Hebrew, and the other Latin; probably referring both to his Jewish and Roman capacity and relation. The one, Saul, a name frequent and common in the Tribe of Benjamin ever fince the first King of Ifrael who was of that name, was chosen out of that Tribe. In memory whereof they were wont to give their Children this name at their Circumcifion. His other was, Paul, assumed by him, as some think, at his Conversion, to denote his humility; as others, in memory of his converting Sergius Paulus the Roman Governour, in imitation of the Generals and Emperours of Rome, who were wont from the places and Nations that they conquered, to assume the name, as an additional honour and title to themfelves, as Scipio Africanus, Cafar Germanicus, Parthicus, Sarmaticus, &c. But this feems no-way confishent with the great humility of this Apostle. More probable * Profat. in therefore it is, what * Origen thinks, That he had a double name given him at his Circumcifion; Saul, relating to his Jewish original; and Paul, referring to the Roman Corporation, where he was born. And this the Scripture seems to favour, when it says, Vid. D. Lights. Saul, who also is called Paul. And this perhaps may be the reason why St. Luke, so Hor. Heb. in long as he speaks of him as conversant among the Jews in Syria, styles him Saul: but afterwards when he left those parts, and went among the Gentiles, he gives him the name of Paul, as a name more frequent, and familiarly known to them. And for the fame reason no doubt he constantly calls himself by that name in all his Epistles written to the Gentile-Churches. Or if it was taken up by him afterwards, it was pro-

> fume one which they had not before. 4. IN his Youth he was brought up in the Schools of Tarfus, fully instructed in all the liberal Arts and sciences, whereby he became admirably acquainted with foreign and external Authours. Together with which he was brought up to a particular Trade and course of life; according to the great Maxim and principle of the Jews, That,

> bably done at his Conversion, according to the custom and manner of the Hebrews,

who used many times upon solemn and eminent occasions, especially upon their entering upon a more strict and religious course of life, to change their names, and af* He who teaches not his fon a Trade, teaches him to be a Thief. They thought it not was "2" onely fit, but a necessary part of Education, for their wifest and most learned Rabbins The Tubic to be brought up to a manual Trade, whereby, if occasion was, they might be able Typing 10.2 to maintain themselves. Hence (as || Drusius observes) nothing more common in their writings, than to have them denominated from their callings, Rabbi Jose the Tanner, Rabbi Jochanan the Shoomaker, Rabbi Juda the Baker, &c. A custom taken up by the Talm Tiest Christians, especially the † Monks and Asceticks of the Primitive times, who together Kidduch etc. with their frict profession and almost incredible exercises of devotion, each took upon app. Buxtors in him a particular Trade, whereathe daily wrought, and by his own hand-labour maintained himself. And this course of life the Jews were very carefull should be free from Annet. in all fuspicion of scandal אימנות נקייה (as they call *it) a clean, that is honest Trade, † Epiologia 80. being wont to fay, That he was happy that had his Parents employed in an honest p. 151. and commendable Calling; as he was miscrable, who saw them conversant in any *Buscort ubi fordid and dishonest course of life. The Trade our Apostle was put to, was that of Act. 13 Tent-making, whereat he wrought, for some particular reasons, even after his calling to the Apostolate. An honest, but mean course of life, and as + Chrysostom observes, + De Land. an argument that his Parents were not of the nobler and better rank; however, it s. Paul Tom 5. was an usefull and gainfull Trade, especially in those war-like Countries, where Ar- P. 512. mies had fuch frequent use of Tents.

5. HAVING run through the whole circle of the Sciences, and laid the fure

foundations of humane Learning at Tarfus; he was by his Parents fent to Ferufalem, to be perfected in the study of the Law, and put under the Tutorage of Rabban Gama. liel. This Gamaliel was the fon of Rabban Symeon (probably prefuned to be the fame Symean that came into the Temple, and took Christ into his arms) President of the Act. 22. 3. & Court of the Sanbedrim: he was a Doctor of the Law, a Person of great wisdom and 4.34. prudence, and head at that time of one of the Families of the Schools at Ferufalem. A man of chief eminency and authority in the Fewish Sanhedrim, and President of it at that very time when our Bloffed Saviour was brought before it. He lived to a great Age, and was buried by Onkelos the Profelyte, Authour of the Chaldee Paraphrase (one who infinitely loved and honoured him) at his own vaft expense and charge. He it was that made that wife and excellent speech in the Sanhedrim, in favour of the Aboffles and their Religion. Nay, he himfelf is * faid (though I know not why) to * Clem. Recoghave been a Christian, and his sitting amongst the Senatours to have been connived at nit. lib. 1. p. by the Apofiles, that he might be the better friend to their affairs. || Chrysippus, Pref. 16, 17.

byter of the Church of Jerufalen adds, that he was brothers fon to Nicodemus, togeCad.CLXXI. ther with whom he and his fon Abib were baptized by Peter and John. This account Col. 384. Exthe derives from Lucius, a Prestyter also of that Church under John Patriarch of Je-tat. Lucian rufalem, who in an Epithe of his fill extant, tells us, that he had this together winds pass and form other things, communicated to him in a Vision by Gamaliel himself; Which if Aug. p. 3. 3 true, no better evidence could be defired in this matter. At the feet of this Gama-Bar ad Ann. liel. S. Paul tells us, he was brought up, alluding to the custom of the Jewish Masters, who were wont to fit, while their Disciples and Scholars stood at their feet. Which honorary cuflom continued till the death of this Gamaliel, and was then left off. Their own * Talmad telling us, That fince our old Rabban Gamaliel died, the honour of * Sorah c. 9.

the Law was perifhed, Purity and Phirifailm were destroyed: which the Gloss thus exLight. How H. plains, That whilft he lived, men were found, and studied the Law standing; but he in Matth. 13.2. being dead, weakness crept into the World, and they were forced to sit.

6. UNDER the Tuition of this great Master S. Paul was Educated in the know- Gal. 1. 14. ledge of the Law, wherein he made fuch quick and vast improvements, that he soon out-stript his fellow-Disciples. Amongst the various Sects at that time in the Jewish Church, he was especially Educated in the Principles and Institutions of the Pharifees: Of which Sect was both his Father and his Master, whereof he became a most earnest and zealous professour. This being, as himself tells us the strictest Sect of their Religion. For the understanding whereof, it may not be amis a little to enquire into the Temper and manners of this Sect. * Josephus, though himself a Pharise, gives this * Antiq Jud. character of them, That they were a crafty and subtile generation of men, and so per lib. 17 cap. 3. verse even to Princes themselves, that they would not sear many times openly to a your and so \$255. oppole them. And fo far had they || infinuated themselves into the affections and effit || 1d. 1bid. 1lb. mations of the populacy, that their good or ill word was enough to make, or blaft any 13.6.23. p. one with the People, who would implicitly believe them, let their report be never to false or malicious. And therefore Alexander Januaus, when he lay a dying, wifely

advised his Queen by all means to comply with them, and to seem to Govern by their counfel

SECT. L

54

counsel and direction, affirming, that this had been the greatest cause of his fatal mile carriage, and that which had derived the odium of the Nation upon him, that he had offended this fort of men. Certain it is, that they were infinitely proud and infolent furly and ill-natured, that they hated all mankind but themselves, and censured who ever would not be of their way, as a Villain and Reprobate: greatly zealous to gather Profelytes to their party, not to make them more religious, but more fierce and cruel, more carping and cenforious, more heady and high-minded, in fhort, twofold more the children of the Devil, than they were before. All Religion and kindness was confined within the bounds of their own party, and the first principles wherewith they inspired their new converts were. That none but they were the godly party, and that all other persons were slaves and sons of the Earth: and therefore especially endeavonred to infpire them with a mighty zeal and fierceness against all that differed from them. to that if any one did but freak a good word of our Saviour, he should be presently excommunicated and cast out, persecuted and devoted to the death. To this end they were wont, not onely to separate, but discriminate themselves from the herd and community, by some peculiar notes and badges of distinction; such as their long Robes. broad Phylasteries, and their large Fringes and borders of their Garments, whereby they made themselves known from the rest of men. These dogged and ill-natured principles, together with their feditious, unnatural, unjust, unmercifull, and uncharitable behaviour, which otherwise would have made them stink above-ground in the nostrils of men, they fought to palliate and varnish over with a more than ordinary pretence and profession of Religion: but were especially active and diligent in what cost them little, the outward instances of Religion, such duties especially as did more immediately referr to God, as frequent fasting, and praying, which they did very often, and very long with demure and mortified looks, in a whining and an affected tone, and this almost in every corner of the streets: and indeed so contrived the scheme of their Religion, that what they did, might appear above-ground, where they might be feen of men to the best advantage.

7. THOUGH this feems to have been the general temper and disposition of the party, yet doubtless there were some amongst them of better and honester principles than the rest. In which number we have just reason to reckon our Apostle: who vet was deeply leavened with the active and fiery genius of the Sect; not able to brook any opposite party in Religion, especially if late and novel. Insomuch that when the Tens were refolved to doe execution upon Stephen, he stood by and kept the cloaths of them that did it. Whether he was any farther engaged in the death of this innocent and good man, we do not find. However this was enough loudly to proclaim his approbation and confent. And therefore elsewhere we find him indicting himself for this fact, and pleading guilty. When the bloud of thy Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. God chiefly inspects the heart, and if the vote be passed there, writes the man guilty, though he stir no farther. Tis easie to murther another by a filent wish, or a passionate defire. In all moral actions God values the will for the deed, and reckons the man a companion in the fin, who, though possibly he may never actually joyn in it, does yet inwardly applaude and like it. The form thus begun, encreased a-pace, and a violent perfecution began to arise, which miserably afflicted and dispersed the Chriftians at Jerusalem. In which our Apostle was a prime Agent and Minister, raging about in all parts with a mad and ungovernable zeal, fearching out the Saints, beating them in the Synagogues, compelling many to blaspheme, imprisoning others, and procuring them to be put to death. Indeed he was a kind of Inquisitor Haretica pravitatis to the High-trieft, by whom he was employed to hunt and find out these upstart Hereticks, who preached against the Law of Moses, and the Traditions of the Fathers. Accordingly having made strange havock at Jerusalem, he addressed himself

to the Sanhedrim, and there took out a Warrant and Commission to go down and ran-

fack the Synagogues at Damascus. How eternally instituble is sury and a misguided zeal! how restless and unwearied in its designs of cruelty! it had already sufficiently harassed the poor Christians at Jerusalem, but not content to have vexed them there, and to have driven them thence, it persecuted them unto strange Cities, following them even to Damascus it self, whither many of these persecuted Christians had sed for shelter, resolving to bring up those whom he sound there to Jerusalem, in order to their punishment and execution. For the Jewish Sanbedrim had not onely power of seizing and scourging offenders against their Law within the bounds of their own

Country, but by the connivence and favour of the Romans, might fend into other

Countries, where there were any Synagogues that acknowledged a dependence in Religious matters upon the council at Jerufalem, to apprehend them; as here they fent Paul to Damafeus to fetch up what Christians he could find, to be arraigned and sentenced at Jerufalem.

8 BUT God who had designed him for work of another nature, and separated him Gil. 1.15. from his Mothers womb to the preaching of the Gospel, flopt him in his journey. For while he was together with his company travelling on the Road, not far from Danalcur, on a fudden a gleam of light beyond the splendour and brightness of the Sun, was darred from Heaven upon them, whereat being strangely amazed and confounded they all fell to the ground, a Voice calling to him, Saul, Saul, why perfecuteft thou me? To which he replied, Lord, who art thou? Who told him. That he was Telus whom he persecuted, that what was done to the members was done to the head, that it was hard for him to kick again the pricks, that he now appeared to him, to make choice of him for a Minister and a Witness of what he had now seen, and should after hear; that he would fland by him, and preferve him, and make him a great inftrument in the conversion of the Gentile World. This faid, He asked our Lord, what he would have him to doe? who bad him go into the City, where he should receive his Answer. S. Paul's companions, who had been present at this transaction, heard the voice, but A.9522 d faw not him that spoke to him: though elsewhere the Apostle himself affirms. that they faw the light, but heard not the voice of him that spake, that is, they heard a confused found, but not a distinct and articulate voice; or, more probably, being ignorant of the Hebrew Language, wherein our Lord fpake to Saint Paul, they heard the words, but knew not the sence and the meaning of them.

o. S. PAUL by this time was gotten up, but though he found his feet, yet he had loft his eyes, being stricken blind with the extraordinary brightness of the light. and was accordingly led by his companions into Damascus. In which condition he there remained, fasting three days together. At this time, we may probably suppose it was, that he had that vision and ecstasie, wherein he was taken up into the third Heaven, where he law and heard things great and unutterable, and was fully instructed 2 Con. 12.1. in the mysteries of the Gospel, and hence expresly affirms, that he was not taught the Golpel which be preached by man, but by the Revelation of Jelus Christ. There was Gal. 1. 10, 11. at this time at Damaleus one Ananias, a very devout and religious man. (one of the leventy Disciples, as the Ancients inform us, and probably the first planter of the Christian Church in this City) and though a Christian, yet of great reputation as mongst all the Tews. To him our Lord appeared, commanding him to go into such a fireet, and to fuch an house, and there enquire for one Saul of Tarfus, who was now at Prayer, and had feen him in a Vision coming to him, to lay his hands upon him, that he might receive his fight. Ananias startled at the name of the man, having heard of his bloudy temper, and practices, and upon what errand he was now come down to the City. But our Lord, to take off his fears, told him, that he miftook the man, that he had now taken him to be a chosen vessel, to preach the Gospel both to Tews and Gentiles, and before the greatest Potentates upon Earth, acquainting him with what great things he should both doe and suffer for his sake, what chains and imprisonments, what racks and scourges, what hunger and thirst, what shipwracks and death, he should undergo. Upon this Ananias went, laid his hands upon him. told him that our Lord had fent him to him, that he might receive his fight, and be filled with the Holy Ghoft, which was no fooner done, but thick films like scales fell from his eyes, and his fight returned. And the next thing he did was to be baptized, and folemnly initiated into the Christian Faith. After which he joyned himself to the Disciples of that place, to the equal joy and wonder of the Church: that the Wolf should so soon lay down its sierceness, and put on the meek nature of a Lamb; that he who had lately been so violent a persecutor, should now become not a professor onely but a preacher of that Faith, which before he had routed and destroyed.

Acts 9. 1.

Acts 9, 1.

SECT.

SECT. II.

Of S Paul, from his Conversion, till the Council at Ferusalem.

S. Paul's leaving Damascus, and why. His three Tears Ministery in Arabia. His return to Damascus. The greatness of that City. The design of the Iews to surprise S. Paul, and the manner of his escape. His coming to Jerusalem, and converse with Peter and James. His departure thence. The Disciples first styled Christians at Antioch. This when done, and by whom. The folerantry of it. The importance of the word χεριματίσμι. Χεριματίσμος 'Αντιοχείων, what. S. Paul's Journey to Jerulalem with contributions. His voyage to Cyprus, and planting Christianity there. The obposition made by Elymas, and his severe punishment. The Proconsul's conversion. His preaching to the I ws at Antioch of Pissdia. His curing a Cripple at Lystra: and discourse to the people about their Idolatry. The Apostles way of arguing noted; and his discourse concerning the Being and Providence of God illustrated. His confirming the Churches in the Faith. The controverse at Antioch: and S. Pauls account of it in the Synod at Jerusalem.

 S^{AINT} Paul flaid not long at Damafeus after his conversion, but having received an immediate intimation from Heaven, probably in the Eeflafse wherein he was caught up thither, he waited for no other counsel or direction in the case, lest he should feem to derive his Mission and Authority from Men, and being not disobedient to the Heavenly Vision, he presently retired out of the City; and the sooner probably, to decline the Odium of the Tews, and the effects of that rage, and malice, which he was Gal. 1. 17, 18, fure would purfue and follow him. He withdrew into the parts of Arabia, (those parts of it, that lay next to the 202 Azuaszawa, the Region of Damascus; nay Damascus it felf was sometimes accounted part of Arabia as we shall note by and by from Tertullian) where he spent the first fruits of his Ministery, preaching up and down for three Years together. After which he returned back to Damascus, preached openly in the Synagogues, and convinced the Jews of Christ's Messiahship, and the truth of his Reli-Acts. 9. 23. 2 Cor. 11.32. gion. Angry and enraged hereat, they refolved his Ruine, which they knew no better way to effect, than by exasperating and incensing the Civil powers against him. Damascus was a place, not more venerable for its Antiquity, if not built by, at least it gave title to Abraham's Steward, hence called, Eliezer of Damascus, than it was con-

fiderable for its strength, stateliness and situation: it was the noblest City of all Syria

56

Vid. Joseph Antiq. l. 18, c. 7. p. 626.

* Just lib. 36. (as * Justin of old, and the Arabian | Geographer has fince informed us, and the Prophet Isaiah before both calls it ארם the head of Syria) feated in a most healthfull Air, in a most fruitfull Soil, watered with most pleasant Foundrains and Rivers. The Air, in a most fraction soil, watered with those pectatin Foundations and revers, part 5, p. 116. Tich in Merchandize, adorned with flately Buildings, goodly and magnificent Temples, Epift.XXIV. and fortified with flrong guards and Garrifons: in all which respects * falian calls it the Holy and great Damaseus, v, γ γ Εροχ απάπε ερθελλμέν, the Eye of the whole East. Situate it was between Libanus and Mount Hermon, and though properly belonging Adv. Marc. to Syria, yet Arabiæ retro deputabatur (as || Tertullian tells us) was anciently recko-L 3. c. 13. p.1 ned to Arabia. Accordingly at this time it was under the Government of Aretas (Father-in-law to Herod Antipas the Tetrarch, whose Daughter the faid Herod had married, but afterwards turned off, which became the occasion of a war between those two Princes) King of Arabia Petræa, a Prince tributary to the Roman Empire. By him there was an industry, or Governour, who had Jurisdiction over the whole Syria Damascena, placed over it, who kept constant residence in the City, as a place of very great importance. To him the Jews made their address, with crafty and cunning infinuations perfuading him to apprehend S. Paul, possibly under the notion of a Spy, there being War at this time between the Romans, and that King. Hereupon the Gates were shut, and extraordinary Guards set, and all Engines that could be laid to take him. But the Disciples to prevent their cruel designs, at Night put him into a Basket, and • G. Sion. So let him down over the City wall. And the place, we are * told, is fill shewed to the Orient. Travellers, not far from the Gate, thence called S. Paul's Gate at this day.

c. 4. p. 11.

2. HAVING thus made his escape, he set forwards for Jerusalem, where when Acts 0.26 he arrived, he addressed himself to the Church. But they knowing the former tem- Gal. 1. 18, 19. per and principles of the Man, universally shunned his company; till Barnabas, brought him to Peter, who was not yet cast into Prison, and to James our Lord's Brother, Bishon of Terusalem, acquainting them with the manner of his conversion, and by them he was familiarly entertained. Here he staid fifteen days, preaching Christ, and confuting the Hellenist Tews with a mighty courage and resolution. But snares were here again laid to intrap him, as malice can as well cease to be, as to be restless and active. Whereupon he was warned by God in a Vision, that his Testimony would not find acceptance in that place, that therefore he should leave it, and betake himself to the Gentiles. Accordingly being conducted by the Brethren to Cafared, he fet fail for Acts 9, 30, Tarlus, his Native City, from whence not long after he was fetched by Barnahas to Antioch, to affift him in propagating Christianity in that place. In which employment they continued there a whole Year. And now it was that the Difeiples of the Religion were at this place first called Christians; according to the manner of all other Inflirations, who were wont to take their denominations from the first Authours and Founders of them. Before this they were usually flyled | Nazarenes, as being the Dif- | NaZagain ciples and Followers of Jesus of Nazareth, a Name by which the Jews in Scorn call was a way yet them to this day, with the same intent that the Gentiles of old used to call them Gali- starif Then name of Nazarenes was henceforward fixed upon those fewish Converts, fewish Converts fewish Christianity. The fixing this honourable Name upon the Disciples of the crucified Certificative. The fining instruction of the first and first a Fundius lately ordained Bishop of that place was the person that imposed this name den. cit. de Sy-Evodius lately ordaned bilinop of that place was the period that imported this hattle out strate upon them, flyling them Christians, who before were called Nazarenes and Galileans, node, 1. 1. 68, The direction of the control of th Is a try to original Expose a septimental as a ring, by our instance, a true or position for the such as my Authori's National's National remartirus used by S. Luke (they were called) implies the thing to have been done of object, no. 36. by some publick and solemn act and declaration of the whole Church, such being the use of the word in the Imperial Edicts and Proclamations of those times, the Emperours being faid youcan yew, to flyle themselves, when they publickly proclaimed by what titles they would be called. When any Province submitted it self to the Roman Empire, the Emperour was wont by publick Edict yourself on Equity to entitle himself to the Government and Jurisdiction of it, and the People to several great privileges and immunities. In a gratefull fense whereof the People usually made this time the folemn date of their common Epocha or computation. Thus (as the forementioned * Historian informs us) it was in the particular case of Antioch, and thence * 1. Antioch. their publick Era was called yeneationer "Apriyelew, the Ascription of the People Chron. lib. 9, at Antioch. Such being the general acception of the word, S. Luke (who was himfelf a Native of this City) makes use of it to express that solemn declaration, whereby the Disciples of the Religion entitled themselves to the Name of Christians.

2. IT happened about this time that a terrible Famine, foretold by Agabus, afflict- Acts 11, 27, ed feveral parts of the Roman Empire, but especially Judæa: The consideration whereof made the Christians at Antioch compassionate the case of their suffering Brethren. and accordingly raifed confiderable contributions for their relief and fuccour, which they fent to Terusalem by Barnabas and Paul, who having dispatched their Errand in that City, went back to Antioch. Where while they were joining in the publick exercifes of their Religion, it was revealed to them by the Holy Ghost, that they should fet abart Paul and Barnabas to preach the Gospel in other places. Which was done Aclass to accordingly, and they by Prayer, Fasting and Imposition of Hands immediately deputed for that fervice. Hence they departed to Seleucia, and thence failed to Cyprus, where at Salamis, a great City in that Island, they preached in the Synagogues of the Jews. Hence they removed to Paphos, the refidence of Sergius Paulus the Proconful of the Island, a Man of great wildom and prudence, but miterably feduced by the wicked Artifices of Bar-Jesus a Jewish Impostour, who called himself Elymas, or the Mazician, vehemently opposed the Aposses, and kept the Proconful from embracing of the Faith. Nay, || one who pretends to be ancient enough to know if, || Dionys. Area feems to intimate, that he not onely spake, but wrote against S. Paul's Doctrine, and op de divin. the Faith of Christ. However, the Proconsul calls for the Apostles, and S. Paul first homis. c. s. takes Elymas to task, and having severely checked him for his malicious opposing of Pig 623.

SECT. II.

the truth, told him, that the Divine Vengeance was now ready to feize upon him. Upon which he was immediately ftruck blind. The Vengeance of God observing herein a kind of iust proportion, that he should be punished with the loss of his bodily eyes. who had so wilfully and maliciously shut the eyes of his mind against the light of the Gospel, and had endeavoured to keep not onely himself, but others under so much blindness and darkness. This Miracle turned the Scale with the Proconful, and quickly brought him over a Convert to the Faith.

Acts 12, 13;

58

4. AFTER this fuccess in Cyprus, he went to Perga in Pamphylia, where taking Titus along with him in the room of Mark, who was returned to Jerusalem, they went to Antioch the Metropolis of Pifidia. Where entering into the Tewilb Synagogue on the Sabbath Day after some Seltions of the Law were read, they were invited by the Rulers of the Synagogue to discourse a little to the People. Which S. Paul did in a large and eloquent Sermon, wherein he put them in mind of the many great and particular bleffings which God had heaped upon the Jews, from the first Originals of that Nation. that he had crowned them all with the fending of his Son, to be the Melliah and the Saviour; that though the Jews had ignorantly crucified this just, innocent Person, yet that God according to his own predictions had raifed him up from the dead, that through him they preached forgiveness of fins, and that by him alone it was that Men if ever, must be justified and acquitted from that Guilt and condemnation, which all the pompous Ceremonies, and Ministeries of the Molaick Law could never doe away. That therefore they should doe well to take heed lest by their opposing this way of Salvation, they should bring upon themselves that prophetical curse, which God had threatned to the Jews of old for their great contumacy and neglect. This Sermon wanted not its due effects. The Profelyte-Tews defired the Apostles to discourse again to them of this matter the next Sabbath Day, the Apostles also persuading them to continue firm in the belief of these things. The Day was no sooner come, but the whole City almost flocked to be their Auditours, which when the Jews faw, acted by a spirit of envy, they began to blaspheme, and to contradict the Apostles, who nothing daunted, told them that our Lord had charged them first to preach the Gospel to the Jews, which fince they so obstinately rejected, they were now to address themfelves to the Gentiles, who hearing this exceedingly rejoyced at the good news, and magnified the Word of God, and as many of them as were thus prepared and disposed towards eternal life, heartily closed with it and embraced it; the Apostles preaching not there onely, but through the whole Country round about. The Fews more exatperated than before, refolved to be rid of their company, and to that end perfuaded fome of the more devout and honourable Women, to deal with their Husbands, Perfons of prime rank and quality in the City, by whose means they were driven out of those parts. Whereat S. Paul and Barnabas shaking off the dust of their Feet, as a Testimony against their ingratitude and infidelity, departed from them.

5. THE next place they went to, was Iconium, where at first they found kind entertainment, and good fuccess, God setting a seal to their Doctrine by the Testimony of his Miracles. But here the Jewish malice began again to ferment, exciting the People to fedition and a mutiny against them. Insomuch that hearing of a design to stone them, they seasonably withdrew to Lystra: where they first made their way by a miraculous cure. For S. Paul feeing an impotent Cripple that had been lame from his Mother's Womb, cured him with the speaking of a word. The People who beheld the Miracle, had so much natural Logick, as to inferr, that there was a Divinity in the thing, though mistaking the Authour, they applied it to the Instruments, crying out, That the Gods in humane shape were come down from Heaven; Paul as being chief Speaker, they termed Mercury, the God of speech and eloquence; Barnabay reason of his Age and gravity, they called Jupiter, the Father of their Gods; accordingly the Syriack Interpreter here renders Jupiter by |0-1 1 the Lord, or Sovereign of the Gods. The fame of this being spread over the City, the Priest of Jupiter brought Oxen, dreffed up with Garlands after the Gentile Rites, to the House where the Apostles were, to do Sacrifice to them. Which they no sooner understood, but in deteffation of those undue honours offered to them, they rent their clostlis, and told them that they were men of the same make and temper, of the same passions and infirmities with themselves, that the design of their Preaching was to convert them from these vain Idolatries and Superstitions, to the worship of the true God, the great Parent of the World, who though heretofore he had left Men to themselves, to go on in their own ways of Idolatrous worship, yet had he given sufficient evidence of himself in the constant returns of a gracious and benign Providence in crowning the Year with fruitfull Seasons, and other acts of common kindness and bounty to

6. A SHORT discourse, but very rational and convictive, which it may not be amissa little more particularly to consider, and the method which the Apostle uses to convince these blind Idolaters. He proves Divine Honours to be due to God alone. as the Sovereign Being of the World, and that there is such a Supreme infinite Being,

he argues from his Works both of Creation and Providence. Creation, He is the living God that made Heaven, and Earth, the Sea, and all things that are therein. Providence, He left not himself without witness, in that he did good, and gave rain from Heaven, and fruitfull Seasons, filling our Hearts with food and gladnels. Than which no argument can be more apt and proper to work upon the minds of men. That which may be known of God is manifest to the Gentiles, for God hath shewed

ση ω μεγάλης αναιουντίας, κ) αναιδησίας. Ατ-rian differt, lib. 1, c. 16, p. 126.

it unto them. For the invisible things of him, from the Creation of the World, even his eternal Power and Godhead, are clearly seen and understood by the things that are made: It being impossible impartially to survey the several parts of the Creation, and not see in every place evident foot-steps of an infinite Wisdom, Power and Goodness. Who can look up unto the Heavens, and not there difcern an Almighty Wifdom, beautifully garnishing those upper Regions, distinguishing the circuits, and perpetuating the motions of the Heavenly Lights? placing the Sun in the middle of the Heavens. that he might equally dispense and communicate his light and heat to all parts of the World, and not burn the Earth with the too near approach of his scorching beams: by which means the Creatures are refreshed and cheared, the Earth impregnated with fruits and flowers by the benign influence of a vital heat, and the viciffitudes and feasons of the Year regularly diffinguished by their constant and orderly revolutions. Whence are the great Orbs of Heaven kept in continual motion, always going in the fame tract, but because there's a Superiour power that keeps these great wheels a-going? Who is it that poises the balancings of the Clouds; that divides a water-course for the overslowing of waters, and a way for the lightning of the thunder? Who can bind the sweet influences of Pleiades, or loose the bands of Orion? Or who can bring forth Mazaroth in his season, or guide Arcturus with his sons? Do these come by chance? or by the fecret appointment of infinite Wisdom? Who can consider the admirable thinness and purity of the Air, its immediate subserviency to the great ends of the Creation, its being the treasury of vital breath to all living Creatures, without which the next moment must put a period to our days, and not reflect upon that Divine Wifdom that contrived it? If we come down upon the Earth, there we discover a Divine Providence, supporting it with the pillars of an invisible power, fretching the North over the empty space, and hanging the Earth upon nothing; filling it with great variety of admirable and usefull Creatures, and maintaining them all according to their kinds at his own cost and charges. 'Tis he that cloaths the Grass with a delightfull verdure, that crowns the Tear with his loving kindness, and makes the Valleys stand thick with corn; that causes the Grass to grow for the Cattel, and Herb for the service of Man, that he may bring forth food out of the Earth; and Wine that maketh glad the heart of man, and Oil to make his face to shine, and bread which strengtheneth man's heart; that beautifies the Lilies that neither toil nor spin, and that with a glory that outshines Solomon in all his pomp and grandeur. From Land let us ship our observations to Sea, and there we may descry the wife effects of infinite understanding: A wide Ocean fitly disposed for the mutual commerce and correspondence of one part of Mankind with another; filled with great and admirable Fishes, and enriched with the treasures of the deep. What but an Almighty Arm can shut in the Sea with doors, bind it by a perpetual decree that it cannot pass, and tie up its wild raging Waves with no stronger cordage than ropes of Sand? Who but he commands the florm, and stills the tempest? and brings the Mariner, when at his wits-end in the midst of the greatest dangers, to his defired Haven? They that go down to the Sea in ships, and do business in great waters; these see the works of the Lord, and his wonders in the deep. So impossible is it for a Man to stand in any part of the Creation, wherein he may not difcern evidences enough of an infinitely wife, gracious and Omnipotent Being. Thus much I thought good to add, to illustrate the Apostle's Argument; whence he strongly inferrs, that tis very reasonable, that we should worship and adore this great Creator and Benefactor, and not transferr the honours due to him alone upon Men of frail and finfull passions,

SECT. III.

and much less upon dumb Idols, unable either to make or to help themselves. An argument, which though very plain and plaufible, and adapted to the meanest underflandings, yet was all little enough to restrain the People from offering Sacrifice to them. But how foon was the Wind turned into another corner? The old Spirit of the Tens did fill haunt and purfue them: Who coming from Antioch and Iconium exastrerated and stirred up the multitude. And they who just before accounted them as Gods, used them now worse, not onely than ordinary men, but slaves. For in a mighty rage they fall upon S. Paul, stone him, as they thought, dead, and then drag him out of the City: Whither the Christians of that place coming, probably to interr him, he fuddenly revived, and role up amongst them, and the next day went

7. HERE they preached the Gospel, and then returned to Lystra, Iconium, and Antioch of Pilidia, confirming the Christians of those places in the belief and profesfion of Christianity, earnestly persuading them to persevere, and not be discouraged with those troubles and persecutions which they must expect would attend the profession of the Gospel. And that all this might succeed the better, with fasting and prayer they ordained Governours and Pastours in every Church, and having recommended them to the Grace of God, departed from them. From hence they passed through Pisidia, and thence came to Pamphylia, and having preached to the People at Perga, they went down to Attalia. And thus having at this time finished the whole circuit of their Ministery, they returned back to Antioch in Syria, the place whence they had first set out. Here they acquainted the Church with the various transactions and successes of their travels, and how great a door had hereby been one-

ned to the conversion of the Gentile World.

60

Acts 15. 1.

8. WHILE S. Paul staid at Antioch there arose that famous controversic about the observation of the Mosaick Rites, set on foot and brought in by some Fewish Converts that came down thither, whereby great diffurbances and diffractions were made in the minds of the People. For the composing whereof the Church of Antioch resolved to fend Paul and Barnabas to confult with the Apostles and Church at Ferusalem. In their way thither, they declared to the Brethren, as they went along, what success they had had in the conversion of the Gentiles. Being come to Jerusalem, they first addreffed themselves to Peter, James and John, the pillars and principal persons in that place: By whom they were kindly entertained, and admitted to the right hand of fellowship. And perceiving by the account which S. Paul gave them, that the Gospel of the uncircumcision was committed to him, as that of the circumcision was to Perter; they ratified it by compact and agreement, that Peter should preach to the Jews, and Paul unto the Gentiles. Hereupon a Council was immoned, wherein Peter having declared his fense of things, Paul and Barnabas acquainted them what great things God by their Ministery had done among the Gentiles. A plain evidence. that though uncircumcifed, they were accepted by God as well as the Jews with all their legal Rites and Privileges. The issue of the debate was, That the Gentiles were not under the obligation of the Law of Moles, and that therefore some persons of their own should be joined with Paul and Barnabas, to carry the Canons and Decrees of the Council down to Antioch, for their fuller satisfaction in this matter. But of this affair we shall give the Reader a more distinct and particular account in another place.

SECT.

SECT. III.

Of S. Paul, from the time of the Synod at Ferusalem, till his departure from Athens.

S. Paul's carrying the Apostolick Decree to Antioch. His contest with Peter, The disfention between him and Barnabas. His Travels to confirm the new planted Churches. the convertion of Lydia at Philippi. The Jewish Profession, what; the frequency of them in all places. The disposiefing of a Pythoness. S. Paul's imprisonment and ill usage at Philippi. The great provision made by the Roman Law for the security of its Subjects. His preaching at Thessalonica and Bercea. His going to Athens. The fame of that place. His Doctrine opposed by the Stoicks and Epicureans, and why. The great Idolatry and Superstition of that City. The Altar to the Unknown God. This Unknown God, who. The Superstition of the Jews in concealing the Name of God. This imitated by the Gentiles. Their general forms of Invocating their Deities noted. The particular occasion of these Altars at Athens, whence. S. Paul's discourse to the Philosophers in the Areopagus concerning the Divine Being and Providence. The different entertainment of his Doctrine. Dionyfius the Arcopagite, who. His Learning, Conversion, and being made Bishop of Athens. The difference between him and S. Denvs of Paris. The Books published under his Name.

I. CAINT Paul and his Companions having received the Decretal Epistle, returned back to Antioch; where they had not been long before Peter came thither to them. And according to the Decree of the Council freely and inoffensively converfed with the Gentiles: Till some of the Jews coming down thither from Jerusalem, he withdrew his converse, as if it were a thing unwarrantable and unlawfull. By which means the minds of many were diffatisfied, and their Consciences very much enshared. Whereat S. Paul being exceedingly troubled, publickly rebuked him for it, and that as the case required, with great sharpness and severity. It was not long after, that Acts 15.26 S. Paul and Barnabas resolved upon visiting the Churches, which they had lately planted among the Gentiles. To which end Barnabas determined to take his Coufin Mark along with them. This, Paul would by no means agree to, he having deferted them in their former journey. A little spark, which yet kindled a great feud and diffention between these too good men, and arose to that height, that in some discontent they parted from each other. So Natural is it for the best of men sometimes to indulge an unwarrantable passion, and so far to espouse the interest of a private and particular humour, as rather to hazard the great Law of Charity, and violate the bands of friendship, than to recede from it. The effect was, Barnabas taking his Nephew, went for Cyprus, his Native Country, S. Paul made choice of Silas, and the fuccess of his undertaking being first recommended to the Divine care and goodness. they fet forwards on their journey.

2. THEIR first passage was into Syria and Cilicia, confirming the Churches as they went along. And to that end they left with them Copies of the Synodical Decrees, lately ordained in the Council at Jerusalem. Hence we may suppose it was that he fet fail for Crete, where he preached and propagated Christianity, and constituted Titus to be the first Bishop and Pastour of that Island, whom he left there, to fettle and dispose those affairs, which the shortness of his own stay in those parts would not fuffer him to doe. Hence he returned back unto Cilicia, and came to Lyftra. where he found Timothy, whose Father was a Greek, his Mother a Jewish convert, by whom he had been brought up under all the advantages of a pious and religious education, and especially an incomparable skill and dexterity in the holy Scriptures. S. Paul designed him for the companion of his travels, and a special instrument in the Ministery of the Gospel, and knowing that his being uncircumcifed would be a mighty prejudice in the opinion and estimation of the Jews, caused him to be circumci-1ed; being willing in lawfull and indifferent matters (fuch was Circumcifion now become) to accommodate himself to mens humours and apprehensions for the saving of their Souls.

3. FROM hence with his company he passed through Phrygia, and the Country Acts 16.4 of Galatia, where he was entertained by them with as mighty a Kindness and Ve-

SECT. III.

62

neration, as if he had been an Angel immediately fent from Heaven. And being by Revelation forbidden to go into Asia, by a second Vision he was commanded to direch his journey for Macedonia. And here it was that S. Luke joined himself to his company, and became ever after his inseparable companion. Sailing from Troas, they arrived at the Island Samothracia, and thence to Neapolis, from whence they went to Philippi. the chief City of that part of Macedonia, and a Roman Colony: where he staid some considerable time to plant the Christian Faith, and where his Ministery had more particular fuccess on Lydia a Purple-seller, born at Thyatira, baptized together with her whole Family; and with her the Apostle sojourned during his refer

the Syriack renders it, an Oratory, or house of Prayer, whereto the Apostle and his company used frequently to retire, for the exercise of their Religion, and for preaching the Gospel to those that resorted thither. The Jews had three forts of places for their publick worship: The Temple at Ferusalem, which was like the Cathedral. or Mother-Church, where all Sacrifices and Oblations were offered, and where all Males were bound three times a-year personally to pay their Devotions: Their Synagogues (many whereof they had almost in every place, not unlike our Parochial Churches) where the Scriptures were read and expounded, and the People taught their dutv. Moles of old time hath in every City them that preach him, being read in the Sy-Act 14. 21.

De vir Mol. nagogues every Sabbath-day. And then they had their Prosencha, (ne nagogues every Sabbath-day. And then they had their Prosencha, oevalle ia. as Philo sometimes calls them) or Oratories, which were like Chapels of Ease to the Temple and the Synagogues, whither the People were wont to come so-*Adv. Massal. lemnly to offer up their Prayers to Heaven. They were built (as * Epiphanius informs us) \$ 200 \$ 70 \cos, en a el 2, a del 2, a del worth, without the City, in the open

p. 450. Air and uncovered, જાળમાં મોગમાંક જોટના દ્રીયા, મહત્વાય મુંદ્ર જાયા માં મહત્વાય કર્યા માર્ગ જાયા માં મહત્વાય કર્યા માર્ગ માર્ગ કર્યા માર્ચ કર્યા માર્ગ કર્યા માર્ચ કરાયા માર્ચ કર્યા માર્ચ કરાયા માર્ચ કર્યા માર્ચ કરાયા માર્ય કરાયા માર્ચ કરાયા માર્ચ કરાયા માર્ચ કરાયા માર્ચ કરાયા માર્ય કરાયા માર્ચ કરાયા માર્ચ કરાયા માર્ચ કરાયા માર્ય કરાયા માર્ spacious places, after the manner of Fora, or Market-places, and these they called Pro-In quate qua-feucha's. And that the Jews and Samaritans had fuch places of Devotion, he proves ro trofencha's from this very place at Philippi, where S. Paul preached. For they had them not in Judæa onely, but even at Rome it felf, where Tiberius (as * Philo tells Caius the En-

Profeuchal lo- perour fuffered the Jews to inhabit the Transfyberin Region, and undisturbedly to live person interest in few of their Institutions, is περουνας έχειν, is συσίναι εξε αίστη sudanna according to the Rices of their Institutions, is περουνας έχειν, is συσίναι εξε αίστη stable stable τους, is μεδιίτα εν παίς εξε αξι εξεδερμαις, ότι διμοσία το παίστε στο παίδιουν με εξεδερμαις το δει εξεσε από and also to have their Proseuchas, and to meet in them, especially upon their holy Caium, 1014 Sabbaths, that they might be familiarly instructed in the Laws and Religion of their Country. Such they had also in other places, especially where they had not, or were

not fusiered to have Synagogues for their publick worship. But to return.

4. A S they were going to this Oratory, they were often followed by a Pythoness. a Maid-servant, acted by a Spirit of Divination, who openly cried out, That these men were the servants of the most high God, who came to shew the way of Salvation to the World: So eafily can Heaven extort a Testimony from the mouth of Hell. But. S. Paul, to shew how little he needed Satan to be his witness, commanded the Damon to come out, which immediately left her. The evil Spiritthus thrown out of pofsession, presently raised a storm against the Apostles; for the Masters of the Damsel, who used by her Diabolical Arts to raise great advantages to themselves, being senfible that now their gainfull Trade was spoil'd, resolved to berevenged on them that had spoiled it. Accordingly they laid hold upon them, and dragg'd them before the Seat of Judicature, infinuating to the Governours, that these men were Jews, and fought to introduce different customs and ways of worship, contrary to the Laws of the Roman Empire. The Magistrates and People were soon agreed, the one to give Sentence, the other to fet upon the Execution. In fine, they were stript, beaten, and then commanded to be thrown into Prison; and the Gaoler charged to keep them with all possible care and strictness. Who to make fure of his charge, thrust them into the Inner Dungeon, and made their Feet fast in the Stocks. But a good Man can turn a Prison into a Chapel, and make a den of Thieves to be an house of Prayer. Our Feet cannot be bound fo fast to the Earth, but that still our Hearts may mount up to Heaven. At midnight the Apostles were over-heard by their Fellow-prisoners, pray-

Milites st ami- ing, and singing Hymns to God. But after the still voice came the Tempest. An ferine cuftodias Earthquake juddenly shook the foundations of the Prison, the Doors slew open, and issi in perica-tendeducuntur, their Chains sell off. The Gaoler awaking with this amazing accident, concluded 1.12 ff. de cu. with himself, that the Prisoners were fled, and to prevent the Sentence of publick fled & eathib. Justice, was going to lay violent hands upon himself, which S. Paul espying, called out to him to hold his hand, and told him they were all there: Who thereupon came in to them with a greater Earthquake in his own Conscience, and falling down before them, asked them, What he should do to be laved? They told him there was no other way of Salvation for him or his, than an hearty and fincere embracing of the Faith of Christ. What a happy change does Christianity make in the minds of Men! How plain does it smooth the roughest tempers, and instill the sweetest principles of civility and good nature! He who but a little before had tyrannized over the Apostles with the most merciles and cruel usage, began now to treat them with all the arts of kindness and charity; bringing them out of the Dungeon, and washing their stripes and wounds, and being more fully instructed in the principles of Christianity, was together with his whole Family, immediately baptized by them. Early in the morning the Magistrates sent Officers privately to release them : Which the Apostles refufed, telling them, That they were not onely innocent persons, but Romans; that they had been illegally condemned and beaten, that therefore their delivery should be as publick, as the Injury, and an open vindication of their innocency, and that they themselves, that had fent them thither, should fetch them Is a law primumest majorum nostrorum. Qui-

thence; for the Roman Government was very tender of the lives and liberties of its own Subjects, those especially that were free Denizens of Rome, every injury offered to a Roman liberaits defends feroari oportere. Porcia Lex being look'd upon as an affront against the Majesty of the whole People of Rome. Such a one might not be beaten; but to be scourged, or bound, without being first legally proc.Rabic.p. 31.4.7m. 2. heard and tried, was not only against the Roman, but the Laws of all Nations: * and * L.7. ff. de inthe more publick any injury was, the greater was its aggravation, and the Laws re-

quired a more strict and solemn reparation. S. Paul, who was a Roman, and very well understood the Laws and Privileges of Rome, insisted upon this, to the great startling and affrighting of the Magistrates, who sensible of their errour, came to the Prison, and entreated them to depart. Whereupon going to Lydias's House, and ha-

ving faluted and encouraged the Brethren, they departed from that place.

5. LEAVING Philippi, they came next to Thessalonica, the Metropolis of Macedmia; where Paul, according to his cultom, prefently went to the Jewish Synagogue, for three Sabbath-days, reasoning and disputing with them, proving from the Predictions of the Old Testament, that the Messiah was to suffer, and to rise again, and that the Blessed Jesus was this Messiah. Great numbers, especially of religious Profelytes, were converted by his preaching: while like the Sun that melts wax, but hardens clay, it wrought a quite contrary effect in the unbelieving Jews, who prefently fer themselves to blow up the City into a tumult and an uproar, and missing S. Paul (who had withdrawn himself) they fell foul upon Fason in whose House he lodged; representing to the Magistrates, that they were enemies to Cafar, and sought to undermine the peace and prosperity of the Roman Empire. At night Paul and Silas were conducted by the Brethren to Berwa. Where going to the Synagogue, they found the People of a more noble and generous, a more pliable and ingenuous temper, ready to entertain the Christian Doctrine, but yet not willing to take it meerly upon the Apostle's word, till they had first compared his preaching with what the Scriptures say of the Messah and his Doctrine. And the success was answerable, in those great numbers that came over to them. But the Jewish malice pursued them still, for hearing at Theffalonica, what entertainment they had found in this place, they presently came down, to exasperate and stir up the People. To avoid which S. Paul leaving Silas and Timothy behind him, thought good to withdraw himself from that

6. FROM Berea he went to Athens, one of the most renowned Cities in the *C. Neo in World, excelling all others (fays an Ancient * Historian) in Antiquity, Humarity vie. Artic. c. 5. and Learning. Indeed it was the great feat of Arts and Learning, and as Cicero will p. 267. have it, the Fountain whence Civility, Learning, Religion, Arts and Laws were Town.2. derived into all other Nations. So univerfally flocked to by all that had but the least kindness for the Mules, or good Manners, that he who had it, was not in love with it, a dull ftupid As; and he who after he had seen it, could be willing to leave it, fit for noafter he had seen it, could be willing to leave it, fit for no-

à Steph. edit. cap. 3. p. 18.

thing but to be a Pack-horse. Here among the several Sects of Philosophers, he had more particular contests with the Scoicks and Epicureans, who beyond all the rest seemed enemies to Christianity. The Epicureans, because

they

SECT. III

they found their pleasant and joyial humour, and their loose and exorbitant course of life, so much checked and controlled by the strict and severe Precepts of Christ, and that Christianity so plainly and positively afferted a Divine Providence, that governs the World, and that will adjudge to men fuitable rewards and punishments in another World. The Stoicks on the other hand, though pretending to Principles of great and uncommon rigour and severity, and such as had nearest affinity to the Doctrines of the Christian Religion, yet found themselves aggrieved with it: That meek and humble temper of mind, that modesty and self-denial, which the Gospel so earnestly recom-

Tantum fapi- mends to us. and so strictly requires of us, being so directly contrary to the immodeenti juaquan-tum Deo omnii rate pride and ambition of that Sect, who beyond all proportions of reason were not at a pater. Eft ashamed to make their wife man equal to, and in some things to exceed God himself.

piens autocadas Deum: ille natura beneficio non timet. Juo sapiens. Ecce res magna, habere imbecilitatem hominis. scuritatem Dei piem antecedat Deum: ille nature beneficio non tima, Juo Japenn. Ecce ret magna, navere impecuiratem comunis, jecuritatem Oci. Senec. Epifi. 53. p.131. Selebat Sextius dicere, Jovem plus unn posfe, quam bonum virum. Plura Jupiter habet, qua prastat hominibus: sed inter duos bonso non est melior, qui locupletior. Jupiter quo antecedit virum bonum è diutitu bonut est. Sapiens nibilo se minoris ossimat, quod vireutes ejus spatio breviore clauduntur. Id. Epist. 73. p. 203.

> 7. WHILE S. Paul staid at Athens in expectation of Silas and Timothy to come to him he went up and down to take a more curious view and furvey of the City: which he found miferably overgrown with superstition and Idolatry, as indeed A.

Alaentas de mai no rego treov de Adrealois Tresportreos Ti nois d'Adres de mi dreia des ann Nis. Paulan. lib. 1. p. 42. Tétes j' à ra sis ol-Aar Jewmar movor na Jishkey, adda ki sis Osès

εύσεβεῖν ἄλλων πλέον. Id. Θεοὶ ξενικοὶ Φεὰ 'Αθηναίοις πμῶνται, ἃς

Himer Orat in Epicar ap Phot Cod CCX LIII. col 1086.

thens was noted by all their own Writers for far greater numbers of Deities and Idols than all Greece besides. They were ώσπο περ) της άλλα ειλογενώντες, έτω κ. περ) τές Θεές παλλά 2 7 FEVIKAW 18000 TOLOES ECONTO. as * Strabo notes: Not more fond of strangers and novelties in other things, than forward to comply with novelties in Religion, ready to entertain any Foreign Deities and Rites of worship; no Divinity that was elsewhere adored, coming amiss to them. Whence Athens is by || one of their own Oratours Styled, to mergen & euse Beias recadagion, the great Sum and Centre of Piety and Religion: And he there aggravates the Impiety of Epicurus, in speaking unworthily and irreverently of the Gods, from the place

where he did it; at Athens, a place so pious, so devoted to them. Indeed herein justly commendable, that they could not brook the least dishonourable reflection up-* Philostor.de on any Deity, and therefore * Apollonius Tyanaus tells Timasion, that the safest way vis. Apollon. was to speak well of all the Gods, and especially at Athens, where Altars were dep. 262. Gex dicated even to Unknown Gods. And so S. Paul here found it, for among the seveco, Suid, in voc. ral Shrines and places of Worship and Devotion, he took more particular notice of one Alter inscrib'd To the Unknown God, The intire Inscription, whereof the Apostle quotes only part of the last words, is thought to have been this,

ΘΕΟΙΣ ΑΣΙΑΣ ΚΑΙ ΕΥΡΩΠΗΣ ΚΑΙ ΛΙΒΥΗΣ ΘΕΩ: ΑΓΝΩΣΤΩ. KAI ZENO1

Schol in Act. 17. 2.127.

To the Gods of Afra, Europe and Africa, to the Strange and UNKNOWN GOD. Saint * Hierom represents it in the same manner, onely makes it Gods in the plu- com in Tit. ral number, which because, says he, S. Paul needed not, he onely cited it in the sine caps, and Paul. gular. Which furely he affirms without any just ground and warrant: though it & Euftoch. cannot be denied, but that Heathen Writers make frequent mention of the Altars of Unknown Gods, that were at Athens, as there want not others who speak of some erected there to an Unknown God. This Notion the Athenians might probably borrow from the Hebrews, who had the Name of God in great fecrecy and veneration. This being one of the Titles given him by the Prophet TOTOD 8 a hidden God, or 161.45.15. a God that hides himself. Sure I am that | Justin Martyr tells us, that one of the Grac h. 37. principal Names given to God by some of the Heathens.

was They nove one altogether hidden. Hence the Egyptians probably derived their great God Ammon, or more truly Amun, which fignifies occult, or bidden. Accordingly in this passage of Saint Paul the Syriack Interpreter renders it, the Altar I of the hidden God. The Tews were in-

finitely fuperflitious in concealing the Name of God, not thinking it lawfull ordinarily to pronounce it. This made the Gentiles, strangers at best both to the Language and Religion of the Jews, at a great loss by what Name to call him, one styling him in general an uncertain, unspeakable, invisible Deity; whence * Caligula in his ranting Oration to

the Tews, told them, that wretches as they were, though they refused to own him, whom all others had confessed to be a Deity, yet they (4) Quast Room. could worthip " deglassicates sufer, their own nameless God. And hence the Gentiles \$ 279 vid.

derived their custom of keeping secret the name of their Gods; Thus (a) Plutarch Vigiliceorgic, tells us of the Tutelar Deity of Rome, that it was not lawful to name it, or fo much lib. 1. Dispaas to enquire what Sex it was of, whether God or Goddess; and that for once revea-trii indigites,

"Ες: 3 Μ πολλών τομιζόντων έδιον πας Αξ-γυπίοις όνομα τε Διος τ' Αμέν (δ ώδο γυξε κιμές Αμμωνα λέγομομ) Μανεβος μ΄ δ Σεβενvitus & neneuuchov oferas, & # neutiv vano rautus Sunadas & pouvis. Plutarch lib. de Isid. & Ofir. p. 354.

-dediea sacris Incerti Judaa Dei. Lucan. Pharfal. lib. 2. incersum Mafis numen. Tribel. Poll in vis. Claud. c. 2. p. 800.

Audai mente fold, unumque numen intelligunt ; summum illud & aternum, neque mu-tabile, neque theriturum. Tacit Histor. lib. 9 c. 5. p. 535.

* Ph I. de legat ad Cai p. 1041.

this, that not being affured many times what that peculiar

ling it. Valerius Soranus, though Tribune of the People, came to an untimely end and was crucified, the vilest and most dishonourable kind of death. Whereof among other reasons he affigns this, that by concealing the Authour of their publick fafetv. μη μουον τέτον άλλα πάντας από των πολιτών τες θεες πιαθου, not he onely, but all the other Gods might have due honour and worthin paid to them. Hence in their publick adorations, after the Invocation of particular Deities, they were work to add some more general and comprehensive form, as when Cicero had been making his address to most of their particular Gods, he concludes with a * Cateros item Dees particular does, it continues with a cateros hem bees, Deafque ownes implore atque obtefor. Usually the form was DII DE ÆQUE OMNES.. The reason whereof was

* In Verr. Accust p. 223. Post specialem'in-vocationem, transit ad generalitatem, nè quod numen pratereat more Pontificum per quos ritu veteri in omnibus facris, post speciales Dees, quos ad ipsum sacrum, quod fiebat, necesse erat invocari, generaliter omnia numina invocabantur. Serv. in illud Virgil.Georgic.lib.1. Difque Dez-

| Homil. 38. in Act. 2.705.

Deity was, that was proper to their purpose, or what numbers of Gods there were in the World, they would not affront or offend any, by feeming to neglect and pass them by And this | Chryfoftom thinks to have been particularly onfigned in the erection of this Athenian Altar, unante it, andie τις η αὐτοῖς μέν εθέπω γνώς εμιω, Θεραπευςμειω ή άλλαγε, they were afraid left there might be some other Deity (besides those whom they particularly worshipped) as yet unknown to them, though honoured and adored elsewhere, and therefore michon aspancias, for the more fecurity, they dedicated an Altar to the unknown God. As for the particular occasion of execting these Altars at Athens (omitting that of Pan's

appearing to Philippides, mentioned by Occumenius) the most probable seems to be *Lagret lib. this. When a great Plague raged at * Athens, and feveral means had been attempted in vie Epimen for the removal of it, they were advised by Epimenides the Philosopher, to build an Altar, and dedicate it To The gomeovil Sew, to the proper and peculiar Deity, to whom it did appertain, be he what he would. A course which proving successfull, no doubt gave occasion to them by way of gratitude to erect more shrines to this unknown God. And accordingly Laertius who lived long after S. Paul's time, tells us that there were fuch nameless Altars) he means such as were not inscribed to any particular Deity) in and about Athens in his days, as Monuments of that eminent deliverance.

7. BUT whatever the particular cause might be, hence it was that S. Paul took occasion to discourse of the true, but to them unknown God. For the Philosophers had before treated him with a great deal of fcorn and derifion, asking what that idle and prating fellow had to fay to them? Others looking upon him as a propagator of new and strange Gods, because he preached to them Telus and Anastasis, or the Refurrection, which they looked upon as two upftart Deities, lately come into the World. Hereupon they brought him to the place, where stood the famous Senates house of the Areopagites, and according to the Athenian humour, which altogether delighted in curious novelties, running up and down the Forum, and places of publick concourse to see any strange accident, or hear any new report (a Vice which their *Too Win yes. Own great * Oratour long fince taxed them with) they asked him, what that new and rouga shi (see strange Docarine was, which he preached to them? Whereupon, in a neat and ele-ล็ดงสารเอาสาร, gant discourse he began to tell them, he had observed how much they were over-run accorded by With Superstition, that their zeal for Religion was indeed generous and commendable.

nrianep.De-but which miserably over-shot its due measures and proportions; that he had taken where the military over not be an alter among them Inscribed, To the unknown God, and therefore in compassion to their blind and misguided zeal, he would declare unto them the Deity which they ignorantly worshipped; and that this was no other than the great God, the Creatour of all things, the Supreme Governour and Ruler of the World, who was incapable of being confined within any Temple or humane Fabrick: That no Image could be made as a proper Instrument to represent him; that he needed no Gifts or Sacrifices, being himself the Fountain, from whence Life, Breath, and all other bleffings were derived to particular Beings: That from one common Original he had made the whole Race of Mankind, and had wifely fixed and determined the times and bounds of their habitation: And all to this end, that Men might be the stronglier obliged to seek after him, and sincerely to serve and worship him. A duty which they might eafily attain to (though otherwife funk into the deepest degeneracy, and overspread with the grossest darkness) he every where affording such palpable evidences of his own Being and Providence, that he seemed to stand near, and

touch us; it being intirely from him, that we derive our life, -πάντη ζ Διὸς κεκρήμε θα πάντης. motion and subsistence. A thing acknowledged even by their TOY FAP KAI FENOS ESMEN & & HAG own Poet, that We also are his Off-spring. If therefore God AcEid onuaiver -- Arat. Phe. in prin. dv Bewm !-

was our Creatour, it was highly unreasonable, to think that of waste of mother distribution of the desire of the d was our Creatour, it was highly unreasonable, to think that we could make any Image or Representation of Him: That it was too long already, that the Divine patience had born a could be designed by the could be designed by with the manners of Men, and suffered them to go on in their

SECT. III.

blind Idolatries, that now he expected a general repentance and reformation from the World, especially having by the publishing of his Gospel put out of all dispute the case of a future Judgment, and particularly appointed the Holy Jelus to be the Person that should sentence and judge the World: By whose Resurrection he had given sufficient evidence and affurance of it. No fooner had he mentioned the Refurrection, but fome of the Philosophers (no doubt Epicureans, who were wont to laugh at the notion of a future state) mocked and derided him, others more gravely answered, that they would hear him again concerning this matter. But his difcourie however fcorned and flighted, did not wholly want its defired effect, and that upon fome of the greatest quality and rank among them. In the number of whom was Dionvhus one of the grave Senatours and Judges of the Areopagus, and Damaris, whom the Ancients * nor impro- * Chrysoft, de bably make his Wife.

8. THIS Dionyfius was bred at Athens, in all the learned Arts and Sciences: at c. 7 p 67.T.4. five and twenty Years of Age, he is faid to have travelled into Ezypt, to perfect himself in the study of Astrology, for which that Nation had the credit and renown. Here beholding the miraculous Eclipse that was at the time of our Saviour's Passion, Vidinter align he concluded that fome great accident must needs be coming upon the World. Re-Suid. in voc. turning to Athens, he became one of the Senatours of the Areopagus, disputed with Airrios. S. Paul, and was by him converted from his Errours and Idolatry; and being throughly instructed, was by him (as the * Ancients inform us) made

the first Bishop of Athens. As for I those that tell us, that he went afterwards into France by the direction of Clemens of Rome, planted Christianity at, and became Bishop of Paris, of his fuffering Martyrdom there under Domitian, his carrying his Head for the space of two Miles in his Hand, after it had

* Dionyf. Corinth. Epife. ap. Eufeh. lih 2 C.4. p. 74. lib. 4. c.2. p. 144.

Maryrium S. Dionyl. per S. Metaph. ap.
Sur ad diem 9. Octob. Epif. Hilduin. Abb. &
Hincan Rhem. item paffic cjus. aliáque ibid.
Niceph. lib. 2. c. 20. p. 167.

been cut off, and the rest of his Miracles done before, and after his Death, I have as little leifure to enquire into them, as I have faith to believe them. Indeed the foundation of all is justly denied, viz. that ever he was there, a thing never heard of till the times of Charles the Great, though fince that, Volumes have been written of this Controversie both heretosore, and of later times, among which J. Sirmondus the Jefuit, and Monfieur Launoy, one of the Learned Doctors of the Sorbon, have unanswerably proved the Athenian and Parifian Dionyfius, to be diffined Persons. For the Books that go under his name, M. Daillé has sufficiently evinced them to be of a date many Hundred Years younger than S. Denys, though I doubt not but they may claim a greater Antiquity, than what he allows them. But whoever was their Author, I am fure Suidas has over stretched the praise of them beyond all proportion, when he gives them this character, it ms anides weeks ne replan rip air holow, is ne baden rip son the live. μάτων, έκ ανθερπίνης εύσεως ταθτα νομίσοι γενήμαλα, αλλά τιν Β. αμηράτι κ, θείας δυvaluess, that whoever considers the elegancy of his Discourses, and the profoundness of his Notions and Speculations, must needs conclude that they are not the issue of any Humane Understanding, but of some Divine and Immaterial Power. But to return to our Apostle.

M

SECT.

SECT. IV.

Of S. Paul's Acts at Corinth and Ephelus.

S. Paul's arrival at Corinth. The opposition made by the Jews. The success of his Prea-Paul's arrival at Corintin. Ite opposition made by the Jews. The Jaccess of his Preaching upon others. His first Epissie to the Thessalonians, when written. His Arraignment before Gallio. The second Epissie to the Thessalonians, and the design of it. S. Paul's voyage to Jerusalem. His coming to Ephessus. Disciples baptized into Johns Baptism. S. Paul's preaching at Ephessus, and the Miracles wrought by him. Ephessus noted for the fludy of Magick. Jews eminently versed in Charms and Inchantments The Original of the Mystery, whence pretended to have been derived. The ill attempt of the Sons of Scava to disposses Damons in the name of Christ. S. Paul's Doctrine greatly successfull upon this fort of men. Books of Magick forbidden by the Roman Laws. S. Paul's Epistle to the Galatians, why, and when written. Diana's Temple at Ephelus, and its great statelines and magnificence. The mutiny against S. Paul raised by Demetrius, and his Party. S. Paul's first Epistle to the Corinthians, upon what occasion written. His Epistle to Titus. Apollonius Tyanæus, whether at Ephefus at the same time with S. Paul. His Miracles pretended to be done in that

Act 18. T.

68

I. A FTER his departure from Athens, he went to Corinth, the Metropolis of Greece, and the residence of the Proconful of Achaia: where he found Aquila and Priscilla lately come from Italy, banished out of Rome by the Decree of Claudius: And they being of the same trade and profession, wherein he had been educated in his youth, he wrought together with them, left he should be unnecessarily burthensome unto any, which for the same reason he did in some other places. Hither, after some time, Silas and Timothy came to him. In the Synagogue he frequently disputed with the Tews and Profelytes, reasoning and proving, that Jesus was the true Melsah. They, according to the nature of the men, made head and opposed him, and what they could not conquer by argument and force of reason, they endeavoured to carry by noise and clamour, mixed with blasphemies and revilings, the last refuges of an impotent and bassled Cause. Whereat to testifie his resentment, he shook his Garments and told them, fince he faw them resolved to pull down vengeance and destruction upon their own heads, he for his part was guiltless and innocent, and would henceforth address himself unto the Gentiles. Accordingly he left them, and went into the House of Justus, a religious proselyte, where by his preaching, and the many Miracles which he wrought, he converted great Numbers to the Faith. Amongst which were Crispus the Chief Ruler of the Synagogue, Gaius and Stephanus, who together with their Families embraced the Doctrine of the Gospel, and were baptized into the Christian Faith. But the constant returns of malice and ingratitude are enough to tire the largest charity, and cool the most generous resolution: therefore that the Apostle might not be discouraged by the restless attempts and machinations of his enemies, our Lord appeared to him in a Vision, told him that notwithstanding the bad fuccess he had hitherto met with, there was a great Harvest to be gathered in that place, that he should not be afraid of his enemies, but go on to preach considently and iecurely, for that he himfelf would stand by him and preserve him.

2. ABOUT this time, as is most probable, he wrote this first Epistle to the Thesfalonians, Silas and Timothy being lately returned from thence, and having done the message for which he had sent them thither. The main design of the Epistle, is to confirm them in the belief of the Christian Religion, and that they would persevere init, notwithstanding all the afflictions and perfecutions, which he had told them would ensue upon their profession of the Gospel, and to instruct them in the main duties of a Christian and Religious life. While the Apostle was thus employed, the malice of the Jews was no less at work against him, and universally combining together, they trought him before Gallio the Proconful of the Province, elder Brother to the famous Seneca: Before him they accused the Apostle as an Innovator in Religion, that sought to introduce a new way of worship, contrary to what was established by the Fewish Law, and permitted by the Roman Powers. The Apostle was ready to have pleaded

his own cause, but the Proconful told them, that had it been a matter of right or wrong, that had fall n under the cognizance of the Civil Judicature, it had been very fit and reasonable that he should have heard and determined the case, but since the controverfee was only concerning the puntitio's and niceties of their Religion, it was very improper for him to be a Judge in such matters. And when they still clamoured about it, he threw out their Indictment, and commanded his Officers to drive them out of Court. Whereupon some of the Townshinen seized upon Softhenes, one of the Rulers of the Tewish Confistory, a man active and busie in this Insurrection, and beat him even before the Court of Judicature, the Proconful not at all concerning himfelf about it. A year and an half S. Paul continued in this place, and before his departure thence. wrote his fecond Epiflle to the Theffalonians, to supply the want of his coming to them, which in his former he had refolved on, and for which, in a manner, he had engaged his promife. In this therefore he endeavours again to confirm their minds in the truth of the Gospel, and that they would not be shaken with those troubles which the wicked unbelieving Tews would not cease to create them: a lost and undone race of men, and whom the Divine vengeance was ready finally to overtake. And because some passages in his former Letter, relating to this destruction, had been mis-understood, as if this day of the Lord were just then at hand, he rectifies those missakes, and shows what must precede our Lord's coming unto Judgment.

The Life of S. PAUI:

2. S. PAUL having thus fully planted and cultivated the Church at Corinth. Acts 18.18. resolved now for Syria. And taking along with him Aquila and Priscilla, at Cenchrea. the Port and Harbour of Corinth, Aquila (for of him it is certainly to be understood) shaved his head, in performance of a Nazarite-Vow he had formerly made, the time whereof was now run out. In his passage into Syria he came to Ephesus, where he preached a while in the Synagogue of the Jews. And though defired to flay with them. yet having resolved to be at Jerusalem at the Passour (probably that he might have the fitter opportunity to meet his friends, and preach the Gospel to those vast numbers that usually flock'd to that great folemnity) he promised that in his return he would come again to them. Sailing thence, he landed at Casarea, and thence went up to Jerusalem, where having visited the Church, and kept the Feast, he went down to Antioch. Here having staid some time, he traversed the Countries of Galatia, and Phrygia, confirming, as he went, the new-converted Christians, and so came to Ephelus, where, finding certain Christian Disciples, he enquired of them, whether, fince their Acts 19. 1. conversion, they had received the miraculous gifts and powers of the Holy Ghost. They told him, that the Doctrine which they had received had nothing in it of that nature, nor had they ever heard that any fuch extraordinary Spirit had of late been bestowed upon the Church. Hercupon he farther enquired, unto what they had been baptized (the Christian Baptism being administred in the name of the Holy Ghost?) They answered, they had received no more than John's Baptism; which though it obliged men to repentance, yet did it explicitly speak nothing of the Holy Ghost, or its gifts and powers. To this the Apostle replied, That though John's Baptism did openly oblige to nothing but Repentance, yet that it did implicitly acknowledge the whole Doctrine concerning Christ and the Holy Ghost. Whereto they affenting, were folemnly initiated by Christian Baptism, and the Apostle laying his hands upon them, they immediately received the Holy Ghost, in the gift of Tongues, Prophecy, and other miraculous powers conferred upon them.

4. AFTER this he entred into the Jewish Synagogues, where for the first three months he contended and disputed with the Jews, endeavouring with great earnestment and resolution to convince them of the truth of those things that concerned the Chriftian Religion. But when instead of success, he met with nothing but refractariness and infidelity, he left the Synagogue, and taking those with him whom he had converted, instructed them, and others that resorted to him, in the School of one Tyrannus. a place where Scholars were wont to be educated and instructed. In this manner he continued for two years together: In which time the Jews and Profelytes of the whole Proconfular Afia had opportunity of having the Gospel preached to them. And because Miracles are the clearest evidence of a Divine commission, and the most immediate Credentials of Heaven, those which do nearliest affect our senses, and consequently have the strongest influence upon our minds, therefore God was pleased to ratifie the doctrine which S. Paul delivered by great and miraculous operations; and those of somewhat a more peculiar and extraordinary nature. Insornuch that he did not only heal those that came to him, but if Napkins or Handkerchiefs were but touched by him, and applied unto the fick, their difeases immediately vani-

SECT. IV

shed, and the Diemons and evil Spirits departed out of those that were possessed by 5. EP HESUS, above all other places in the World, was noted of old for

5. EFFESOS, above an once places in the word, was proceed to the Testas resputable for the fludy of Magick, and all forces and hidden Arts, whence the Testas resputable for pulls insulate the fludy of Magick, and all forces and hidden and multipal Spalls and und invoked the truey of the Ancients, which were certain obscure and mystical Spells and note for mere often ipoken of by the Ancients, which were certain objecte and mytical spells and many such that the control of sum. 1.1. P. dealt in the arts of Exorcifm and Incantation; a craft and mystery which * Jasephus 305, 306 r dealt in the arts of Exercism and incantation; a class and highest study find it out, the study and affirms to have been derived from Solomon; who, he tells us, did not only find it out, the study and the study find the ** Aming gud. amining to have been derived from sommons, who, he cens as, and not only find front, 1.8 cap. 2. P but composed forms of Exorcism and Inchantment, whereby to cure Diseases, and expell Dæmons, so as they should never return again; and adds, is attn ukye. its Tag han h Frenches wheten land. That this Art was fill in force among the Jews: Instances whereof, he tells us, he himself had seen, having beheld one Eleazar a Tem in the presence of Vespassan, his sons, and the great Officers of his Army, curing Damoniacks, by holding a ring to their nose, under whose Seal was hid the root of a certain Plant, prescribed by Solomon, at the scent whereof the Damon presently took leave and was gone, the Patient falling to the ground, while the Exorcift, by mentioning Solomon, and reciting some Charms made by him, stood over him, and charged the evil Spirit never to return. And to let them fee that he was really gone, he commanded the Damon as he went out to overturn a cup full of water, which he had caused to be fet in the room before them. In the number of these Conjurers now at Ephesus, there were the feven Sons of Sceva, one of the chief heads of the Families of the Priefle who feeing what great things were done by calling over Dæmoniacks the name of Christ, attempted themselves to do the like, Conjuring the evil Spirit in the name of that Jesus, whom Paul preached, to depart. But the stubborn Damon would not obey the warrant, telling them, he knew who Jesus and Paul were, but did not understand what Authority they had to use his Name. And not content with this, forced the Dæmoniack violently to fall upon them, to tear their clothes, and wound their bodies, scarce suffering them to escape with the safety of their lives. An accident that begot great terrour in the minds of men, and became the occasion of converting many to the Faith, who came to the Apostle, and consessed the former course and manner of their lives. Several also, who had traded in curious Arts, and the mysterious methods of Spells and Charms, freely brought their Books of Magick Rites (whose price, had they been to be fold, according to the rates which men who dealt in those cursed mysteries put upon them, would have amounted to the value of above One thousand Five hundred

ACt.19.19. Cunshipposav rds muck storkly) steps deposis unvendens rdvrs' Appleer Gre-corum valmis Drachmam stiticum, adolpte no-fir 7 d.o.b. A provinde 'Appleis myriades quin-que nummi nofiri summam consission 1 362 l.

10 8.

*Paul G. Sentent. lib.5. Sent. 21 Selt. 4. Tit. 23.

*deleg Cornel. de Sicar. & Venefic vid leg. a. ff.
famil. hercif. Selt. 1 lib 10. T. 2. & l. 12. C. Theod. de Malef. & Mathem. lib.9. Tit. 16.

the Books publickly burned, the persons banished, and if of a meaner rank, beheaded. These Books the penitent Converts did of their own accord facrifice to the fire, not tempted to spare them either by their former love to them, or the present price and value of them. With so mighty an efficacy did the Gospel

pounds) and openly burnt them before the people, themselves

adjudging them to those flames, to which they were condem-

ned by the Laws of the Empire. For fo we find the * Roman

Laws prohibiting any to keep Books of Magick Arts, and that

where any fuch were found, their Goods should be forfeited,

prevail over the minds of men. 6. A BOUT this time it was that the Aposlle writ his Epissle to the Galatians. For he had heard that fince his departure, corrupt opinions had got in amongst them about the necessary observation of the legal Rites, and that several Impostors were crept into that Church, who knew no better way to undermine the Doctrine he had planted there, than by vilifying his person, slighting him as an Apostle only at the second hand, not to be compared with Peter, James and John, who had familiarly conversed with Christ in the days of his flesh, and been immediately deputed by him. In this Epiftle therefore he reproves them with some necessary impartness and severity, that they had been so soon led out of that right way, wherein he had set them, and had so easily suffered themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honour of his Apostolate, and the immediate receiving his Commisfion from Christ, wherein he shews, that he came not behind the very best of those Aposses. He largely refutes those Judaical Opinions that had tainted and infected them, and in the conclusion instructs them in the rules and duties of an Holy life. While the Apostle thus staid at Ephesus, he resolved with himself to pass through Macedonia and

Achaia, thence to Jerusalem, and so to Rome. But for the present altered his resolution, and continued ftill at Ephelia.

The Life of S. PAUL.

7. DURING his flay in this place, an accident happened, that involved him in great trouble and danger. Ephefus, above all the Cities of the East, was renowned for the famous Temple of Diana, one of the stateliest Tem-* H. Natur. Ilb. 36. c. 14. p. 716.

|| L. lb. 16. c. 47. p. 336.

Sel & Audi Orbes

**Erwart mediachin Enforce, germa in general mediachin Enforce, germa in general mediachin arverneye featur in locality arverneye feature in locality arverneye feature in locality. Person of the feature in locality in locality arverneye features. ples of the World. It was (as * Pliny tells us) the very wonder of Magnificence, built at the common charges of all Alia properly io called, 220 Years (elfewhere | he fays 400) in building, which we are to understand of its successive rebuildings and reparations, being often wasted and destroyed. In was 425 Foot long, 220 broad, supported by 127 Pillars. rieg. v. 829. 60 Foot high: for its antiquity, it was in some degree before the times of Bacchus, equal to the Reign of the Amazons (by whom it is generally faid to have been first built) as the * Ephessan Embassadors told Tiberius, till by de- Tacis, Amal. grees it grew up into that greatness and splendor, that it was generally reckoned lib.3. cap. 61. one of the seven wonders of the World. But that which gave the greatest fame and p. 117. reputation to it, was an Image of Diana kept there, made of no very costly materials, but which the crafty Priests persuaded the People was beyond all humane artifice or contrivement, and that it was immediately formed by Jupiter, and dropt down from Heaven, having first killed, or banished the Artists that made it (as || Suidas informs || Suid. in voc. us) that the cheat might not be discovered, by which means they drew not Ephelus Annalis. only, but the whole World into a mighty veneration of it. Befides there were within this Temple multitudes of Silver Cabinets, or Chappelets, little Shrines, made in fallion of the Temple, wherein was placed the Image of Diana. For the making of these holy fhrines, great numbers of Silversmiths were employed and maintained, among whom one Demetrius was a Leading man, who forefeeing that if the Christian Religion still got ground, their gainfull Trade would foon come to nothing, prefently called together the men of his Profedion, especially those whom he himself set on work, told them, that now their welfare and livelihood were concerned, and that the fortunes of their Wives and Children lay at stake, that it was plain that this Paul had perverted City and Country, and persuaded the People that the Images which they made and worshipped, were no real Gods; by which means their Trade was not only like to fall to the ground, but also the honour and magnificence of the great Goddess Diana, whom not Asia only, but the whole World did worship and adore. Enraged with this discourse, they cryed out with one Voice, that Great was Diana of the Ephesians. The whole City was presently in an uproar, and seizing upon two of S. Paul's Companions, hurried them into the Theatre, probably with a design to have cast them to the wild Beafts. S Paul hearing of their danger, would have ventured himself among them, had not the Christians, nay, some even of the Gentile Priests, Governors of the popular Games and Sports, earnestly distuaded him from it; well knowing that the People were resolved, if they could meet with him, to throw him to the wild Beasts, that were kept there for the disport and pleasure of the People. And this doubtless he means, when elsewhere he tells us, that he fought with Bealts at Ephelus, probably intending what the People defigned, though he did not actually fuffer; though the brutish rage, the falvage and inhumane manners of this People did fufficiently deserve that the censure and character should be fixed upon themselves.

8. GREAT was the confusion of the Multitude, the major part not knowing the reason of the Concourse. In which distraction alexander, a Jewish Convert, being thrush forward by the Jews, to be questioned and examined about this matter, he would accordingly have made his Apologie to the People, intending no doubt to clear himself by casting the whole blame upon S. Paul; This being very probably that Alexander the Coppersmith, of whom our Apossle elsewhere complains, That he did him much evil, and greatly withstood his words, and whom he delivered over unto Satan for his Tim. 4.14. Apostasie, for blaspheming Christ, and reproaching Christianity. But the Multitude perceiving him to be a few, and thereby suspecting him to be one of S. Paul's Associates, began to raife an out-cry for near two Hours together, wherein nothing could be heard, but Great is Diana of the Ephefians. The noise being a little over, the Recorder, a discreet and prudent Man, came out and calmly told them, That it was sufficiently known to all the World, what a mighty honour and veneration the City of Ephelus had for the great Goddes Diana, and the samous Image which fell from Heaven, that therefore there needed not this stir to vindicate and affert it : That they had seized Persons, who were not guilty either of Sacrilege or Blasphemy towards their

SECT. V

Goddess; that if Demetrius and his Company had any just charge against them, the Courts were sitting, and they might preferr their Indictment: or if the Controversie were about any other matter, it might be referred to such a proper Judicature as the Law appoints for the determination of such case: That therefore they should do well to be quiet, having done more already than they could answer, if called in question, (as 'tis like they would) there being no cause sufficient to justific that day's riotous Assembly. With which prudent discourse he appeared and dismissed the Multitude.

o. IT was about this time that S. Paul heard of some disturbance in the Church at Corinth, hatched and fomented by a pack of falle Heretical Teachers, crept in among them, who endeavoured to draw them into Parties and Factions, by perfuading one Party to be for Peter, another for Paul, a third for Apollos, as if the main of Religion confifted in being of this or that Denomination or in a warm active zeal to decry and oppose whoever is not of our narrow Sect. 'Tis a very weak and flender claim, when a Man holds his Religion by no better a title than that he has joyned himself to this Man's Church, or that Man's Congregation, and is zealoufly earnest to maintain and promote it, to be childishly and passionately clamorous for one Man's mode and was of administration, or for some particular humour or Opinion, as if Religion lav in nice and curious disputes, or in separating from our Brethren, and not rather in righteousness. peace, and joy in the Holy Ghost. By this means Schisms and Factions broke into the Corinthian Church, whereby many wild and extravagant Opinions, and fome of them fuch as undermined the fundamental Articles of Christianity, were planted, and had taken root there. As the envious man never fishes more successfully than in troubled Waters. To cure these distempers S. Paul (who had received an account of all these by Letters which Apollos, and some others had brought to him from the Church of Corintb) writes his first Epistle to them. Wherein he smartly reproves them for their Schiffns and Parties, conjures them to peace and unity, corrects thefe gross corruptions that were introduced among them, and particularly resolves those many cales and controversies, wherein they had requested his advice and counsel. Shortly after A. pollos defigning to go for Crete, by him and Zenas S. Paul fends his Epiftle to Titue whom he had made Bishop of that Island, and had left there for the propagating of the Gospel. Herein he fully instructs him in the execution of his Office, how to carry himself, and what directions he should give to others, to all particular ranks and relations of men, especially those who were to be advanced to places of Office and Authority in the Church.

10. A LITTLE before S. Paul's departure from Ephesus, we may not improbably suppose, that Apollonius Tyanæus, the famous Philosopher and Magician of the Heathen World, (a Man remarkable for the strictness of his Manners, and his sober and regular course of life, but especially for the great Miracles said to have been done by him; whom therefore the Heathens generally set up as the great Corrival of our Sabiness, viour; though some of his own party, and particularly * Euphratus the Philosopher, comprassived. who lived with him at the same time at Rome, accused him for doing his strange seast Demossip. E. by Magick) came to Ephesus. The enemy of mankind probably designing to obstruct the propagation of Christianity, by setting up one who by the Arts of Magick might,

SECT. V.

S. Paul's Acts, from his departure from Ephefus, till his Arraignment before Fælix.

S. Paul's journey into Macedonia. His preaching as far as Illyricum, and return into Greece. His fecond Epifle to the Corinthians, and what the design of it. His suffer Epistle to Timochy. His Epistle to the Romans, whence written, and with what design. S. Paul's preaching at Troas, and raising Eutychus, His summoning the Asian Bishops to Myletus, and pathetical discourse to them. His stay at Castarea with Philip the Deacon. The Churches passionate dissourse from going to servialem. His coming to Jeruslaem, and compliance with the indifferent Rites of the Mosaick Law, and why. The tumults raised against him by the Jews, and his rescue by the Roman Captain. His asserting his Roman freedom. His carriage before the Sanhedrim. The difference between the Pharises and Sadducces about him. The Jews conspiracy against his life discovered. His being sent unto Castarea.

1. IT was not long after the tumult at Ephefus, when S. Paul having called the Church together, and constituted Timothy Bishop of that place, took his leave, and departed by Troas for Macedonia. And at this time it was, that, as he himself tells us, he preached the Gospel round about unto Illyricum, fince called Sclavonia, some Acts 20. 1. parts of Macedonia bordering on that Province. From Macedonia he returned back unto Greece, where he abode three months, and met with Titus, lately come with great contributions from the Church at Corinth. By whose example he stirred up the liberality of the Macedonians, who very freely, and somewhat beyond their ability contributed to the poor Christians at Ferusalem. From Titus he had an account of the present state of the Church at Corinth; and by him at his return, together with Saint Luke, he fent his second Epistle to them. Wherein he endeavours to set right what his former Epiftle had not yet effected, to vindicate his Apoftleship, from that contempt and fcorn, and himfelf from those slanders and aspersions, which the seducers, who had found themselves lasht by his first Epistle, had cast upon him, together with fome other paticular cases relating to them. Much about the same time he writ his first Epistle to Timothy, whom he had left at Ephesus, wherein at large he counsels him, how to carry himself in the discharge of that great place and authority in the Church, which he had committed to him; instructs him in the particular qualifications of those whom he should make choice of, to be Bishops and Ministers in the Church. How to order the Deaconesses, and to instruct Servants, warning him withall of that pestilent generation of hereticks and feducers, that would arise in the Church. During his three months stay in Greece, he went to Corinth, whence he wrote his famous Epifile to the Romans, which he fent by Phabe, a Deaconess of the Church of Cenchrea, nigh Corinth: wherein his main defign is fully to state and determine the great controversie between the Jews and Gentiles, about the obligation of the Rites and Cercmonies of the Jewish Law, and those main and material Doctrines of Christianity, which did depend upon it, fuch as of Christian liberty, the use of indisferent things, &s. And which is the main end of all Religion, inftructs them in, and preffes them to the duties of an holy and good life, fuch as the Christian Doctrine does naturally tend to oblige men to.

2. S. Paul being now refolved for Syria, to convey the contributions to the Brethren at Jerusalem, was a while diverted from that refolution, by a design he was told of which the Jews had to kill and rob him by the way. Whereupon he went back into Mixedonix, and io came to Philippi, and thence went to Troax, where having staid a week, on the Lord's-day the Church met together to receive the holy Sacrament. Here S. Paul preached to them, and continued his discourse till midnight, the longer probably, being the next day to depart from them. The length of his discourse, and the time of the night had caused some of his Auditors to be overtaken with sleep and drowzinels, among whom a young man called Eutychus being fast asleep, fell down from the third story, and was taken up dead, but whom S. Paul presently restored to life and health. How indefatigable was the industry of our Apostle: how close did

SECT.

SECT. V.

the Law.

he tread in his Mafter's fteps, who went about doing good! He compaffed Sea and I and preached and wrought miracles where ever he came. In every place like a wife Master-builder, he either laid a foundation, or raised the superstructure. He was infant in feafon and out of feafon, and foared not his pains, either night or day, that he might doe good to the Souls of men. The night being thus fpent in holy exercises. S. Paul in the morning took his leave, and went on foot to Allos, a Sea-port Town whither he had fent his company by Sea. Thence they fet fail to Mytilene; from thence to Samos, and having staid some little time at Troyvllium, the next day came to Myle. tus, not so much as putting in at Ephelus, because the Apostle was resolved, if notfible, to be at Ferulalem at the Feast of Pentecost.

Acts 20, 17.

2. A T Myletus he fent to Ephelus, to summon the Bishops and Governours of the Church, who being come, he put them in mind with what uprightness and integrity, with what affection and humility, with how great trouble and danger, with how much faithfulness to their Souls he had been conversant among them, and had preached the Gospel to them, ever fince his first coming into those parts: That he had not failed to acquaint them both publickly and privately with whatever might be usefull and profitable to them, urging both upon Jews and Gentiles repentance and reformation of life, and an hearty entertainment of the Faith of Christ: That now he was resolved to go to Ferulalem, where he did not know what particular sufferings would befall him, more than this. That it had been foretold him in every place by those who were endued with the Prophetical gifts of the Holy Ghoft, that afflictions and imprisonment would attend him there: But that he was not troubled at this, no nor unwilling to lay down his life, so he might but successfully preach the Gospel, and faithfully ferve his Lord in that place and station wherein he had fet him: That he knew that henceforth they should see his face no more, but that this was his enconragement and fatisfaction, that they themselves could bear him witness, that he had not by concealing from them any parts of the Christian Doctrine, betray'd their Souls: That as for themselves, whom God had made Bishops and Pastours of his Church they should be careful to feed, guide and direct those Christians under their inspection, and be infinitely tender of the good of Souls, for whose redemption Christ land down his own life: That all the care they could use was no more than necessary, it being certain, that after his departure, Heretical Teachers would break in among them, and endanger the ruine of men's Souls; nay, that even among themselves, there would fome arife, who by fubtile and crafty methods, by corrupt and pernicious Doctrines would gain Profelytes to their Party, and thereby make Rents and Schiffns in the Church: That therefore they should watch, remembring with what tears and forrow, he had for three years together warned them of these things: That now he recommended them to the Divine care and goodness, and to the rules and instructions of the Gospel, which if adhered to, would certainly dispose and perfect them for that state of happiness, which God had prepared for good men in Heaven. In short, that he had all a-long dealt faithfully and uprightly with them, they might know from hence, that in all his preaching he had no crafty or covetous defigns upon any man's Estate or Riches, having (as themselves could witness) industriously laboured with his own hands, and by his own work maintained both himself and his company: Herein leaving them an example, what pains they ought to take to support the weak, and relieve the poor, rather than to be themselves chargeable unto others? according to that incomparable faying of our Saviour (which furely S. Paul had received from some of those that had conversed with him in the days of his flesh) It is more blessed to give, than to receive. This Conscio ad Clerum, or Visitation-Sermon being ended, the Apostle kneeled down, and concluded all with Prayer. Which done they all melted into tears, and with the greatest expressions of sorrow attended him to the Ship, though that which made the deepest impression upon their minds was, that he had told them, That they should see his face no more.

Acts 20, 1.

4. DEPARTING from Myletus, they arrived at Coos, thence came to Rhodes, thence to Patara, thence to Tyre; where meeting with some Christians, he was advifed by those among them, who had the gift of Prophecy, that he should not go up to Jerusalem: with them he staid a week, and then going all together to the shore, he kneeled down and prayed with them, and having mutually embraced one another, he went on board, and came to Ptolemais, where only faluting the Brethren, they came next day unto Casfarea. Here they lodged in the house of Philip the Evangelist, one of the seven Deacons that were at first set apart by the Apostles, who had four Virgin daughters, all endued with the gift of Prophecy. During their stay in this

place. Agabus a Christian Prophet came down hither, from Judga, who taking Paul's girdle, bound with it his own hands and feet, telling them, that by this external Symhal the Holv Ghost did fignise and declare, that S. Paul should be thus serv'd by the Tews at Terusalem, and be by them delivered over into the hands of the Gentiles. Whereupon they all paffionately befought him, that he would divert his course to some other place. The Apostle ask'd them, what they meant, by these compassionate dissuasives to add more affliction to his forrow? that he was willing and refolved not only to he imprisoned, but if need were, to die at Ferusalem for the sake of Christ and his Religion. Finding his resolution fixed and immoveable, they importun'd him no farther, but left the event to the Divine will and pleasure. All things being in readiness, they fet forwards on their journey, and being come to Ferulalem, were kindly and joyfully entertained by the Christians there.

5. The next Day after their arrival, S. Paul and his company went to the house Acts 21.18 of St. Tames the Apostle, where the rest of the Bishops and Governours of the Church were met together; after mutual falutations, he gave them a particular account with what fuccess God had blessed him in propagating Christianity among the Gentiles, for which they all heartily bleffed God, but withall told him, that he was now come to a place, where there were many thousands of Fewish Converts, who all retained a mighty zeal and veneration for the Law of Moles, and who had been informed of him. that he taught the Tews, whom he had converted, in every place, to renounce Circumcifion, and the Ceremonies of the Law: That as foon as the multitude heard of his arrival, they would come together to see how he behaved himself in this matter. and therefore to prevent so much disturbance, it was advisable, that there being four Men there at that time, who were to accomplish a Vow (probably not the Nazarites vow, but some other, which they had made for deliverance from sickness, or some other imminent danger and diffres; for so * Folephus tells us, they were wont to do De Bell. Jud. in fuch cases, and before they came to offer the accustomed Sacrifices, to abstain for lib. 2. c. 15. fome time from Wine, and to thave their heads) he would joyn himfelf to them, perform the usual Rites and Ceremonies with them, and provide such Sacrifices for them, as the Law required in that case, and that in discharge of their Vow, they might shave their heads. Whereby it would appear, that the reports which were spread concerning him were false and groundless, and that he himself did still observe the Rites and Orders of the Mofaical Institution: That as for the Gentile Converts, they required no fuch observances at their hands, nor expected any thing more from them in these indifferent matters than what had been before determined by the Apostolical Synod in that place. S. Paul (who in such things was willing to become all things to all men, that he might gain the mere) confented to the counsel which they gave him, and taking the perions along with him to the Temple, told the Priefts, that the time of a Vow which they had made being now run out, and having purified themselves, as the Nature of the case required, they were come to make their Offerings according to

6. THE feven days wherein those Sacrifices were to be offered being now almost ended, some Tens that were come from Asia (where, probably, they had opposed S. Paul) now finding him in the Temple, began to raife a tumult and uproar, and laying hold of him, called out to the relt of the Jews for their affiftance: Telling them. that this was the Fellow, that every where vented Doctrines derogatory to the prerogative of the Jewish Nation, destructive to the Institutions of the Law, and to the purity of that place, which he had profaned by bringing in uncircumcifed Greeks into it: Positively concluding, that because they had seen Trophimus a Gentile Convert of Ephelus with him in the City, therefore he had brought him also into the Temple. So apt is malice to make any premisses, from whence it may inferr its own conclusion. Hereupon the whole City was presently in an uproar, and seizing upon him, they dragged him out of the Temple, the Doors being presently shut against him. Nor had they failed there to put a period to all his troubles, had not Claudius Lysias, Commander of the Roman Garrison in the Tower of Antonia, come in with some Souldiers to his refcue and deliverance, and supposing him to be a more than ordinary Malefactor, commanded a double chain to be put upon him, though as yet altogether ignorant, either who he, or what his crime was, and wherein he could receive little fatisfaction from the clamorous Multitude, who called for nothing but his Death, following the cry with fuch crouds and numbers, that the Souldiers were forced to take him into their arms, to fecure him from the present rage and violence of the People.

have the liberty to fpeak to him, who finding him to fpeak Greek, enquired of him whether he was not that Egyptian, which a few Years before had raifed a Sedition in Fudwa, and headed a party of Four thousand debauched and profligate wretches The Apostle replied, that he was a Tew of Tarlus, a Free-man of a rich and honourable City, and therefore begg'd of him, that he might have leave to fpeak to the People Which the Captain readily granted, and standing near the Door of the Castle, and making figns that they would hold their peace, he began to address himself to them in the Hebrew Language: which when they heard, they became a little more calmand quiet, while he discoursed to them to this effect.

Ada 22. 1.

76

7. HE gave them an account of himself from his Birth, of his education in his vouth, of the mighty zeal which he had for the Rites and Customs of their Religion and with what a passionate earnestness he persecuted and put to death all the Christians that he met with, whereof the High-Priest and the Sanhedrim could be sufficient witneffes. He next gave them an entire and punctual relation of the way and manner of his conversion, and how that he had received an immediate command from God himself to depart Ferulalem, and preach unto the Gentiles. At this word the patience of the Tews could hold no longer, but they unanimously cried out, to have him pur to death, it not being fit that such a Villain should live upon the Earth. And the more to express their fury, they threw off their Clothes, and cast dust into the Air, as if they immediately defigned to flone him. To avoid which, the Captain of the Guard com-

Romanus, cum interea nullus gemitus, nulla vox alia istius miseri audiebatur,nisi hec,Civis vox disa iffiss mijers auasevatur, niji pieco constantis Romanus sum. Hac se commemoratione Civitatis omnia verbera depussirum arbitrabatur. -O nomen dusce libertatis! O jus eximium nostre civitatis! O lex Porcia, legésque Sempronix! Cicer.in Verr. lib.7. Tom.2 p. 218. Facinus est vincire Civem Romanum, scelus, verberare. Id. ib p.220, vid fuprà Sett. III. Num A.

manded him to be brought within the Castle, and that he Cadebatur virgis in medio for o Messana Civis should be examined by whipping, till he confessed the reason of fo much rage against him. While the Lictor was binding him in order to it, he asked the Centurion that flood by. whether they could justifie the scourging a Citizen of Rome, and that before any sentence legally passed upon him. This the Centurion prefently intimated to the Governour of the Caftle, bidding him have a care what he did, for the Priforer was a Roman. Whereat the Governour himself came, and asked

him. whether he was a free Denizon of Rome? and being told that he was, he replied. that it was a great privilege, a privilege which he himself had purchased at a considerable rate. To whom S. Paul answered, that it was his Birth-right, and the privilege of the place where he was born and bred. Hereupon they gave over their defign of whipping him, the Commander himself being a little startled, that he had bound and chained a Denizon of Rome.

8. THE next Day the Governour commanded his Chains to be knock'd off, and that he might throughly fatisfy himself in the matter, commanded the Sanbedrim to meet, and brought down Paul before them: where being fet before the Council, he

lib. 7. Sect. 28. p. 63. Juftum & tenacem propositi Virum, Non Civium arder prava jubentium, Non vuleus instantis Tyranni Mente quatit folida: neque Aufter Dux inquieti turbidus Adria, Nec fulminante magna fovis manus. Si fractus illabatur orbis,

mp avidum free est ruine. Horat. Carm. 13. Od 3. p. 154. Sapiens ille est plenus gaudio, bilaris, & placidus, inconcussus, cum diis ex pari vivit: per dies neclésque par & æqualis animi tenor erecti & placentis sibi est. -- Talis est sapientis animus qualis mundi status super Lunam semper illic ferenum est : nunquam sine gaudio est. Gaudium hoc non nascitur, nifi ex virtutum sonscientia. Senec. Epift. 59. p. 152.

told them, that in all passages of his life he had been carefull to act according to the feverest rules and conscience of his duty. Men and Brethren, I have lived in all good conscience before God untill this day. Behold here the great fecurity of a good man, and what invisible supports innocency affords under greatest danger. With how generous a confidence does vertue and honesty guard the breast of a good man! as indeed nothing else can lay a firm basis and foundation for satisfaction and tranquility, when any mifery or calamity does overtake us. Religion and a good Conscience beget peace and a Heaven in the Man's bosom beyond the power of the little accidents of this World to ruffle and discompose. Whence * Seneca compares the mind of a wife and good Man to the state of the upper Region, which is always serene and calm. The High prieft Ananias being offended at the holy and ingenuous freedom of our Apostle, as if by afferting his own innocency, he had reproached the justice of their Tribunal, com-

manded those that stood next him, to strike him in the Face; whereto the Apostle tartly replied, That GOD would fmite him, Hypocrite as he was, who under a pretence of doing Juftice, had illegally commanded him to be punished, before the Law condemned him for a Malefactour. Whereupon they that flood by asked him, how he durst thus affront so facred and venerable a Person as God's High-Priest? Hac Pauli verba Ananias & Apparitores fic ac. He calmly returned, That he did not know [or own] Ana-

cipiebans quafiexcusaret Paulus quod sibi in istis nicus to be an High-priest [of God's appointment.] However

being a Person in Authority, it was not lawfull to revise him, malis constitute non satis in menten venisses. God himself having commanded, that no man should speak evil quicum sive essentiate for substitution of the Ruler of the People. The Apostle, who as he never laid the substitution of the People of the Dove, so knew how, when occasion rate enim becase Gumulee Paulus; Judicem qui was, to make use of the wissom of the Serpent, perceiving honoric configuration pecunia destrict, the Council to consist partly of Sadducees; and partly of Pha-amintandum loco, it of in Timlo Talmudiries, openly told them, that he was a Pharifee, and the Son code Sondario. Grot in so.

of a Pharilee, and that the main thing he was questioned for, was his belief of a future Refurrection. This quickly divided the Council, the Pharilees being zealous Patrons of that Article, and the Sadducees as stifly denying, that there is either Angel (that is, of a spiritual and immortal nature, really, subsisting of it self, for otherwise they cannot be supposed to have utterly denied all forts of Angels, seeing they owned the Pentateuch wherein there is frequent mention of them) or Spirit, or that humane Souls do exist in a separate state, and consequently that there is no Resurrection. Prefently the Doctours of the Law, who were Pharifees, flood up to acquit him, affirming he had done nothing amifs, that it was possible he had received some intimation from Heaven by an Angel, or the revelation of the Holy Spirit, and if fo, then in oppoling his doctrine, they might fight against God himself.

9. GREAT were the diffentions in the council about this matter, infomuch that the Governour fearing S. Paul would be torn in peices, commanded the Souldiers to take him from the Bar, and return him back into the Caltle. That night to comfort him after all his frights and fears, God was pleafed to appear to him in a Vision. encouraging him to constancy and refolution, affuring him that as he had born witness to his cause at Jerusalem, so in despight of all his enemies he should live to bear his testimony even at Rome it self. The next Morning the Jews, who could as well cease to be, as to be mischievous and malitious, finding that these dilatory proceedings were not like to do the work, refolved upon a quicker difpatch. To which end a-bove Forty of them entred into a wicked confederacy, which they ratified by Oath and Execration, never to eat or drink till they had killed him; and having acquainted the Sanhedrim with their defign, they entreated them to importune the Governour, that he might again the next day be brought down before them, under pretence of a more strict trial of his case, and that they themselves would lie in ambush by the way, and not fail to dispatch him. But that Divine Providence that peculiarly superintends the safety of good Men, disappoints the devices of the crafty. The defign was discovered to S. Paul by a Nephew of his, and by him imparted to the Governour, who immediately commanded two Parties of Foot and Horse, to be ready by Nine of the Clock that Night, and provision to be made for S. Paul's carriage to Falix the Roman Governour of that Province: To whom also he wrote. fignifying whom he had fent, how the Jews had used him, and that his enemies also should appear before him to manage the charge and accusation. Accordingly he was by Night conducted to Antipatris, and afterwards to Casarea, where the Letters heing delivered to Falix, the Apostle was presented to him: and finding that he belonged to the Province of Cilicia, he told him, that as foon as his Accusers were arrived he should have an hearing, commanding him in the mean time to be secured in the place called Herod's Hall.

SECT

SECT. VI.

SECT. VI.

Of S. Paul, from his first Trial before Falix, till his coming to Rome.

S. Paul impleaded before Fœlix by Tertullus the Jewish Advocate. His charge of Sedition, Heresie and Prosanation of the Temple. S. Paul's reply to the several parts of the charge. His second Hearing before Feelix and Drussilla. His smart and imparthe charge. His second Hearing before Fœlix and Druilla. His smart and impartial Reasoning. Fœlix his great injustice and oppression: His Luxury and Intemperance, Bribery and Covetousness. S. Paul's Arraignment before Festus, Fœlix his Successour, at Cæsarea. His Appeal to Cæsar. The nature and manner of those Appeals. He is again brought before Fœstus and Agrippa. His vindication of himself, and the goodules of his cause. His being acquitted by his Judges of any Capital crime. His Voyage to Rome. The trouble and danger of it. Their Shipporcek, and being cast upon the Island Melita. Their courteous entertainment by the Barbarians, and their different censure of S. Paul. The civil usage of the Governour, and his Conversion to Christianity. S. Paul met and conducted by Christians to Rome.

Acts 24. 1.

1. NOT many days after down comes Ananias the High-Priest, with some others of the Sanbedrim to Casarea, accompanied with Tertulus their Advocate, who in a short but neat Speech, set off with all the flattering and infinuative arts of Eloquence, began to implead our Apostle, charging him with Sedition, Heresie, and the Profanation of the Temple: That they would have faved him the trouble of this Hearing, by judging him according to their own Law, had not Lyfias the Commander violently taken him from them, and fent both him and them down thither. To all which the Tews that were with him gave in their Vote and Testimony. Saint Paul having leave from Falix to defend himfelf, and having told him, how much he was fatisfied that he was to plead before one, who for so many years had been Governour of that Nation, distinctly answered to the several parts of the Charge.

that syation, outlineary aniwered to me reveral parts of the Charge.

2. And first for Sedition, he point-blank denied it, affirming that they found him behaving himself quietly and peaceably in the Temple, not so much as disputing there, nor stirring up the People either in the Synagogues, or any other place of the City. And though this was plausibly pretended by them, yet were they never able to make it could be for the classes of the court make it good. As for the charge of Herefie, that he was a Ring-leader of the Sell of the Nazarenes, he ingenuously acknowledged that after the way which they counted Herefie, so he worshipped God, the same way in substance wherein all the Patriarchs of the Jewish Nation had worshipped God before him, taking nothing into his Creed, but what the Authentick Writings of the Jews themselves did own and justify: That he firmly believed, what the better of themselves were ready to grant, another Life, and a future Refurrection: In the hope and expectation whereof he was carefull to live unblameable, and conscientiously to doe his duty both to God and Men. As for the third part of the Charge, his Profaning of the Temple, he shews how little foundation there was for it, that the defign of his coming to Jerusalem was to bring charitable Contributions to his distressed Brethren, that he was indeed in the Temple, but not as some Asiatick Tews falsely suggested, either with tumult or with multitude, but onely purifying himself according to the Rites and Customs of the Mosaick Law: And that if any would affirm the contrary, they should come now into open Court, and make it good. Nay, that he appealed to those of the Sanhedrim that were there present, whether he had not been acquitted by their own great Council at Jerusalem, where nothing of moment had been laid to his charge, except by them of the Sadducean party, who quarrelled with him onely for afferting the Doctrine of the Resurrection. Felix having thus heard both Parties argue, refused to make any final determination in the case, till he had more fully advised about it, and spoken with Lysias, Commander of the Garrison, who was best able to give an account of the Sedition and the Tumult; commanding in the mean time that S. Paul should be under guard, but yet in so free a custody, that none of his Friends should be hindred from visiting him, or performing any Office of kindness and friendship to him.

2. IT was not long after this before his Wife Drufilla (a Tewels, Daughter of the elder Herod, and whom Tacitus, I fear by a miftake for his former Wife Drufilla, Daughter to Tuba King of Mauritania, makes Niece to Anthony and Cleodatra) came to him to Cælarea. Who being present, he sent for S. Paul to appear before them, and gave him leave to discourse concerning the Doctrine of Christianity. In his discourse he took occasion particularly to insist upon the great obligation, which the Laws of Christ lav upon Men to Justice and Righteousness toward one another, to Sobriety and Chastity both towards themselves and others, withall urging that severe and impartial account, that must be given in the Judgment of the other World, wherein Men shall be arraigned for all the actions of their past life, and be eternally punished or rewarded according to their works. A discourse wisely adapted by the Apostle to Falix his state and temper. But corrosives are very uneasse to a guilty mind: Men naturally hate that which brings their fins to their remembrance, and sharpens the fting of a violated Conscience. The Prince was so netled with the Apostle's reasonings, that he fell a trembling, and caused the Apostle to break off abruptly, telling him, he would hear the rest at some other season. And good reason there was that Felix his Conscience should be sensibly alarmed with these resections, being a Man notoriously infamous for rapine and violence. * Tacitus tells us of him, that he made * Histor, lib 5. his Will the Law of his Government, practifing all manner of cruelty and injuffice. 6.99,588.0id. And then for Incontinency, he was given over to luxury and debauchery, for the c. 54, p. 234. compassing whereof he scrupled not to violate all Laws both of God and Man. Whereof this very Wife Drufilla was a famous † instance. For being married by her Brother † Joseph Antito Azis King of the Emilenes, Falix, who had heard of her incomparable Beauty, by quit. Ind. lib. the help of Simon the Magician, a Jew of Cyprus, ravished her from her Husband's bed, 20, c.5. p.693. and in defiance of all law and right, kept her for his own Wife. To these qualities he had added bribery and coverousness, and therefore frequently sent for S. Paul to discourse with him, expecting that he should have given him a considerable sum for his release; and the rather probably, because he had heard that S. Paul had lately brought up great sums of Money to Jerusalem. But finding no offers made, either by the Apostle or his Friends, he kept him Prisoner for two years together, so long as himself continued Procuratour of that Nation, when being displaced by Nero, he left

The Life of S. PAUL.

preferr to him an Indicament against S. Paul, desiring, that in order to his Trial, he might be sent for up from Cafarea, designing under this pretence that some Assassina nates should lie in the way to murther him. Festus told them, that he himself was going shortly for Casarea, and that if they had any thing against S. Paul, they should come down thither and accuse him. Accordingly being come to Casarea, and sitting in open Judicature, the Jews began to renew the Charge which they had heretofore brought against St. Paul: Of all which he cleared himself, they not being able to make any proof against him. However Festus, being willing to oblige the Jews in the entrance upon his Government, asked him, whether he would go up and be tried before him at Jerusalem? The Apostle well understanding the consequences of that proposal, told him that he was a Roman, and therefore ought to be judged by their Laws, that he stood now at Casar's own Judgment-seat (as indeed what was done by the Emperour's Precuratour in any Province, the *Law reckoned as done *L.1.ff.de Ofby the Emperour himfelf') and though he should submit to the Jewish Tribunal, yet far.ib. 1.7. he himself saw, that they had nothing which they could prove against him; that if 19. he had done any thing which really deserved capital punishment, he was willing to undergo it; but if not, he ought not to be delivered over to his Enemies, who were before-hand resolved to take away his life. However as the safest course, he solemnly made his appeal to the Roman Emperour, who should judge between them. Whereupon Festus advising with the Jewish Sanhedrim, received his appeal, and told him he should go to Cafar. This way of appealing was frequent among the Romans, introdu-

ced to defend and secure the lives and fortunes of the populacy from the unjust in-

croachments, and over-rigorous feverities of the Magistrates, whereby it was lawful in cases of oppression to appeal to the People for redress and rescue, a thing more than

S. Paul still in Prison, on purpose to gratify the Tews, and engage them to speak better

4. TO him succeeded Portius Festus in the Procuratourship of the Province, at Acts 25, 1, whose first coming to Jerusalem, the High-Priest and Sanhedrim presently began to

of him after his departure from them.

once and again settled by the Sanction of the Valerian Laws. These † appeals were Leg. 1. Sell. 4. wont to be made in writing, by Appellatory Libels given in, wherein was contained lib. 49. Tit. 1, an account of the Appellant, the person against whom, and from whose Sentence he

did appeal. But where the case was done in open Court, it was enough for the Criminal verbally to declare, that he did appeal: In great and weighty cases appeals were made to the Prince himself, and that not onely at Rome, but in the Provinces were made to the Prince inmetri, and that not onely at Rome, but in the Provinces is the Legal, of the Empire, all Proconfuls and Governours of Provinces being strictly if forbidden to it is a execute, scourge, bind or put any badge of servility upon a Cirizen, or any that had Legal to be the privilege of a Cirizen of Rome, who had made his appeal, or any ways to hinder the lib. 48. him from going thickers to obtain justice at the hands of the Emperour, who had as the control of th

much regard to the liberty of his Subjects (fays the Law it felf) as they could have of their good-will and obedience to him. And this was exactly S. Paul's case! who knowing that he should have no fair and equitable dealing at the hands of the Governour, when once he came to be fwayed by the Tems, his fworn and inveterate enemies, appealed from him to the Emperour, the reason why Feltus durst not deny his demand, it being a privilege so often, so plainly settled and confirmed by the Roman

5. SOME time after King Agrippa, who succeeded Herod in the Tetrarchate of Galilee, and his Sifter Bernice came to Cafarea, to make a vifit to the new-come Governour. To him Festus gave an account of S. Paul, and the great stir and trouble that had been made about him, and how for his fafety and vindication he had immediately appealed to Casar. Agrippa was very desirous to see and hear him, and accordingly the next day the King and his Sifter, accompanied with Festus the Governour, and other persons of Quality, came into the Court with a pompous and magnificent retinue, where the Prisoner was brought forth before him. Festus having acquainted the King and the Affembly, how much he had been follicited by the Tews both at Casarea and Jerusalem, concerning the Prisoner at the Bar, that as a notorious Malefactour he might be put to death, but that having found him guilty of no capital crime, and the Pritoner himself having appealed to Calar, he was resolved to send him to Rome, but yet was willing to have his case again discussed before Agrippa, that so he might be furnished with some material instructions to send a long with him, since it was very abfurd to fend a Prisoner, without signifying what crimes were charged

Acts 26, 1.

6. HEREUPON Agrippa told the Apostle, he had liberty to make his own defence. To whom, after filence made, he particularly addressed his speech: he tells him in the first place what a happiness he had, that he was to plead before one so exactly versed in all the rites and customs, the questions and the controversies of the Tewish Law, that the Tews themselves knew what had been the course and manner of his life, how he had been educated under the Institutions of the Pharifees, the strictest Sect of the whole Jewish Religion, and had been particularly disquieted and arraigned for what had been the constant belief of all their Fathers, what was sufficiently credible in it felf, and plainly enough revealed in the Scripture, the Refurrection of the dead. He next gave him an account with what a bitter and implacable zeal he had formerly perfecuted Christianity, told him the whole story and method of his converfion, and that in compliance with a particular Vision from Heaven, he had preached repentance and reformation of life first to the Jews, and then after to the Gentiles: That it was for no other things than these that the Tews apprehended him in the Temple, and defigned to murther him; but being refcued and upheld by a Divine power, he continued in this testimony to this day, afferting nothing but what was perfectly agreeable to Moses and the Prophets, who had plainly foretold that the Messiah should both be put to death and rife again, and by his doctrine enlighten both the Jewish and the Gentile World. While he was thus discoursing, Festus openly cryed out, that he talked like a mad-man, that his over much study had put him besides himself. The Apostle calmly replyed, he was far from being transported with idle and distracted humours, that he spake nothing but what was most true and real in it self, and what very well became that grave, fober Auditory. And then again, addressing himself to Agrippa, told him, that these things having been open and publick, he could not but be acquainted with them, that he was confident that he believed the Prophets, and must needs therefore know that those Prophecies were fulfilled in Christ. Hereat Agrippa replied, That he had in some degree persuaded him to imbrace the Christian Faith. To which the Apostle returned, that he heartily prayed, that not onely he, but the whole Auditory were, not onely in some measure, but altogether, though not Prisoners, yet as much Christians as he himself was. This done, the King and the Governour, and the rest of the Council withdrew a-while, to conferr privately about this matter. And finding by the accusations brought against him, that he was not guilty by the Roman Laws of any capital offence, no nor of any that deferved to much as imprisonment. Agricog told Fellus, that he might have been released, if he had not appealed unto Cafar. For the Appeal being once made, the Judge had then no nower either to abfolve or condemn, the cause being intirely reserved to the cognizance of that Superiour, to whom the Criminal had appealed.

The Life of S. PAUI:

7. IT was now finally resolved that S. Paul should be sent to Rome: in order Acts 27. whereunto he was, with some other Prisoners of remark, committed to the charge of Julius, Commander of a Company belonging to the Legion of Augustus: accompanied in this Voyage by S. Luke, Ariftarchus, Trophimus, and some others. In September. Ann. Chr. LVI. or as others, LVII. they went on board a Ship of Adramyttium, and failed to Sidon, where the Captain civilly gave the Apostle leave to go a-shoar to visir his Friends, and refresh himself: Hence to Cyprus, till they came to the Fair-Havens a place near Myra, a City of Lycia. Here, Winter growing on, and S. Paul foreseeing it would be a dangerous Voyage, perfuaded them to put in, and winter. But the Cantain preferring the Judgment of the Mafter of the Ship, and especially because of the incommodiousness of the Harbour, resolved, if possible, to reach *Phamice*, a Port of Crete, and to winter there. But it was not long before they found themselves disappointed of their hopes: For the calm Southerly Gale that blew before, suddenly changed into a stormy and blustring North-East Wind, which so bore down all before it. that they were forced to let the Ship drive at the pleasure of the Wind; but as much as might be, to prevent splitting, or running a-ground, they threw out a great part of their Lading, and the Tackle of the Ship. Fourteen days they remained in this desperate and uncomfortable condition, neither Sun nor Stars appearing for a great part of the time; the Apostle putting them in mind how ill advised they were in not taking his counsel: Howbeit they should be of good cheer, for that that God whom he ferved and worshipped, had the last night purposely sent an Angel from Heaven, to let him know, that notwithstanding the present danger they were in, yet that he should be brought fafe before Nero: that they should be shipwreck'd indeed, and cast upon an Island, but that for his fake God had spared all in the Ship, not one whereof should miscarry, and that he did not doubt, but that it would accordingly come to pass. On the Fourteenth Night upon sounding they found themselves nigh some Coast; and therefore to avoid Rocks, thought good to come to an Anchor, till the Morning might give them better information. In the mean time the Sea-men (who best understood the danger) were preparing to get into the Skiff, to save themselves: which S. Paul espying, told the Captain, that unless they all stayed in the Ship, none could be fafe: whereupon the Souldiers cut the Ropes, and let the Skiff fall off into the Sea. Between this and Day-break the Apostle advised them to eat and refresh themselves, having all this time kept no ordinary and regular Meals, affuring them they should all escape. Himself first taking Bread, and having blessed God for it before them all, the rest followed his example, and chearfully fell to their Meat: which done, they lightned the Ship of what remained, and endeavoured to put into a Creek, which they discovered not far off. But falling into a place where two Seas met, the fore-part of the Ship ran a-ground, while the hinder part was beaten in pieces with the violence of the Waves. Awakned with the danger they were in the Souldiers cried out to kill the Prisoners, to prevent their escape: which the Captain, desirous to fave S. Paul, and probably in confidence of what he had told them, refused to doe: commanding, that every one should shift for himself: the issue was, that part by swimming, part on planks, part on pieces of the broken Ship, they all, to the number of two hundred threefcore and fixteen (the whole number in the Ship) got fafe to

8. THE Island upon which they were cast was Melita (now Malta) situate in Acta 28.1: the Libyan Sea, between Syracuse and Africk. Here they found civility among Barbarians, and the plain acknowledgments of a Divine Justice written among the naked and untutored notions of Mens minds. The People treated them with great humanity, entertaining them with all necessary accommodations; but while S. Paul was throwing sticks upon the Fire, a Viper dislodged by the heat, came out of the Wood, and fastened on his Hand. This the People no sooner espyed, but presently concluded, that furely he was some notorious Murtherer, whom though the Divine vengeance had fuffered to escape the Hue-and-Cry of the Sea, yet had it only reserved him for a more publick and folemn execution. But when they faw him shake it off into the Fire, and not prefently swell, and drop down, they changed their opinions, and concluded him to be some God. So easily are light and credulous minds transported from

SECT VII

80

thority, and (as we may probably guess from an Inscription found there, and set down by Grotius, wherein the $\Pi P \Omega T O \Sigma M E \Lambda I T A I \Omega N$ is reckoned amongst the Roman Officers) Governour of the Island, by him they were courteously entertained three days at his own charge, and his Father lying at that time fick of a Fever and a Dyfentery, S. Paul went in, and having prayed, and laid his hands upon him, healed him: as he did also many of the Inhabitants, who by this Miracle were encouraged to bring * Ray and stong their diseased to him: whereby great honours were heaped upon him, and both he LVIII. n. 173. and his company furnished with provisions necessary for the rest of their Voyage. and his company turning with provincins accentally to the feet of the and year as a state of the feet, and year as a state of the feet of the reserve our styre. Dy S. Faul to nave been contituted billiop of the Illand, and that this was he that fuc-Rem. and diem ceeded S. Denys the Areopagite in the See of Athens, and was afterwards crowned at Jan. Eucle.

one extreme to another. Not far off lived Publius, a Man of great Effate and Au-

1.4.6.23.p.143. with Martyrdom.

9. AFTER three months stay in this Island, they went aboard the Castor and Pollux, a Ship of Alexandria, bound for Italy. At Syracule they put in, and flaved three days: thence failed to Rhegium, and so to Puteoli, where they landed, and finding fome Christians there, staid a week with them, and then set forward in their Journey to Rome. The Christians at Rome having heard of their arrival, several of them came part of the way to meet them, some as far as the Three Taverns, a place thirty three miles from Rome, others as far as Apii Forum, fifty one miles distant thence. Great was their mutual falutation, and the encouragement which the Apostle received by it, glad no doubt to fee that Christians found so much liberty at Rome. By them he was conducted in a kind of triumph into the City, where when they were arrived, the rest of the Prisoners were delivered over to the Captain of the Guard, and by him disposed in the common Gaol, while S. Paul (probably at Julius his request and recommendation) was permitted to stay in a private House, onely with a Souldier to secure and guard him.

SECT. VII.

S. Paul's Acts, from his coming to Rome, till his Martyrdom.

S. Paul's summoning the chief of the Jews at Rome, and his discourse to them. Their refractarines and infidelity. His first hearing before Nero. The success of his Preaching. Poppas Sabina, Nero's Concubine, one of his Converts. Tacitus his character of her. One simus converted by S. Paul at Rome, and fent back with an Epistle to Philemon his Malter. The great obligation which Christianity lays upon Servants to diligence and sidelity in their duty. The rigorous and arbitrary power of Masters over Servants by the Roman Laws. This mitigated by the Law of the Gospel. S. Paul's Epiftle to the Philippians, upon what occasion sent. His Epistle to the Ephesians, and another to the Colossians. His second Epistle to Timothy written (probably) at his first being at Rome. The Epistle to the Hebrews by whom written; and in what Language. The aim and design of it. S. Paul's Preaching the Gospel in the West, and in what parts of it. His return to Rome, when. His imprisonment under Nero, and why. His being beheaded. Milk instead of bloud said to flow from his Body. Different Accounts of the time of his suffering. His burial where, and the great Church erected to his

HE first thing S. Paul did after he came to Rome, was to summon the Heads of the fewish Consistory there, whom he acquainted with the cause and manner of his coming, that though he had been guilty of no violation of the Law of their Religion, yet had he been delivered by the Jews into the hands of the Roman Governours, who would have acquitted him once and again as innocent of any capital offence, but by the perverteness of the Jews he was forced, not with an intention to charge his own Nation, (already sufficiently odious to the Romans) but only to vindicate dicate and clear himself, to make his appeal to Caffety thing beink come, he had fenri for them, to let them know, that it was for his combant afferting the Refused in the hope of all true Ifruelites, that he was bound withit that Chain which they faw uron. him. The Tews replied that they had received do advice conserning him, for had any of the Nation that came from Judea, brought any Charge against him tolk of the Religion which he had esponsed, they defined to be a little better informed about it, it being every where decried both by Ten and Gentile. Accordingly upon arday appointed he diffeourfed to them from morning to night concerning the Religion and Doctrine of the Holy Felus, proving from the promiles and predictions of the Old Testament, that he was the true Meliah. His discourse succeeded not with all alikely fome being convinced, others perfitted in their infidelity: And as they were theoder ting in fome different at each other, the Aboffie told them, it was now too plain. God had accomplished upon them the Prophenical durse, of being left to their own wilfull hardness and impenitency; to be blind at Noon-day, and to run thebridayes against all means and methods into irrecoverable ruine. That fince the case was almis with them, they must expect, that henceforth he should turn his Preaching to the Gast tiles, who would be most ready to entertain, what they had so scomfully rejected; the glad ridings of the Gofnel.

2. IT was not, probably, long after this, that he was brought to his first hearing before the Emperour, where those Friends, whom he most expected should stand by him, plainly deferred him, afraid it feems of appearing in fo ticklish a cause before fire unreasonable a Judge, who governed himself by no other measures, rlian the brutists and extravagant pleafure of his luft or humour. But God flood by him, and entrove raged him; as indeed Divine confolations are many times then nearest to the which him mane affiliances are farthest from its. This covered to of theirs the Apostle had a cha- Time 46 rity large enough to edver, heartily praying, that it might not be brought in against them in the Accounts of the great Day. Two Years he diven at Rome in an House which he hired for his own ule, wherein he confinhely comployed linhfelf in preachons and writing for the good of the Church. He proached daily, without interduption. to all that came to him, and with good faccofs, year, even upon forme of the better rank and quality, and those belonging to the Court in fell. Antony which the Roman Mar's ad dien revolutie reckons Forces, an Officer of prime note in Nero's Pulacet and afterwards a XVII. Maii

Martyr for the Pairth; and Chryfeston (if Baronick cires him right) tells us of Nero's an analysis of the Pairth; and one of his Concubines, supposed by Some to have been Poppea Sabina, 9 via Chryfest of whom * Tacitud gives this character; that the wanted nothing to render her one of vit. moult like the most accomplished Ladies in the World, but airhald and arretuous mind a Arice 1. c. a. p. 361. know not how far it may be the control of the Arice 1. c. a. p. 361. know not how far it may be the control of the Arice 1. c. a. p. 361. know not how far it may be the Arice 1. c. a. p. 361. better Religion than that of Paganith, that I Arice 1. better not be the arice 1. do not be the Ari the most accomplished Ladies in the World, but dichalt and artertable mind : And I . . . 4 p. 361.

and what favours Tolephus himself received from how at Romey hogrelates in his own p. 607. orabis Pecarl Relations Court in The

3. AMONGST others of our Apolitics Commercial Rome was Onelimies whis p. 999. liad formerly been lervant to Philemon, a personioficamintency in Cololle : bue Hall rush away from his Mafter, and taken things of fime walle wat him . Having rambled as far as Rome, he was now converted by S. Pauly and by him redained with reconv thendatory Letters to Philemon his Marier, to legg his pardom, and that he mache his received into favour, being now of a much better commer, more faithfull and diligent. and efetall to his Metter than he had been before organ indeed Chaift anily where his heartily concreamed; makes merp good in all telanded now and being to wish we contrived for the peace and happiness of the World, as the Laws of the Gofoel as manuan pear by this particular cale of servants; what admirates fulle, what there is in 1889 it lay upon them for the discharge of their denies the commands them to bonder their Mafters as their Superiours, and to take heelball making their authority hely and elicap by familiat and concemptible thoughts and carriages, to soep them in all honest and lawfull things; and that not with eye forbide in small perfers; but in supplaced of bear as more God; that they be faithfull to the half committed so them, and manige the Maters interest with as much case and confestince as if music their own interest die Petrettain their reproofs, countels, corrections will all Authe and lobriefs, not rec ruffing any race furly answers; and this carriage to be wherest how only to makers curring any race tury anneas; and inscaring to begin dispositions and surveys to material the beautify, we are to mentally the form of the beautify, we are to mentally the research, known the beautify, we are to mentally the research, known therefore the reveal of the inscribing for the last they that they form the reveal of the inscribing for the last they.

SECT VII

84

Christian Religion, though it improve mens tempers, does not cancell their relations it teaches them to abide in their callings, and not to despise their Masters, because they are Brethren, but rather do them service because they are faithfull. And being thus im proved 8. Paul the more confidently begg'd his pardon. And indeed had not Philemon been a Christian, and by the principles of his Religion both disposed and obliged to mildness and mercy, there had been great reason why S. Paul should be thus importunate with him for One simus his pardon, the case of Servants in those days heing very hard, for all Masters were looked upon as having an unlimited power over * L. 1. 6 2. ff their Servants, and that not only by the * Roman, but by the Laws of all Nations * L. 1. © 1. ff. whereby without asking the Magistrate's leave, or any publick and formal trial, they deal alient javis might adjudge and condemn them to what work or punishment they pleased, even to 6. eid. highs.

18. 1. Til. 8. terwards formewhat curb'd by the Taylor of Score diag. The survey of the spower was afterwards fomewhat curb'd by the Laws of fucceeding Emperours, especially after the Empire submitted it self to Christianity, which makes better provision for persons in that capacity and relation; and in case of unjust and over-rigorous usage, enables them to appeal to a more righteous and impartial Tribunal, where Master and Servant shall

both stand upon even ground, where he that doeth wrong shall receive for the wrong

bued with these excellent principles. Onesimus is again returned unto his Master . for

which he hath done; and there is no respect of persons. THE Christians at Philippi having heard of S. Paul's imprisonment at Rome. and not knowing what straits he might be reduced to, raised a contribution for him. and fent it by Epaphroditus their Bishop, who was now come to Rome, where he shorely after fell dangerously sick : But being recovered, and upon the point to return, by him S. Paul fent his Epiftle to the Philippians, wherein he gives them some account of the state of affairs at Rome, gratefully acknowledges their kindness to him, and warns them of those dangerous opinions, which the Judaizing Teachers began to vent among them. The Apostle had heretofore for some Years liv'd at Ephelus and perfectly understood the flate and condition of that place; and therefore now by Tychicus writes his Epiffle to the Ephefians, endeavouring to countermine the principles and practices both of Jews and Gentiles, to confirm them in the belief and obedience of the Christian Doctrine, to represent the infinite riches of the Divine goodness in admitting the Gentile-World to the unfearchable Treasures of Christianity, especially pressing them to express the life and spirit of it in the general duties of Religion, and in the duties of their particular relations. Much about the same time, or a little after, he wrote his Enistle to the Coloffians, where he had never been, and fent it by Epaphras, who for some time had been his fellow-prisoner at Rome. The design of it is for the greatest part the same with that to the Ephefians, to lettle and confirm them in the Faith of the Gospel, against the errours both of Judaism, and the superstitious observances of the Heathen World, some whereof had taken root amongst them.

5. LT is not improbable but, that about this, or rather fome confiderable time before, S. Paul wrote his fecond Epistle to Timothy. I know Eufebius, and the Ancients. and most Moderns after them, will have it written a little before his Martyrdom, induced thereunto by that passage in it, that he was then ready to be offered, and that the time of his departure was at hand. But furely its most reasonable to think, that it was written at his first being at Rome, and that at his first coming thither, presently after his Trial before Nero. Accordingly the passage before mentioned may import no more, than that he was in imminent danger of his life, and had received the fentence of death in himself, not hoping to escape out of the paws of Nero: But that God had delivered him out of the mouth of the Lion, i. is the great danger he was in at his coming thither: Which exactly agrees to his case at his first being at Rome, but cannot be reconciled with his last coming thither; together with many more circumstanges in this Epistle, which render it next door to certain. In it he appoints Timothy thereby to come to him, who accordingly came, whose name is joyned together with his in the front of leveral Epiftles, to the Philippians, Coloffians, and to Phileman. The only thing that can be levelled against this is, that in his Epiftle to Timothy, he tells him, that he had fent Tychicus to Ephefus, by whom 'tis plain that the Epiftles to the Ephefians and Philippians were disparched; and that therefore this to Timothy must be written after them. But I fee no inconvenience to affirm, that Tychicus might come to Rome presently after S. Paul's arrival there, be by him immediately sent back to Ephefus upon some emergent affair of that Church; and after his return to Rome be ient with those two Epiftles. The design of the Epistle was to excite the holy man to a mighty zeal and diligence, care and fidelity, in his office, and to antidote the People against those poisonous principles that in those parts especially began to debauch the minds of men.

6. A S for the Epiftle to the Hebrews, 'tis very uncertain when, or whence, and (for some Ages doubted) by whom 'twas written. *Eusebius tells us, 'twas not re-- Lib. 2. ceived by many, because rejected by the Church of Rome, as none of S. Paul's genuine b. 72. Epiflles. || Origen affirms the flyle and phrase of it to be more fine and elegant, and | Apud Euses to contain in it a richer vein of purer Greek, than is usually found in S. Paul's Epiflles; his. 6. e. 25. P. as every one that is able to judge of a ftyle, must needs confess: That the sentences 227. indeed are grave and weighty, and fuch as breath the Spirit and Majesty of an Apofile: That therefore 'twas his Judgment, that the matter contained in it had been diclated by some Apostle, but that it had been put into phrase, form, and order by some other person that did attend upon him: That if any Church owned it for S. Paul's. they were not to be condemned, it not being without reason by the Ancients ascribed to him; though God only knew who was the true Author of it. He farther tells us. that report had handed it down to his time, that it had been composed partly by Clemens of Rome, partly by Luke the Evangelist. *Tertullian adds, that it was writ by * De Pudic. mens of nome, party by Lance the Longering. The manual acts, that is A and the by De Budie, e. Barnabas. What feems most likely in fuch variety of opinions is, that S. Paul origin 20, 58 pt. and and the state of the Jews his Countreymen, and by Clem. Alex in the state of the Jews his Countreymen, and by Clem. Alex in the state of the state o nally wrote it in Hebrew, it being to be left to the Jess in Country inter, and by lib. Hyp. apud fome other person, probably S. Luke, or Clemens Romanus translated it into Greek; E. Euseb. 1.6. force both || Eufebius and * S. Hierom observed of old such a great affinity || 14. p. 215. || Eufeb. lib. 2. both in ftyle and fence between this and Clement's Epiflle to the Corinthians, as thence [238, 9,110.] politively to conclude him to be the Translator of it. 'Twas written, as we may 'Hiere serie. conjecture, a little after he was reftored to his liberty, and probably while he was yet Etcl. in Clem. in some parts of Italy, whence he dates his falutations. The main design of it is to magnifie Christ and the Religion of the Gospel, above Moses and the Tewist Oeconomy and ministration, that by this means he might the better establish and confirm the Convert 7ews in the firm belief and profession of Christianity, notwithstanding those fusferings and perfecutions that came upon them, endeavouring throughout to arm and fortify them against Apostasie from that noble and excellent Religion, wherein they had so happily engaged themselves. And great need there was for the Apostle severely to urge them to it, heavy perfecutions both from Jews and Gentiles pressing in upon them on every fide, befides those trains of specious and plausible infinuations that were laid to reduce them to their Ancient Institutions. Hence the Apostle calls Apostasie the fin which did so easily beset them, to which there were such frequent temptations, and into which they were to prone to be betrayed in those suffering times. And the more to deterr them from it, he once and again fets before them the dreadfull state and condition of Apostates, those who have been once enlightned, and baptized into the Chriflian Faith, tasted the promises of the Gospel, and been made partakers of the mira- cap. 10.v. 26; culous gifts of the Holy Ghoft, those powers which in the world to come, or this new 27,28,29. state of things were to be conferred upon the Church, if after all this these men fall away, and renounce Christianity, it's very hard, and even impossible to renew them again unto repentance. For by this means they trod under foot, and crucified the Son of God afresh, and put him to an open shame, profuned the bloud of the Covenant, and did despite to the Spirit of Grace. So that to fin thus wilfully after they had received the knowledge of the truth, there could remain for them no more facrifice for fins, nothing but a certain fearfull looking for of judgment and fiery indignation which should devour these adverfaries. And a fearfull thing it was in fuch circumstances to fall into the hands of the liwing God, who had particularly faid of this fort of finners, that if any man drew back, his foul should have no pleasure in him. Hence it is that every where in this Epistle he mixes exhortations to this purpose, that they would give earnest heed to the things which they had heard, left at any time, they should let them slip, that they would hold fast the considered, and the rejoycing of the hope firm unto the end, and heware lest by an evil heart of unbelief they departed from the living God; that they would labour to enter into his rell, lest any man fall after the example of unbelief; that leaving the first principles of the doctrine of Christ, they would go on to persection, seewing diligence to the sall assurance of hope unto the end, not being slothfull, but followers of them, who through faith and patience inherit the promises; that they would hold fast the profession of the faith without wa ering, not for saking the assembling of themselves together (as the manner of some was) nor cast away their confidence, which had great recompence of reward; that they had need of patience, that after they had done the will of God, they might receive the promise; that they would not be of them who drew lack unto perdition, but of them that believed to the faving of the Soul; that being encompassed about with so great a cloud of witnesses,

who

who with the most unconquerable constancy and resolution had all holden on in the way to Heaven, they would lay afide every weight, and the fin which did so easily helet them, and run with patience the race that was set before them, especially looking union Telus the Author and finisher of their Faith, who endured the Cross, and despited the shame that therefore they should consider him that endured such contradiction of sinners against himself, lest they should be wearied and faint in their minds, for that they had not ver refifted unto bloud, striving against sin; looking diligently lest any man should fail of the grace of God, lest any root of bitterness springing up should trouble them, and thereby man nv be defiled. By all which, and much more that might be observed to this purpose. it is evident. what our Apostle's great design was in this excellent Epistle.

7. OUR Apostle being now after two Years custody perfectly restored to liberty remembred that he was the Apostle of the Gentiles, and had therefore a larger Diocese than Rome. and accordingly prepared himself for a greater Circuit, though which way he directed his course, is not absolutely certain. By some he is said to have returned back into Greece, and the parts of Asia, upon no other ground that I know of than a few intimations in some of his Epistles that he intended to do so. By others he is thought to have preached both in the Eastern and Western parts, which is not inconfiftent with the time he had after his departure from Rome. But of the latter we have

*Κῆςυξ μινόμθωΘ ἐν τῆ ἀνατολῆ κὰ ἐν τῆ Νίσει, ΓεκαιοσύνΙω δίδαξαι ὅλου τὰ κάσμου, κὰ Sti To Tegra of Notws in Salv. Ep. ad

86

L. Cappell. Append. ad Hift. App p. 22.

better evidence. Sure I am, an Author beyond all exception. S. Paul's contemporary and Fellow-labourer, I mean * Clemens. in his famous Epiftle to the Corinthians expresty tells us, that being a Preacher both in the East and West, he taught righteouineis to the whole World, and went to the utmost bounds of the West. Which makes me the more wonder at the confidence of || One (otherwise a Man of great parts and Learning) who so peremptorily denies that ever our Apostle preached in the

Welt, merely because there are no Monuments left in Primitive Antiquity of any particular Churches there founded by him. As if all the particular passages of his life, done at so vast a distance must needs have been recorded, or those records have come down to us, when it is so notoriously known, that almost all the Writings and Monuments of those first Ages of Christianity are long since perished: or as if we were not sufficiently assured of the thing in general, though not of what particulars he did there. Probable it is, that he went into Spain, a thing which himself tells us he had formerly

once and again resolved on. Certain it is that the * Ancients Rom. 15, 24 -- 28.
* Epiphan. Haref. 27, p. 51. Chryfoft. de Laud.
Paul. p. 336. T. 5. Cyril Catech. 17, p. 457. Theod.
in 2 Tim. 4.16. de in Pfalm. 116. id. de car Gree.
Affet. Serm. 9. p. 125. Athan. Epift. ad Dracont. do generally affert it, without feeming in the least to doubt of it. Theodoret and others tell us, that he preached not only in Spain, but that he went to other Nations, and brought the Golpel into the Isles of the Sea, by which he undoubtedly means Britain, and therefore elsewhere reckons the Gauls and Britains among the Nations, which the Apostles, and particularly the Tent-maker perswaded to embrace the Law of Christ, Nor is he the only Man that has faid it, || others having given in their Testimony and suffrage in this cale.

|| Sophron. Serm. de Natali App. Transit & Oceanum, vel quà facit insula portum Quasag; Britannus habet terras atquitima Thule. Venant.Fortun de vie. Martin. lib.3. non pro-

P. 737.

8. T O what other parts of the World S. Paul preached the Gospel, we find no certain foot-steps in Antiquity, nor any farther mention of him, till his return to Rome. which probably was about the Eighth or Ninth Year of Nero's Reign. Here he met with Peter, and was together with him thrown into Prison, no doubt in the general Persecution raised against the Christians, under the pretence that they had fird the City. Besides the general, we may reasonably suppose there were particular causes of his Imprisonment. Some of the Ancients make him engaged with Peter in procuring the fall of Simon Magus, and that that derived the Emperour's fury and rage upon him, * S. Chryfostom gives us this account; that having converted one of Nero's Concubines.

Manaff. witupe- a Woman of whom he was infinitely fond, and reduced her to a life of great strictness rathis 1.6.4 and chastity, so that now she wholly refused to comply with his wanton and impure embraces: the Emperour stormed hereat calling the Apostle a Villain and Impostour, a wretched perverter and debaucher of others, giving order that he should be cast into Prison, and when he still persisted to perswade the Lady to continue her chast and pious resolutions, commanding him to be put to death.

9. HOW long he remained in Prison is not certainly known; at last his Execution was refolved on; what his preparatory treatment was, whether scourged as Malefactors were wont to be in order to their death, we find not. As a Roman Citizen by the Valerian and the Porcian Law he was exempted from it: Though by the Law of the XII. Tables

XII Tables notorious Malefactors, condemned by the Centuriate Affemblies, were first to be scourged, and then put to death; and Baronius tells us that in the Church at month of S. Mary beyond the Bridge in Rome, the Pillars are ver extant, to which both Pen ter and Paul are faid to have been bound and scourged. As he was led to Execution. he is faid to have converted three of the Souldiers that were fent to conduct and guard him. who within few days after by the Emperour's command became Martyrs for the Faith. Being come to the place, which was the Aquæ Salviæ, three Miles from Rome. after some solemn preparation, he chearfully gave his Neck to the fatal stroke. As a Roman he might not be put upon the Crofs, too infamous a Death for any but the worst of Slaves and Malesactours, and therefore was beheaded, accounted a more no-

ble kind of Death, not among the Romans only, but among other Nations, as being fitter for Persons of better Quality, and more ingenuous Education: And from this Instrument of his Execution the custom, no doubt, first arose, that in all Pictures and Images of this Apostle, he is constantly represented

SECT. VII.

Khiapy () i dhhas seamps amolus Sivers mis kapahas, boway yahas () zandmu dhuu il) Zenoph, de Eapea (yri.l.a. in fin.p. 293. Sevu lum in erucum lalast, militabu cervices abfeifa. Hift. de Bell. Hifpan. p.460. with a Sword in his right hand. Tradition reports (justified herein by the suffrage of many of the *Fathers) that when he was beheaded, a Liquor more like Milk than Ambr density Bloud flowed from his Veins, and spirted upon the Clothes of his Executioner; and had Pett. & Paul. I list or leisure for such things, I might entertain the Reader with the little glosses that Tom. 3. are made upon it. S. Chrysostom adds, that it became a means of converting his Exe-Chryl. Seam. in cutioner, and many more to the Faith; and that the Apostle suffered in the fixty eighth Petr. & Paul. Year of his Age. Some question there is whether he suffered at the same time with Pe-

ter : many of the † Ancients politively affirm, that both fuffered on the same day, and Year: but || others though allowing the same Day, tell us that S. Paul suffered not till the Year after; nay some interpose the distance of several Years. A Manuscript * Writer of the Lives and Travels of Peter and Paul, brought amongst other venerable Monuments of Antiquity out of Greece, will have Paul to have fuffered no less than five Years after Peter, which he justifies by the authority of no less than Justin Martyr, and Ireneus. But what credit is to be given to this nameless Author, I see not, and therebalance with the testimonies of the Ancients. Certainly if he formed the state of the full rot t fuffered not at the very same time with Peter, it could not be

long after, not above a Year at most. The best is, which of them soever started first they both came at last to the same end of the race, to those Palms and Crowns, which are referved for all good Men in Heaven, but most eminently for the Martyrs of the Christian Faith.

10. HE was buried in the Via Oftienfis, about two Miles from Rome, over whose Grave about the Year CCCXVIII. + Constantine the Great, at the instance of Pope + Damat. Point. Sylvesser, built a stately Church, within a Farm which Lucina a noble Christian Ma-vid Onybr. tron of Rome had long before settled upon that Church. He adorned it with an hun-de-1. Ut-Bail. dred of the best Marble Columns, and beautified it with the most exquisite workman-2.87. ship : the many rich gifts and endowments which he bestowed upon it being particularly set down in the Life of Sylvester. This Church as too narrow and little for the honour of so great an Apostle, Valentinian, or rather Theodosius the Emperour, (the one but finishing what the other began) by a || Rescript directed to Sallustius Prefect of || Apud. Bar. ad the City, caused to be taken down, and a larger and more noble Church to be built an 366.9.537.
in the room of it: Farther beautified (as appears from an ancient * Inscription) by **Bid.in* by **Bid.i Placidia the Empress at the persuasion of Lee, Bishop of Rome. What other additions of dend. adTom.4. Wealth, Honour, or stateliness it has received fince, concerns not me to enquire.

† Dion. Corinth. ap. Eufeb. l. 2. e. 35, p. 68. Ambr. ib. Serm. 66, p. 391. Max. Taur. Hom. 5. de Petr. & Paul. p. 231. || Prudent. Perifiph. in Paff. Petr. & Paul. || Bymn. 12, p. 318. Arat. Alf. App. lib. 2. in fin. p. 700. Aug. de Santis Serm. 28. Tom. 10. Cd. 1225. Greg. Turon. de flor. Marry. lib. 1. e. 29.

SECT.

unlawfull

SECT. VIII

SECT. VIII.

The Description of his Person and Temper, together with an Account of his Writings.

The Person of S. Paul described. His infirm constitution. His natural endowments. His invenuous Education, and admirable skill in humane Learning and Sciences, The Diwine Temper of his Mind. His singular humility and condescention. His temperance and sobriety, and contempt of the World. Whether he lived a married or a finale life. His great kindness and compassion. His charity to mens Bodies and Souls. His mighty zeal for Religion. His admirable industry and diligence in his Office. His unconquerable Patience: The many great troubles he underwent. His constancy and fidelity in the profession of Christianity. His Writings. His style and way of Writing, what. S. Hierom's bold confure of it. The perplexedness and obscurity of lis Discourses, whence. The account given of it by the Ancients. The Order of his Epifles, what. Placed not according to the time when, but the dignity of Persons or stes, woat. I caree not according to the time word, on the algority of 1 erjoin or Places to which they were written. The Subfcriptions at the end of them, of what value. The Writings fathered upon S. Paul. His Gospel. A third Epistle to the Corinthians. The Epiffle to the Laodiceans. His Apocalypse. His Acts. The Epiffles between him and Seneca.

THOUGH we have drawn S. Paul at large, in the account we have given of his Life, yet may it be of use to represent him in little, in a brief account of his Person, Parts, and those Graces and Vertues, for which he was more peculiarly eminent and remarkable. For his Person, we find it thus * described. He was low, and of little stature, and somewhat stooping, his complexion fair, his countenance grave, his head fmall, his eyes carrying a kind of beauty and fweetness in them, his eye-brows a little hanging over, his note long, but gracefully bending, his beard thick, and like the hair on his head, mixed with gray hairs. Somewhat of this description may be learnt from || Lucian, when in the person of Trypho, one of Saint Tam. 2. p. 999. Paul's disciples, he calls him by way of derision, high-nosed, hald-pated Galilean, that was caught up through the Air unto the third Heaven, where he learnt great and excellent things. That he was very low, himself plainly intimates, when he tells 2 Cor. 10. 10. us, they were wont to fay of him, that his bodily presence was weak, and his speech * Serm. in Petr. contemptible; in which respect he is styled by * Chrysostom, & Telming and entitle

& Paul p.265 man three cubits [or a little more than four foot] high, and yet tall enough to reach

p. 196.

88

Heaven. He feems to have enjoyed no very firm and athletick conflitution, being || Com. in Gal.a. often Subject to differences; || S. Hierom particularly reports, that he was frequently p. 182. 70m. 9. afflicted with the head-ach, and that this was thought by many to have been the thorn in the flesh; the messenger of Satan sent to buffet him, and that probably he intended fome fuch thing by the temptation in his flesh, which he elsewhere speaks of: Which however it may imgeneral fignifier those afflictions that came upon him, yet does it primarily denote those diseases and informities that he was obnoxious to.

2. BUT how mean soever the Cabinet was, there was a treasure within more precious and valuables as will appear if we furvey the accomplishments of his mind For as to his natural abilities and endowments, he feems to have had a clear and folid judgment, quick invention, a prompt and ready memory; all which were abundantly improved by Art, and the advantages of a more liberal Education. The Schools of Tarfus had sharpned his discursive faculty by Logick, and the Arts of reasoning, instructed him in the Institutions of Philosophy, and enriched him with the furniture of all kinds of humane Learning. This gave him great advantage above others, and ever raifed him to a mighty reputation for Parts and Learning; infomuch that * In t. ad Cor. * S. Chrysoftom tells us of a dispute between a Christian and a Heathen, wherein the Christian endeavoured to prove against the Gentile, that S. Paul was more Learned and Eloquent than Plato himself. How well he was versed, not only in the Law of Moles, and the writings of the Prophets, but even in Classick and Foreign writers, he has left us sufficient ground to conclude, from those excellent sayings, which here and there he quotes out of Heathen Authors. Which as at once it shews, that 'tis not

unlawful to bring the spoils of Egypt into the service of the Santhuary, and to make use one unlawful to tring the post of the advantages of Foreign fludies and humane literature to Divine and excellent we like however purpoles, fo does it argue his being greatly convertant in the paths of humane Lear-departed the ning, which upon every occasion he could so readily command. Indeed he seemed to seek. have been furnished out on purpose to be the Dollor of the Gentiles, to contend with, major trail and confure the grave and the wife, the acute and the fubrile, the fage and the farther and of the Heathen World, and to wound them (as Julian's word was) with arrows report fund. drawn out of their own Quiver. Though we do not find, that in his disputes with Phanywale the Gentiles he made much use of Learning and Philosophy; it being more agreeable sungesting to the designs of the Gospel, to consound the wisdom and learning of the World by missease. the plain do Trine of the Crofs. 2. THESE were great accomplishments, and yet but a shadow to that Divine

temper of mind that was in him, which discovered it felf through the whole course and method of his life. He was humble to the lowest step of abasure and condescenfion, none ever thinking better of others, or more meanly of himself. And though when he had to deal with envious and malicious adversaries. Who by vilifying his perfon, fought to obstruct his Ministery, he knew how to magnifie his office, and to let them know, that he was no whit inferior to the very chiefest Apostles; yet out of this case he constantly declared to all the World, that he looked upon himself as an Abortive. and an untimely Birth, as the least of the Apostles, not meet to be called an Apostle . and as if this were not enough, he makes a word on purpose to express his humility. filling himself inagestrees, les than the least of all Saints, yea, the very chief of finners. How freely, and that at every turn does he confess what he was before his conversion, a Blasphemer, a Persecutor, and Injurious both to God and Men? Though honoured with peculiar Acts of the highest grace and favour, taken up to an immediate converse with God in Heaven, yet did not this swell him with a supercilious loftiness over the rest of his Brethren: Intrusted he was with great power and authority in the Church, but never affected dominion over mens Faith, nor any other place, than to be an helper of their joy, nor ever made use of his power, but to the edification, not destruction of any. How studiously did he decline all honours and commendations that were heaped upon him? When some in the Church of Corinth cryed him up beyond all measures, and under the patronage of his name began to set up for a party, he severely rebuked them, told them, that it was Christ, not he that was crucified for them that they had not been baptized into his name, which he was so far from, that he did not remember that he had baptized above three or four of them, and was heartily glad he had baptized no more, left a foundation might have been laid for that infpicion that this Paul, whom they so much extolled, was no more than a Minister of Christ, whom our Lord had appointed to plant and build up his Church.

4. GREAT was his temperance and fobriety, fo far from going beyond the bounds of regularity, that he abridged himfelf of the conveniences of lawfull and necessary accommodations; frequent his hungrings and thirstings, not constrained only, but voluntary; it's probably thought that he very rarely drank any Wine; certain, that by abstinence and mortification he kept under and subdued his body, reducing the extravagancy of the sensual appetites to a perfect subjection to the laws of Reason. By this means he eafily got above the World, and its charms and frowns, and his mind continually conversant in Heaven, his thoughts were fixed there, his defires always afcending thither, what he taught others, he practifed himself, his conversation was in Heaven, and his defires were to depart, and to be with Christ; this World did neither arrest his affections, nor disturb his fears; he was not taken with its applause, nor frighted with its threatnings; he fludied not to please men, nor valued the centures and judgments which they parked upon him; he was not greedy of a great effate, or titles of honour, or rich prefents from men, not feeking theirs, but them; food and raiment was his bill of fare, and more than this he never cared for; accounting that

Philidaiph. World, But for the main of the question we can readily grant it, the Scripture feeming and James the moth to favour it, that though he afferted his power and liberty to marry as well as the Bash awaith reft, yer, that he lived always a single life.

5. H.S. kindnels and charty was truly admirable, he had a compationate tendernels for the poor, and a quick tente of the wants of others: To what Church foever

he came, it was one of his first cares, to make provision for the poor, and to fir up the bounty of the rich and wealthy, pay, himself worked often with his own hands, not only to maintain himself, but to help and relieve them. But infinitely greater was his charity to the Souls of mena feating no dangers, refuting no labours, going through good and cyll report, that he might gain men over to the knowledge of the truth, reduce them out of the crooked paths of vice and idolatry, and fet them in the right way to eternal life. Nay, so insatiable his thirst after the good of Souls, that he affirms, that rather than his Countrey-men the Henry should miscarry by not believing and entertaining the Gospel, he could be content, nay wished, that bimfelf might be accurled from Christ for their fake, i.e. that he might be anothematized and cut off from the Church of Christ, and not only lose the honour of the Apostolate, but be reckoned in the number of the abject and execrable persons, such as faole are who are feparated from the communion of the Church. An inflance of to large and pallionate a charity, that left it might not find room in mens belief, he uthered it in with this folemn appeal and attestation, that he faid the truth in Christ, and lyed not his conscience bearing him witness in the Holy Ghost. And as he was infinitely sollicitous to gain men over to the best Religion in the World, so was he not less carefull to keep them

ON S

from being seduced from it, ready to suspect every thing that 1 Cor. 11. 2. In one wind year, a many reast and in the first part of the first part paffionate care and concernment for the good of those, for whom we have the highest measures of love and kindness. Nor was his charity to

men greater than his zeal for God, endeavouring with all his might to promote the honour of his Master. Indeed zeal seems to have had a deep foundation in the natural forwardness of his temper. How exceedingly zealous was he, while in the First Religion, of the Traditions of his Fathers, how exceed to vindicate and affert the Divinity of the Molaick Dispensation, and to perfecute all of a contrary way, even to sage and madness? And when afterwards turned into a right channel, it ran with as fwift a surrent; carrying him out againful all opposition to ruine the Kingdom and the powers of darkness, to beat down Idolairy, and to plant the World with right apprehenfions of God, and the true notions of Religion. When at dibens he law them to much overgrown with the groffelf superstition and idolatry, giving the honour that was alone due to Got to Statues and Images, his zeal began to ferment, and to boil up into Papex flow of indignation, and he could not but left them know the referments of his mind, and how much herein they dishonoured God, the great Parent and Mar ker of the World

6. LHIS zeal must needs put him upon a mighty diligence and industry in the execution of his office, warning, reproving, entreating, pertuating, preaching in lea-len, and out of lealing by highly, and by day, by Sea and Land; no pains too much to be taken no dangers too great to be overcome. For five and thirty years after his Convertion, he feldom staid long in one place, from Terufalem, through Arabia, Afa,

Convertion, he feldom flaid long in one place, from Jerujalem, through Arabia, Afa, Greece, round about to Illyricum, to Rome, and eyen to the utmost bounds of the Western World, July preaching the Golget, Christ, Running (1878. Hierom) from Ocean to Ocean, like the Sun in the Heavens, of Which it faid, His going forth is from the end of the Krequen, and his circuit unto the ends of it; sooner wanting ground to tread on, than a define to propagate the Faith ply first. † Nicephorus compares him to tread on, than a define to propagate the Faith ply first. † Nicephorus compares him would be a faith of the first of the faith of the few years stew yound the world with the most of the faith of the first of the faith of the world with the most of the faith World, Ignat. Epift at oppositions

oppositions that were raised against him. All which did but reflect the greater lustre upon his patience, whereof indeed (as + Clement observes) he became upos to work to ad Con reauco, a most eminent pattern and exemplar, enduring the biggest troubles and P. 8 perfecutions with a nationce triumphant and unconquerable. As will cafily appear, if we take but a furvey of what trials and fufferings he underwent, some part whereof are briefly summed up by himself: In labours abundant, in stripes above measure, in pri- 2 Cor. 15 21. long trequent, in deaths often: thrice beaten with rods, once lloned, thrice suffered hip. 6 19 wreck, a night and a day in the deep: In journeyings often, in perils of maters, in perils of robbers, in perils by his own Country-men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among falle Brethren: in weariness, in painfulness, in watchings often, in hunger and thirlt; in suffings often in cold and nakedness: And besides these things that were without that which daily came upon him, the care of all the Churches. An account, though very great, yet far short of what he endured, and wherein.

as * Chryloftom observes, he does or nea meleration, modeftly keep himself within his measures; for had he taken the liberty fully to have enlarged himfelf, he might have filled Inderty many or nave entarged infinite, the might nave mise in special months of Martyrologies with his fufferings. A thousand times was his life at stake, in every suffering he was a Martyr, and what fell but in parcels upon others, came all upon him, while they skirmished onely with single parties, he had the whole Army of sufferings to contend with. All which he is the sum of sufferings to contend with the sum of the sum o generously underwent with a Soul as calm and serene as the

Morning-fun, no spite or rage, no fury or storms could ruffle and discommose his snitir: Nay, those sufferings, which would have broken the back of an ordinary patience, did but make him rife up with the greater eagerness and resolution for the doe ing of his duty.

7. HIS Patience will yet farther appear from the confideration of another, the last of those vertues we shall take notice of in him, his constancy and fidelity in the discharge of his place, and in the profession of Religion. Could the powers and policies of Men and Devils, fpite and oppositions, torments and threatnings have been able to baffle him out of that Religion wherein he had engaged himself, he must have sunk under them, and left his station. But his Soul was steel d with a courage and resolution that was impenetrable, and which no temptation either from hopes or fears could make any more impression upon, than an arrow can, that's shot against a wall of marble. He wanted not folicitation on either hand, both from Henry and Gentiles, and questionless might in some degree have made his own terms, would be have been false to his truft, and have quitted that way, that was then everywhere fooken against. But alas! these things weighed little with our Apostle, who counted not his life to be dear unto him. To that he might finish his course with joy, and the ministery which he had received of the Lord Jesus. And therefore when under the sentence of death in his own apprehensions, could triumphingly say, I have fought a good fight, I have fruished my courfe, I have kept the Faith? and so indeed he did, kept it inviolably; undaunmy course, I need to the last minute of his fife! The form is, 'He was a man, in whom the Divine life did eminently manifest and display it felf?' he lived piously and devoutly libertly and temperately, juffly and righteoutly, carefull alway to keep's conscience word of fence both towards God and Man. This he tells us was his support under sufferings, this the foundation of his confidence towards God, and his firm liones of happinels in another World; This is our rejoycing, the testimony of our conscience, that in simplicity and 2 Cor. 1. 12, godly fincerity we have had our conversation in the World.

8. IT is not the leaft inflance of his care and fidelity in his office, that he did not onely preach and plant Christianity in all places whither he came, but what he could not personally do., he supplyed by writing. XIV Epistles he left upon record, by which he was not onely inffrumental in propagating Christian Religion at first, but has been ulefull to the World ever fince in all Ages of the Church. We have all along in the History of his Life taken particular notice of them in their due place and order: We shall here onely make some general observations and remarks upon them, and that as to the style and way wherein they are written, their Order and the Subscriptions that are added to them: For the Apostle's style and manner of writing it is plain and simple, and though not fet off with the elaborate artifices, and affected additionals of humane eloquence, yet grave and majeffical, and that by the confession of his very chelinies, his Letters (fay they) are weighty and powerfull. Nor are there wanting in a Cor. 10.10.

* Έκεινον αυτώς τ ζωίις μυριακίς καταφος... ૧૬૫/α ἰδυν|ες ὁ μαξτυς ἀπαξ ἀποθυνίσκει, ὁ ૩ μακάριω ὁ καινω το ἐντιαμα[1 κ] μιά ψυχή το σάτες κινούνας ὑπεμεινε, κ) ἀθαιμάν|Ινον ίκανὰς ริกรุบเริ่มชลม รุ่บหูไม่ หู สัพธุร สัพสทโรร กุ ของชากเร อด์แสดง ดีเ สีทอเ ริพัสธิอง, พลบังส สบังกิร กุ่ง จึงไ

SECT. VIII.

92

them some strains of Rhetorick, which sufficiently testifie his ability that way, had be * M Algal made it any part of his study and design. Indeed S. * Hierome is sometimes too rude and Quest 11. p. bold in his censures of S. Paul's style and character. He tells us, that being an Hebrew 169.T.1. Quest. of the Hebrews, and admirably skill'd in the Language of his Nation, he was greatly 11. ad Hedib. of the Prepress, and admirably skilled in the Language of its reasons are greatly 151. this in defective in the Greek Tongue, (though a late great || Critick is of another mind, Eph. 3. Tom. 9.

1. Tom. 9. affirming him to have been as well, or better skilled in Greek, than in Hebrew, or in greatly 170. Syriack) wherein he could not fufficiently express his conceptions in a way becoming the majesty of his sense and the matter he delivered, nor transmit the elegancy of his Hellenift, Part. Native Tongue into another Language: that hence he became obscure and intricate in his expressions, guilty many times of solecisms, and scarce tolerable syntax, and that therefore twas not his humility, but the truth of the thing that made him fay, that he came not with the excellency of speech, but in the power of God. A censure from any other than S. Hierome that would have been justly wondred at; but we know the liberry that he takes to cenfure any, though the reverence due to so great an Aposile might, one would think, have challenged a more modest censure at his hands. However * elsewhere he cries him up as a great Master of composition, that as oft as he heard him, he seemed to hear not words but thunder, that in all his citations he made use of the most prudent artifices, using simple words, and which seemed to carry nothing but plainness along with them, but which way soever a Man turned, treathed force and thunder: He feems entangled in his cause, but catches all that comes near him; turns his back, as if intending to fly, when 'tis onely that he may overcome.

9. SAINT Peter long fince observed, that in Paul's Epistles there were decornate

2 Pet. 3. 16. Tiva, some things hard to be understood: which surely is not altogether owing to the profoundness of his fense, and the mysteriousness of the subject that he treats of, but in some degree to his manner of expression; his frequent Hebraisms, (common to him with all the Holy Writers of the New Testament) his peculiar forms and ways of speech, his often inserting Jewish Opinions, and yet but tacitly touching them, his using some words in a new and uncommon sence; but above all, his frequent and abrupt transitions, suddenly starting aside from one thing to another, whereby his Reader is left at a loss, not knowing which way to follow him, not a little contributing to the perplex'd obscurity of his discourses. * Ireneus took notice of old, that S. Paul 116.34.7 P.248. makes frequent use of these Hyperbata, by reason of the swiftness of his arguings, and the great fervour and impetus that was in him, leaving many times the deligned frame and texture of his discourse, not bringing in what should have immediately connected the fence and order, till some distance after: which indeed to men of a more nice and delicate temper, and who will not give themselves leave patiently to trace out his reasonings, must needs create some obscurity. Origen and S. Hierome sometimes obferve, that besides this he uses many of his Native phrases of the Cilician dialect, which being in a great measure foreign and exotick to the ordinary Greek, introduces a kind Heard 64. 2. of strangeness into his discourse, and renders it less intelligible. | Epiphanius tells us, that by these methods he acted like a skilfull Archer, hitting the mark before his adverfaries were aware of it: by words milplaced making the frame of his discourse seem obscure and entangled, while in it self it was not onely most true, but elaborate, and not difficult to be understood; that to careless and trifling Readers it might sometimes feern diffenant and incoherent, but to them that are diligent, and will take their reason along with them, it would appear full of truth, and to be disposed with great care and order

10. AS for the order of these Epistles, we have already given a particular account of the times when, and the places whence they were written. That which is here confiderable, is the Order according to which they are disposed in the facred Canon. Certain it is that they are not plac'd according to the just order of time, wherein they were written, the two Epifiles to the The falonians being on all hands agreed to have been first written, though set almost last in order. Most probable therefore it is, that they were plac'd according to the dignity of those to whom they were fent: the reafor why those to whole Churches have the precedency of those to particular persons: and among those to Churches, that to the Romans had the first place and rank assigned to it, because of the majesty of the Imperial City, and the eminency and honourable respect which that Church derived thence: and whether the same reason do not hold in others, though I will not politively affert, yet I think none will over-confidently deny. The last enquiry concerns the subscriptions added to the end of these Epistles; which, were they authentick, would determine some doubts concerning the time and place of their writing, But alas, they are of no just value and authority, not the same

in all Copies. different in the Syriack and Arabick Versions, nay wholly wanting in some ancient Greek Copies of the New Testament: and were doubtless at first added at best upon probable conjectures. When at any time they truly represent the place whence, or the Person by whom the Epistle was sent, 'tis not that they are to be relied upon in it, but because the thing is either intimated or expressed in the body of the Epiffle. I shall add no more but this observation, that S. Paul was wont to subscribe every Epistle with his own hand, which is my token in every Epistle; fo I write. Which Ambring. was done (savs * one of the Ancients) to prevent Impostures, that his Epistles might 1.5.9.397. not be interpolated and corrupted, and that if any vented Epifles under his name, the cheat might be discovered by the Apostle's own hand not being to them; and this brings me to the last consideration, that shall conclude this Chapter.

11. THAT there were some, even in the most early Ages of Christianity, who took upon them (for what ends I stand not now to enquire) to write Books, and publish them under the name of some Apostle, is notoriously known to any, though but never fo little conversant in Church-Antiquities. Herein S. Paul had his part and share, feveral supposititious Writings being fathered and thrust upon him. We find a Gospel affective by some of the Ancients to him, which surely arose from no other cause, than the surely arose from no other cause, than the surely arose from no other surely than the surely arose from no other surely than the Gospel. Which as * S. Hierome feel. in Luc. observes, can be meant of no other than the Gospel of S. Luke, his constant Attendant, and from whom he chiefly derived his intelligence. If he wrote another Epiftle to the Corinthians, precedent to those two extant at this Day, as he seems to imply in a paslage in his first Epistle, I have wrote unto you in an Epistle, not to keep company, &c. a 1 Cot. 5. 9. passage not conveniently appliable to any part either in that or the other Epistle, nay a Verse or two after, the first Epistle is directly opposed to it; all that can be said in Ver. 11. the case is, that it long since perished, the Divine Providence not seeing it necessary to be preserved for the service of the Church. Frequent mention there is also of an Epistle of his to the Laodiceans, grounded upon a mistaken passage in the Epistle to the Colossi- Col. 4. 16. of instorne Labaticans, grounded upon a minate party of an Epifele written to the Labatic but befides that, the Apoftle does not therefpeak of an Epifele written to the Labatic but befides that, the Apoftle does not therefpeak of an Epifele written to the Labatic but before diceans, but of one from them, *Tertullian tells us, that by the Epistle to the Laodi-1,5,011,9476.

ceans is meant that to the Ephesians, and that Marcion the Heretick was the first that ib.017, 9,481. changed the title, and therefore in his enumeration of S. Paul's Epittles he omits that to the Ephefians, for no other Reason doubtless but that according to Marcion's opinion he had reckoned it up under the title of that to the Landiceans. Which yet is more clear, if we consider that || Epiphanius citing a place quoted by Marcion out of the E- HARIS, 42. pisse to the Laodiceans, it is in the very same words found in that to the Ephesians at p. 142. pittle to the Localecans, it is not the very lating words and on doubt, before S. Hierom's this Day. However fuch an Epittle is still extant, forged, no doubt, before S. Hierom's time, * who tells us, that it was read by fome, but yet exploded and rejected by all. De Suript. Besides these there was his || Revelation, called also 'Ava & 2 Judy or his Ascension, groun- | Epiph Hares ded on his ecstasie or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasie or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasie or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasie or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasie or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasie or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies or rapture into Heaven, first forged by the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks, and 36, \$1,24, ded on his ecstasies of the Cainian Hereticks in great use and estimation among the Gnosticks. * Sozomen tells us, that this Aporalypse an Trad. 08. was owned by none of the Ancients, though much commended by some Monks in his col. 488. was owned by none of the Angeles, though the Emperour Theodofius, it was faid to time: and he farther adds, that in the time of the Emperour Theodofius, it was faid to 1.9. P. 735. have been found in an under-ground Cheft of Marble in S. Paul's house at Tarsus, and that by a particular revelation. A story which upon enquiry he found to be as false. as the Book it felf was forged and spurious. The Ads of S. Paul are mentioned both by || Origen and * Eulelius, but not as Writings of approved and unquestionable credit || Orig. me. and authority. The Epiftles that are faid to have passed between S. Paul and Seneca, APX, 11.62, how early sever they started in the Church, yet the fallhood and sabulausiness of them. how early soever they started in the Church, yet the falshood and fabulousness of them Eurob. 114, 2.2. is now too notoriously known, to need any farther account or description of them. 6.3. P. 72.

100 miles

SECT. IX.

SECT. IX.

The principal Controverses that exercised the Church in his stime

Simon Magus the Father of Hereticks. The wretched principles, and practices of him and his followers. Their afferting Angel-worship, and how counfermed by S. Paul. Their holding it lawful to sacrifice to Idols, and abjure the Faith in times of persecu-Their holding it dubjut to factifice to 1001s, and abjure the Faith in times of perfection, diffeoured and opposed by S. Paul. Their maintaining, an universal licence to fin. Their maintens and opinions herein described by S. Paul in his Epistles. The great controverse of those times about the obligation of the Law of Moses upon the Gentile Converts. The Original of it, whence. The mighty veneration which the Iews had for the Law of Moses. The true state of the Controverse, what The Determination made in it by the Apostolick Symod as Jerusaled, Meaksostered to Islos, whose Abstinence from Bloud, why enjoyined of old. Things strangled, may forbidden for incation commonly practifed and accounted lawful groung the Gentules. The hire of the Harlot, what. How dedicated to their Detigs among the Gentules. The main possess in S. Paul's Epistles concerning sufficiency and salvations showed to have repleted to this controverse. What means by Law, and what by saith, in S. Paul's Epistles. The Persons whom he has to deal with in this Conference, who. The Jews strange doting upon Circumcishon. The way and manner of the Apostics Reassance in the Security and Gentile Converts. No other controverse in hole times, which his Asserted Seculd referr to. Two Consectaries from this Discourse. I had worked stranges that Obedience are not opposed to Faith in Justification. What means by works of Evangelical Obedience. This method of Justification excludes basiling, and entirely gives the glory to God. II. That the dotrines of S. Paul and S. James abour Justification entirely and design. Saint James his excellent Reasonings to that purpose. tion, discovered and opposed by S. Paul. Their maintaining an universal licence to fame defign. Saint James his excellent Reasonings to that purpose,

I. HOUGH our Lord and his Apolles delivered the Christian Religion, effeccially as to the main and effential parts of it, in words as plain as words could express it, yet were there Men of perverse and corrupt minds, and reprobate concerning the Faith, who from different causes, some ignorantly or wilfully mistaking the doctrines of Christianity, others to serve ill purposes and designs, began to introduce errours and unfound opinions into the Church and to debauch the minds of Men from the simplicity of the Gospel, hereby disquieting the thoughts, and alienating the affections of Men, and disturbing the peace and order of the Church. The first Ringleader of this Heretical Crue was Simon Magus, who not being able to attain his ends of the Apostles, by getting a power to conferr miraculous gifts, whereby he defigned to greaten and enrich himself, resolved to be revenged of them, scattering the most poisonous tares among the good wheat that they had sown, bringing in the most pernicious principles, and as the natural consequent of that, patronizing the most debauched villainous practices, and this under a pretence of still being Christians. To enumerate the feveral Dogmata and damnable Herefies, first broached by Simon, and then vented and propagated by his disciples and followers, who though passing under different Titles, yet all centred at last in the name of Gnosticks, a term which we shall fometimes use for conveniency, though it took not place till after S. Paul's time) were as needless as 'tis alien to my purpose. I shall only take notice of a few of more signal remark, and fuch as S. Paul in his Epiftles does eminently reflect upon.

2. A M O N G S T the opinions and principles of Simon and his followers this was * one, That God did not create the World, that it was made by Angels, that Divine c. 20. Epph. honours were due to them, and they to be adored as subordinate mediatours between Hr. 21. Test. God and us. This our Apossels aw growing up apace, and struck betimes at the root, the Possels are the root, the results of the root of t de Profestion.

2. 32. p. 24. in that early caution he gave to the Coloffians, to let no man beguile them in a voluntary & . 46. p. 219. humility, and worshipping of Angels, intruding into those things which he bath not seen.

Aug. de theres.

Aug. de theres.

2. Aug. de theres.

2. Aug. de theres.

3. p. 24. p. 25. p. 25. p. 26. p. 27. Christ, the head of the Church. But notwithstanding this warning, this errour still

continued and foread it felf in those parts for several Ages, till expresly condemned by the * Laodicean Council. Nay, || Theodoret tells us, that in his time there were still Can. 35. Oratories erected to the Archangel Michael in those places, wherein they were wont to | Theod. com meet and pray to Angels. Another Gnoftick principle was, what Men might freely ment in Col. and indifferently eat what had been offered in facrifice to Idols; yea, facrifice to the Idol Cel. lib. 6. it felf. it being lawful confidently to abjure the Faith in time of Perfecution. The first 2, 283. Euch. part whereof S. Paul does largely and frequently discuss up and aboun his Epistles: the: 1.4.6.7.9120. latter, wherein thesting and poison was more immediately conched, was craftily adapted to those times of suffering, and greedily swallowed by many, hereby drawn into Apostasie. Against this our Apostle antidotes the Christians, especially the Rewish Converts, among whom the Gnofficks had mixed themselves, that they would not suffer themselves to be drawn aside by an evil heart of unbelief in departing from the living Heb. 3, 12, God: That notwithstanding sufferings and perfecutions they would hold fall the pro. Heb ro. 23 odd. I hat nownethanning informes and perfections they would near past the pro- 10.33 fession of the Fashs without wavering, not forsaking the assembling of themselves taggiber. 25.51:38. at the manner of some is (the Goodstek Herecicks) remembring how severely Good has threatned Apostates, that if any man draw back, his Soul shall have no pleasure in him. and what a fearful thing it is thus to fall into the hands of the loving God. 1. BUT besides this Simon and his followers made the gate yet wider, maintain

ning an universal licence to fin, * that Men were free to do whatever they had a mind * Iren. adv. to, that to press the observance of good works was a bondage inconsistent with the liberty of the Gofpel; that so mendid but believe in him and his dear Helen, they had p. 116. no reason to regard Law or Prophets, but might do what they pleased, they should be faved by his grace and not according to good works. Ireneus adds (what a man might eafily have inferred, had he never been told it) that they lived in all luft and filthiness: as indeed whoever will take the pains to peruse the account that is given of them, will find that they wallowed in the most horrible and unheard of bellialities. These persons S. Paul does as particularly describe, as if he had named them: liaving once and again with tears warned the Philippians of them, that they were enemies of the Phil. 3. 17.18. Crofs of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. And elsewhere to the same effect, that they would mark them that caused divisions and offences, contrary to the dollrine which they had lear- Rom. 16.17, ned, and avoid them; for they that were fuch, ferved not our Lord Felius Christ, but 18. their own belly, by good words and fair speeches deceiving the hearts of the finale. This I doubt not he had in his eye, when he gave those Caveats to the Ephefrans, that for Eph. 5.3.4. nication, and all uncleanness, and inordinate defires foould not be once named amonoft them. &c as became Saints, nor filthiness, nor unclean talking; being affured by the Christian doctrine, that no whoremonger, nor unclean perfon, &c. could be faved: that therefore they should let no man deceive them with vain words; these being the very things for which the wrath of God came upon the children of disobedience, and accordingly it concerned them not to be partakers with them. Plainly intimating, that this impure Gnoflick Crue (whose doctrines and practices he does here no less truly than lively reprefent) had begun by crafty and infinuative arts to screw it self into the Church of Ephefus, cheating the People with subtile and flattering infinuations, probably persuading them that these things were but indifferent, and a part of that Christian liberty. wherein the Gospel had instated them. By these and such like principles and practices (many whereof might be reckoned up) they corrupted the Faith of Christians, distracted the peace of the Church, stained and defiled the honour and purity of the best Religion in the World.

4. BUT the greatest and most famous Controversie that of all others in those times exercised the Christian Church, was concerning the obligation that Christians were under to observe the Law of Moses as necessary to their Justification and Salvation. Which because a matter of so much importance, and which takes up so great a part of S. Paul's Epiftles, and the clearing whereof will reflect a great light upon them, we shall consider more at large: In order whereunto three things especially are to be enquired after, the true state of the Controversie, what the Apostles determined in this matter, and what respect the most material passages in S. Paul's Epistles about Justification and Salvation bear to this Controversie. First we shall enquire into the true flate and nature of the Controversie; and for this we are to know, that when Christianity was published to the World, it mainly prevailed among the Tews, they being generally the first Converts to the Faith. But having been brought up in a mighty reverence and veneration for the Mosaick Institutions, and looking upon that Oeconomy as immediately contrived by God himfelf, delivered by Angels, fettled by

vine power and maiefty, ratified by miracles, and entertained by all their forefathers

as the peculiar prerogative of that Nation for io many Ages and Generations, they

could not easily be brought off from it, or behold the Gospel but with an evil eye.

A&s 14. 1.

96

as an enemy that came to supplant and undermine this ancient and excellent Inflimtion. Nav. those of them that were prevailed upon by the convictive power and evidence of the Gospel, to embrace the Christian Religion, yet could not get over the prejudice of education, but must still continue their observance of those legal rites and customs, wherein they had been brought up. And, not content with this, they began magisterially to impose them upon others, even all the Gentile Converts, as that without which they could never be accepted by God in this, or rewarded by him in another World. This controversie was first started at Antioch, a place not more Joseph A keel remarkable for its own greatness than the vast numbers of Jews that dwelt there, enJud. J. a. joying great immunities granted them by the King of Syria. For after that Astischus Epiphanes had destroyed Terusalem, and laid watte the Temple, the Tems generally flocked hither, where they were courteoufly entertained by his Successours, the fooile of the Temple reftored to them for the enriching and adorning of their Synagogue and they made equally with the Greeks free-men of that City. By which means their numbers increased daily, partly by the resort of others from Judga, partly by a numerous conversion of Proselytes, whom they gained over to their Religion. Accordingly Christianity at its first setting out found a very successful entertainment in this place. And hither it was that some of the Tewish Converts being come down from Terulalem, taught the Christians, that unless they observed Circumcision, and the whole Law of Moles, they could not be faved. Paul and Barnabas, then at Antioch, observing the ill influence that this had upon the minds of men (diffurbing many at prefent. and caufing the Apostalie of some afterwards) began vigorously to oppose this growing errour: but not able to conjure down this Spirit that had been raifed up, they were dispatched by the Church at Antioch to consult the Apostles and Governours at Ferusalem about this matter: Whither being come, they found the quarrel espoused among others by some Converts of the Sect of the Pharifees (of all others the most zealous affertors of the Mofaick rites) stiffly maintaining, that besides the Gospel or the Christian Religion, it was necessary for all Converts, whether Jews or Gentiles, to keep to Circumcifion and the Law of Mofes. So that the state of the controversie between the Orthodox and these Judaizing Christians was plainly this, Whether Circumcifion and the Observation of the Mosaick Law, or only the Belief

and Practice of Christianity be necessary to Salvation? The latter part of the question was maintained by the Apostles, the former afferted by the Judaizing Zealots, making the Law of Moses equally necessary with the Law of Christ: and no doubt protending that whatever these Men might preach at Antioch. yet the Apostles were of another mind; whose sentence and resolution it was therefore thought necessary should be immediately known.

WE are then next to consider what determination the Apostolick Synod at 7erusalem made of this matter. For a Council of the Apostles and Rulers being immediately convened, and the question by Paul and Barnabas brought before them, the case was canvaffed and debated on all hands, and at last it was resolved upon by their unanimous fentence and suffrage, that the Gentile Converts were under no obligation to the Tewish Law, that God had abundantly declared his acceptance of them, though strangers to the Mosaical Occonomy, that they were sufficiently secured of their happiness and salvation by the grace of the Gospel, wherein they might be justified and faved without Circumcifion or legal Ceremonies, a yoke from which Christ had now fer us free. But because the Apostles did not think it prudent in these circumstances, too much to stir the exasperated humour of the Jews (least by straining the string too high at first, they should endanger their revolting from the Faith) therefore they thought of some indulgence in the case, S. James, then Bishop of Jerusalem, and probably President of the Council, propounding this expedient, that for the present the Gentile Converts should so far only comply with the humour of the Jews, as to abstain from meats offered to Idols, from blond, from things strangled, and from fornication. Let us a little more distinctly survey the ingredients of this imposition. Meats offered to Idols, or as S. James in his discourse stiles them adjorque of siddles, the pollution of Idols, the word anoghuana properly denoting the Meats that were pol-Matth 1: 7. luted by being confecrated to the idol. Thus we read of מנאר בונאר בונאר, aglos אונים, מואר musics, (as the LXX render it) polluted bread upon God's Altar, i. e. fuch probably

as had been before offered to Idols. So that these meats offered to the Idols were parts of those Sacrifices which the Heathens offered to their Gods, of the remaining portions whereof they usually made a Feast in the Idol-temple, inviting their Friends, thither, and sometimes their Christian friends to come along with them. This God had Exod. 34-14 particularly forbidden the Jews by the Law of Moles, Thou Shalt worthin no other 15. God: lest thou make a covenant with the inhabitants of the land, and go a whoring after their Gods, and doe sacrifice unto their Gods, and one call thee, and thou eat of his sacrifice. And the not observing of this prohibition cost the Jews dear, when invited by the Moabites to the Sacrifices of their Gods, they did eat with them, and bowed down to Numbers 2-4 their Gods. Sometimes these remaining portions were fold for common use in the Shambles, and bought by Christians. Both which gave great offence to the zealous Jews, who looked upon it as a participation in the Idolatries of the Heathen: Of both which our Apostle discourses essewhere at large, pressing Christians to abstain from Idolatry, both as to the Idol-feasts, and the remainders of the Sacrifice: From the former as more immediately unlawfull, from the latter, the Sacrificial Meats fold in the Shambles, as giving offence to weak and undifferning Christians. For though in it felf an Idol was nothing in the World, and confequently no honour could be done it by eating what was offered to it, yet was it more prudent and reasonable to abstain, partly because flesh-meats have no peculiar excellency in them to commend us to God: partly because all Men were not alike instructed in the knowledge of their liberty, their minds eafily puzled, and their confciences entangled, the Gentiles by this means hardned in their idolatrous practices, weak brethren offended; belides, though these things were in their own nature indifferent, and in a Man's own power to doe, or to let alone, yet was it not convenient to make our liberty a snare to others, and to venture upon what was lawfull, when it was plainly unedifying and inexpedient. From bloud: This God forbad of old, and that sometime before the giving of the Law by Moses, that they should not eat the stess with the bloud, which was the life thereof. Gen. 9.4. The mystery of which prohibition was to instruct Men in the duties of mercy and tenderness even to brute Beasts, but (as appears from what follows after) primarily defigned by God as a folemn sence and bar against murther, and the effusion of humane bloud. A Law afterwards renewed upon the Jews, and inferted into the body of the Mosaick Precepts. From things strangled: that is, that they should abstain from eating of those Beast's that died without letting bloud, where the bloud was not throughly drained from them; a prohibition grounded upon the reason of the former, and indeed was greatly abominable to the Jews, being so expresly forbidden in their Law. Lev. 17.10,11; But it was not more offensive to the Jews, being a capitally interesting, who were 12 dec. wont with great art and care to strangle living Creatures, that they might flew or notifie east dress them with their bloud in them, as a point of curious and exquisite delicacy. 2.65, whi wid. This and the foregoing prohibition, abitinence from bloud, died not with the Apostles, nor were buried with other Jewish rites, but were inviolably observed for several Ages in the Christian Church, as we have | elsewhere observed from the Writers of those times. Lastly, From Fornication: This was a thing commonly practifed in the Heathen World, who generally beheld fimple Fornication as no * fin, and that it was lawfull for perfons, not ingaged in wedlock, to make use of women that exposed themselves. A custom justly of-

Prim.Chrift. Part. 3. c. 1. p 230.

Vid. Cicer. pro Cecilio Oraz, 3. p. 503. Tom. 2.

Terent. Adolph. Ac. 3. s. 2. p. 106.

Su d'els Amulas dels subolentes, Zéhan.

Zé 3 háyann der 1984 majore,

Anyal rent. 3 Zéü n egypta. 3 autores. Και μοι λέγειν τετ έςτιν άξμος ον Σόλων, Μες ν δεωνίι τ πέλιν νεωτέςων, fensive to the Jews, and therefore to cure two evils at once, Mesio equil to minio seuriseus.
Triss of "Spollar tha Indiaesia quotis,
Augemisolias of els 5 mi necessius in .
Sirica vocaculor or yunius 37 els 5 mi
Korać d mar iz karretunarildes
Korać d mar iz karretunarildes
"Essas yunius, Go. Philem. Comic. in Delph;
"pp. Atten. lib. 13. c. 3. p. 569. Vid. Lig. Atte.
l. 6. 116. 5 p. 4 G. Petis. Comment. p. 474. the Apostles here solemnly declare against it. Not that they thought it a thing indifferent, as the rest of the prohibited rites were, for it is forbidden by the natural Law (as contrary to that chaftness and modesty, that order and comeliness which God has planted in the minds of men) but they joined

it in the same Class with them, because the Gentiles looked upon it as a thing lawfull and indifferent. It had been exprelly forbidden by the Mosaick Law, There shall be no Deut. 23. 17 Where of the daughters of Israel; and because the Heathens had generally thrown down this fence and bar fet by the Law of nature, it was here again repaired by the first planters of Christianity, as by S. Paul essewhere, Te know what commandments : Thest 4. : we gave you by the Lord Jesus; for this is the will of God, even your Sanctification, that 3,4,5 ye flouid abstain from fornication: That every one of you should know how to posses bis vessel in sandification and homour, not in the lust of concupicence, even as the Gentiles which know not God. Though after all I must confess my self inclinable to embrace Heinflus his ingenious conjecture, that by moever, fornication, we are here to under-

SECT. IX.

* Oraș. adv. Gent. p. 27.

98

friend whome wiedwice. the harlots hire, or the marien Sone, the offering which those persons were wont to make. For among the Gentiles nothing was more usual, than for the common women, that profittuted themselves to lewd embraces (those especia ally that attended at the Temples of Venus) to dedicate some part of their gain, and present it to the Gods. * Athanasius has a passage very express to this purpose. Turging าริง อัง อังโลมอังเร คิ Фรมในทร สนาส เออุรอนนาร์ รูงใง , สสนาวัดแองนุ สุดกัร อันอัง อินกรีย์ " สา ownalls moderian romeson the poster to Jen Exercil Masked, if ets Eviloretan aren and Sid The women of old were wont to fit in the Idol-temples of Phanicia, and to dedicate the vain which they got by the profitution of their bodies as a kind of firstfruits to the Deities of the place; supposing that by fornication they should pacify their Goddels, and by this means render her favourable and propitious to them. Where tis plain he uses more a, or fornication, in this very sence, for that gain or reward of it. which they confecrated to their Gods. Some fuch thing Solomon had in his eye, when he brings in the Harlot thus courting the young man, I have Peace offerings with me this day have I paid my Vows. These presents were either made in specie, the very money thus unrighteously gotten, or in Sacrifices bought with it, and offered at the Temple, the remainders whereof were taken and fold among the ordinary facrificial portions. This as it holds the nearest correspondence with the rest of the rites here forbidden, fo could it not chuse but be a mighty scandal to the Tens, it being so particular larly prohibited in their Law, Thou Shalt not bring the hire of an Whore into the house of

6. THESE prohibitions here laid upon the Gentiles, were by the Apostles intended onely for a temporary compliance with the Fewish Converts, till they could by degrees be brought off from their stiffness and obstinacy, and then the reason of the thing ceafing, the obligation to it must needs cease and fail, Nay, we may observe that even while the Apostolical decree lasted in its greatest force and power, in those places where there were few or no Jewish Converts, the Apostle did not slick to give leave, that except in case of Scandal, any kind of meats, even the portions of the Idol-facrifices might be indifferently bought and taken by Christians as well as Heathens. These were all which in order to the satisfaction of the Jews, and for the present neite of the Church the Apostles thought necessary to require of the Converted Gentiles. but that for all the rest they were perfectly free from legal observances, obliged onely to the commands of Christianity. So that the Apostolical decifrom that was made of this matter was this,

Deut. 23 18. the Lord thy God for any Vow, for it is an abomination to the Lord.

That Chesides the temporary observation of those sew indifferent rites before mentioned the belief and practice of the Christian Religion was perfectly sufficient to Salvation. without Circumcifion, and the observation of the Molaick Law.

This Synodical determination allayed the controversie for a while, being joyfully received by the Gentile-Christians. But alas, the Jenish zeal began again to ferment and foread it felf, they could not with any patience endure to fee their beloved Moles deferted, and those venerable Institutions trodden down, and therefore laboured to keep up their credit, and still to affert them as necessary to Salvation. Than which nothing created S. Paul greater trouble at every turn, being forced to contend against nothing created 5. Fatte greater troube at every turn, being torten to content against the Education Teachers almost in every Church where he came, as appears by that great part that they bear in all his Epifles, effectivity that to the Romans, and Galatians, where this leaven had most diffused it felf, whom the better to undeceive, he discourses at large of the nature and instruction, the end and delign, the antiquating and aboliffing of that Mosaick Covenant, which these Men laid to much stress and weight upon.

7. HENCE then we pass to the ffird thing considerable for the clearing of this matter, which is to shew, that the main passages in Saint Paul's Epistles, concerning Justification and Salvation, have an immediate reference to this controversie. But before we enter upon that, formething must necessarily be premised for the explicating some terms and phrases frequently used by our Apostle in this question, these two especially, what he means by Law, and what by Faith. By Law then tis plain he usually understands the Jewish Law, which was a complex body of Laws, containing Moral, Ceremonial and Judicial Precepts, each of which had its use and office as a great instrument of duty: The Judicial Laws being peculiar Statutes accommodated to the state of the Tews Commonwealth, as all civil constitutions, restrained Men from the external acts of fin. The Ceremonial Laws came somewhat nearer, and besides their Typical relation to the Evangelical state, by external and symbolical representments signified and exhibited that spiritual impurity, from which Men were to

abstain: The Moral Laws, founded in the natural notions of Mens minds concerning good and evil, directly urged Men to duty, and prohibited their prevarications. These three made up the intire Code and Pandects of the Tewif Statutes : all which our Apothe comprehends under the general notion of the Law, and not the moral Law fingly and separately considered, in which sence it never appears that the Tems expected instification and salvation by it, nay rather, that they looked for it merely from the obfervance of the ritual and ceremonial Law: fo that the moral Law is no farther confidered by him in this question, than as it made up a part of the Molaical Constitution. of that National and Political Covenant, which God made with the Tews at Mount Sinai. Hence the Apostle all along in his discourses constantly opposes the Law and the Golpel, and the observation of the one to the belief and practice of the other, which furely he would not have done, had he simply intended the moral Law. it being more expresly incorporated into the Gospel, than ever it was into the Law of Moles. And that the Apoltle does thus oppose the Law and Gospel, might be made evident from the continued feries of his discourses; but a few places shall suffice. By what Law (fays the Apostle) is boasting excluded? by the Law of works? i. e. by Rom. 3, 27, the Molaick Law, in whose peculiar privileges and prerogatives the Tews did strangely flatter and pride themselves? Nay, but by the Law of Faith: i. e. by the Gospel, or the Gal 2. 15, 16. Evangelical way of God's dealing with us. And elsewhere giving an account of this very controversie between the Jewish and Gentile Converts, he first opposes their Perfons. Tews by nature, and finners of the Gentiles, and then infers, that a man is not jufified by the works of the Law, by those legal observances, whereby the Tews expecfifted by the works of the Law, by those legal observances, whereby the jews expected to be juffified, but by the faith of Chrift, by a hearty belief of, and compliance with that way, which Chrift has introduced, for by the works of the Law, by legal obedience, no flesh, neither Jew, nor Gentile, shall now be justified. Fain would I learn, Gal 3. 2...5. whether you received the spirit by the works of the Law, or by the hearing of Faith? that is, whether you became partakers of the miraculous powers of the Holy Ghost, while you continued under the legal dispensation, or fince you embraced the Gospel, and the faith of Christ: and speaking afterwards of the state of the Tews before the revelation of the Gospel, says he, before faith came, we were kept under the Law, i. e. be. V.23. fore the Gospel came, we were kept under the Discipline of the legal Oeconomy, shut up unto the faith, reserved for the discovery of the Evangelical dispensation, which thould afterwards [in its due time] be revealed to the World. This in the following Chapter be discourses more at large. Tell me ye that desire to be under the Law, i. c. Gal. 4. 21. Ye Fews that so fondly dote upon the legal state, Do ye not hear the Law ? i.e. Un- & Seq. derstand what your own Law does so clearly intimate? and then goes on to unriddle what was wrapt up in the famous Allegory of Abraham's two Sons by his two Wives. The one, Ishmael, born of Hagar, the Bond-woman, who denoted the Jewish Covenant made at Mount Sinai, which according to the representation of her condition was a servile state; The other, Isaac, born of Sarab, the Free-woman, was the Son of the promile, denoting Ferusalem that is above, and is free, the mother of us all: i.e. The state and covenant of the Gospel, whereby all Christians, as the spiritual Children of Abraham, are let free from the bondage of the Mofaick dispensation. By all which it is evident, that by Law and the works of the Law, in this controversie, the Apostle understands the Law of Moses, and that obedience which the legal dispensation required at their hands.

8. W E are secondly to enquire, what the Apostle means by Faith; and he commonly uses it two ways. 1. More generally for the Gospel, or that Evangelical way of juffification and falvation, which Christ has brought in, in opposition to Circumcifion, and the observation of those Rites, by which the Jews expected to be justified: and this is plain from the preceding opposition, where Faith, as denoting the Gospel, is frequently opposed to the Law of Moles. 2. Faith is taken more particularly for a practical belief, or fuch an affent to the Evangelical revelation as produces a fincere obedience to the Laws of it, and indeed as concerned in this matter is usually taken not for this or that fingle vertue, but for the entire condition of the New Covenant, as comprehending all that duty that it requires of us: than which nothing can be more plain and evident; In Christ Jesus, i. e. under the Gospel, neither Circumcision availeth Gal. 5.6. any thing, nor Uncircumcission; 'tis all one to Justification whether a Man be circumcifed or no; What then? but Faith, which worketh by love; which afterwards he explains thus, in Christ Jesus neither circumcission availeth any thing, nor uncircumcission, Gal. 6. 15. but a new creature, a renewed and divine temper of mind, and a new course and state of life. And left all this should not be thought plain enough, he elsewhere tells us,

SECT IX

of the World.

100

that circumcision is nothing, and uncircumcision is nothing; but the keeping the Command-1 Cor. 7.10. ments of God. From which places there needs no skill to inferr, that that Faith whereby we are justified, contains in it a new disposition and state both of heart and life and an observation of the Laws of Christ; in which respect the Apostle does in the

Rom. 10. 16. very fame Verfe expound, believing, by obeying of the Golpel. Such he afteres us was that very Faith by which Abraham was justified, who against all probabilities of reason believed in God's promise, he stargered not at the promise of God through unbelief, but was strong. &c. that is, he so firmly believed what God had promised, that he gave him the glory of his truth and faithfulness, his infinite power and ability to doe all things And how did he that? by acting fuitably in a way of intire refignation, and fincere

obedience to the divine will and pleasure: so the Apostle elsewhere more express. Heb. rr 8. Faith he obeyed, and went out, not knowing whither he went. This Faith (he tells us) was imputed to Abraham for righteousness, that is, God by virtue of the New Covenant made in Christ was graciously pleased to look upon this obedience (though in it felf imperfect) as that for which he accounted him, and would deal with him as a just

and a righteous Man. And upon this account we find Abraham's faith opposed to a perfect and unfinning obedience, for thus the Apostle tells us, that Abraham was justified by faith, in opposition to his being justified by such an absolute and complete obedience, as might have enabled him to challenge the reward by the strict Laws of Juflice: whereas now his being pardoned and accepted by God in the way of a mean and imperfect obedience, it could not claim impunity, much less a reward, but must be intirely owing to the Divine grace and favour.

9. HAVING thus cleared our way, by restoring these words to their genuine and native sence, we come to shew, how the Apostle in his discourses does all along referr to the Original controversie between the Jewish and Gentile-Converts, whether Justification was by the observation of the Molaick Law, or by the belief and practice of the Gospel: and this will appear, if we consider the persons that he has to deal with, the way and manner of his arguing, and that there was then no other controversie on foot, to which these passages could referr. The persons whom he had to deal with, were chiefly of two forts, pure Tews, and Tewish Converts. Pure Tews were those that kept themselves wholly to the Legal Oeconomy, and expected to be justified and faved in no other way, than the observation of the Law of Moles. Indeed they laid a more peculiar stress upon Circumcision, because this having been added as the Seal of that Covenant which God made with Abraham, and the discriminating badge whereby they were to be diffinguished from all other Nations, they looked upon it as having a special efficacy in it to recommend them to the Divine acceptance. Accordingly we find in their Writings that they make this the main Basis and Foundation of their hope and confidence towards God. For they tell us, that the Precept of Circumcifion is greater than all the rest, and equivalent to the whole Law, that the rea-

ינדים לחות fon why God hears the Prayers of the Ifraelites, but nut במאר for the Gentiles or הרבילה for why God hears the Prayers of the Ifraelites, but חבר במאר for the virtue and merit of Circumcifion; yea that fo great is the power and efficacy of the Law of Circumcifion, that no man that is circumcifed that great is the power and efficacy of the Law of Circumcifion, that no man that is circumcifed that the forest deals are the life and trifling humour of the left Men, when the the state of the Platent are the power and the property of the platent when the property of the platent when the control of the Platent are the platent when the pla they fetch down Abraham from the Seat of the Blessed, and place him as Porter at the

Cad Hakkem Gates of Hell, upon no other errand than to keep circumcifed Persons from entring ap. Buxtorf. F into that milerable place. However nothing is more evident, than that Circumcifion pref. ad. sym. was the Fort and Sanctuary wherein they ordinarily placed their fecurity, and accordinate the symmetry of the Synag. Jud. dingly we find S. Paul frequently disputing against Circumcision, as virtually compri-

zing, in their notion, the keeping of the whole Jewish Law. Besides, to these literal impositions of the Law of Moles, the Pharifees had added many vain Traditions and several superstitious usages of their own contrivance, in the observance whereof the People plac'd not a little confidence, as to that righteoufness upon which they hoped to fland clear with Heaven. Against all these our Apostle argues, and sometimes by arguments peculiar to them alone. Jewish Converts were those, who having embraced the Christian Religion, did yet out of a veneration to their ancient Rites, make the observance of them equally necessary with the belief and practice of Christianity both to themselves and others. These last were the Persons, who as they first started the controversie, so were those against whom the Apostle mainly opposed himself, endeavouring to difmount their pretences, and to beat down their opinions level with 10. THIS will yet farther appear from the way and manner of the Apoftles argu-

ing, which plainly respects this controversie, and will be best seen in some particular instances

inftances of his reasonings. And first, he argues, that this way of justification urged by Jows and Jewish Converts was incomfliched with the goodness of God, and his milversal kindness to Mankind, being so marrow and limited, that it exchided the far oretell part of the World. Thus in the three first Chapters of his Epistic to the Romans having proved at large that the whole World, both Ten and Gentile were under affate of guilt, and confequently liable to the Divine rentence and condemnation, he comes next to enquire by what means they may be delivered from this state of vengeance, and shews that it could not be by legal observances, but that how there was a way o righteousness or justification declared by Christ in the Gospel Cantinated alld, in the Rom 3 : 1. Old Testament) extending to all, both Jews and Gentiles, whereby God with respect to the latislaction and explation of Christ is ready freely to pardon and justific all penitent believers: That therefore there was a way revealed in the Gospel, whereby a Man might be justified, without being beholden to the rites of the Fewill Law. otherwise it would argue that God had very little care of the greatest part of Men. Is otherwise it would argue that God had very little care of the greatest part of inen. is he God of the Jews viely * Is he not also of the Gentiles * Tes, of the Gentiles also * Secting it is one God, which hall justifie the Circumston by Faith, and the uncircumstion through Faith, Jew and Gentile in the same Evangelical way. The force of which argument lies in this, That that cannot be necessary to our Justification, which excludes the greatest of the greates hes in this, That enar cannot be necessary to our juntineation, which excludes the greatest part of Mankind from all possibility of being justified (and this justification by the Mojark Law plainty does) a thing by no means consistent with Gody universal love and kindness to his Creatures. Hence the Apostle magnifies, the grace of the Gospel, that it has broken down the partition wall, and made way for all Nations to come in, that now there is neither Greek nor Jew, Circumcifion nor undireumcifion, Bar-Gal. 3.28. barian nor Scythian, no difference in this respect, but all one in Christ Tesus, all equally Col. 3. 11. admitted to terms of pardon and justification, in every Nation he that feareth Ged, and Ads 10. 35. worketh righteousness being accepted with him. 11. SECONDLY, He argues, that this Jewilb way of Justification could not be

indiffeenfibly necessary, in that it had not been the constant way whereby good Men in

all Ages had been justified and accepted with Heaven. This he emphertly proves from

the instance of Abraham, whom the Scripture sets forth as the Father of the faithfull. and the great Exemplar of that way, wherein all his spiritual feed, all true Believers were to be justified. Now of him 'tis evident, that he was justified and accepted with God upon his practical belief of God's power and promife, before ever Circumciflon, and much more before the rest of the Mosaick Institution was in being. Cometh this Rom. 4. 9,10. bleffedness then upon the Circumcision onely, or upon the uncircumcision also? For we say that 11,6%. Faith was reckoned unto Abraham for righteousness. How was it then reckoned, when he was in Circumcision, or in uncircumcision? Not in Circumcision, but in uncircumcision. And be received the sign of Circumcision, a seal of the righteousness of the faith, which he had being yet uncircumcifed, &c. The meaning whereof is plainly this, That pardon of fin cannot be entailed upon the way of the Mosaick Law, it being evident, that Abraham was justified and approved of God, before he was Circumcifed, which was onely added as a feal of the Covenant between God and him, and a testimony of that acceptance with God, which he had obtained before. And this way of God's dealing with Abraham, and in him with all his spiritual children, the legal Institution could not make void, it being impossible that dispensation which came so long after should difannul the Covenant which God had made with Abraham and his spiritual seed Gal. 3. 17. CCCCXXX. Years before. Upon this account, as the Apostle observes, the Scripture fets forth Abraham as the great type and pattern of Justification, as the Father Rom 4.11,12. of all them that believe, though they be not Circumcifed, that righteousness might be imputed to them also, and the father of Circumcision, to them who are not of the Circumcision onely, but also walk in the steps of that Faith of our Father Abraham, which he had Gal. 3. 7,8,9. being yet uncircumcifed. They therefore that are of Faith, the same are the children of Abraham: And the Scripture foreseeing that God would justifie the Heathen through Faith, preached before the Gospel (this Evangelical way of justifying) unto Abraham, saying, In thee shall all Nations be blessed. So then they which be of Faith, who believe and obey, as Abraham did, shall be bleffed, pardoned and saved, with faithfull Abrakam. It might farther be demonstrated that this has ever been God's method of dealing with Mankind, our Apostle in the eleventh Chapter to the Hebrews, proving all along by particular inftances, that it was by fuch a Faith as this, without any relation to the Law of Moles, that good men were justified and accepted with God in all Ages

SECT. IX

12. THIRDLY, He argues againft this fewife way of inflification from the deficiency and imperfection of the Mofaick Deconomy, not able to justifie and fave fininers. Deficient, as not able to affift those that were under it with furficient aids the perform what it required of them, This the Law could not doe for that it was want through the field, till God fent his own. Sow in the likeness of finfull field, to enable us, that the righteoniness of the Law might be fulfilled iman, who walk not after the fieldy but after the

O2.

righteonifiel of the Law might be fulfilled in us, who walk not after the fields but after the righteonifiel of the Law might be fulfilled in us, who walk not after the filleds but after the filled in us, who walk not after the filleds but been by the Law: But alas! the Scripture having concluded all Mankind, Far and Schille, under fin, and confequently incapable of being justified upon terms of perfect and intire obedience, there is now no other way, but this, That the promie byothe kith of Christ be given to all them that believe, i. a, this Evangelicak method of justifying sincere believers. Beindes, the fewish Occonomy, was deficient in pardoning that and precining the grace and favour of God, it could onely awaken the knowledge of fin, not remove the guilt of it. It was not possible that the bload of Bulls, and Goats should take

teh. 10. 4. away, fire; all the facrifices of the Molaick Law, were no farther available of Sin, than merely as they were founded in, and had refige to that great facrifice and expiation, which was to be made for the fine; of Mankind by the death of the Son

thid.v. 11,12 of God. The Priests, though they daily ministred, and oftensimes effered the same sacrifices, yet could they never take away sins. No, that was reserved for a better and a higher sacrifice, even that of our Lord himself, who efter he had offered one sacrifice for Sins, for ever sate down on the right hand of God, having completed that, which the repeated sacrifices of the Law could never effect. So that all Men being under guilt, and no justification, where there was no remission, the Jewish Oeconomy being in it self unable to pardon, was incapable to justifie. This S. Paul else where declared

Acts 13.38,39. in an open Affembly before Jews and Gentiles & be it known unto you, men and brethren, that through this man [Christ Jesus] is preached unto you forgiveness of Sins: And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.

13. FOURTHLY, He proves that Justification by the Mosaick Law could not

fland with the death of *Chrift*, the necessity of whose death and sufferings it did plainly evacuate and take away. For if righteousness come by the Law, then *Chrift* is dead in vain; If the *Mosacal* performances be still necessary to our Justification, then certainly it was to very little purpose, and altogether unbecoming the wisedom and goodness of God, to send his own Son into the World, to doe so much for us, and to suffer such exquisite pains and tortures. Nay, he tells them, that while they persisted in

this fond obstinate opinion, all that Christ had done and suffered could be of no advan-Gal. 5.1,2,3,4- tage to them. Stand fast in the liberty wherewith Christ has made us free, and be not again intangled in the yoke of bondage, the bondage and servitude of the Mosaick rites: Behold I Paul folemnly say unto ve. That if you be Circumcised, Christ shall profit you nothing: For I tellifie again to every man that is Circumcifed, that he is a debtor to doe the whole Law; Christ is become of none effect to you; who so ever of you are justified by the Law, ve are fallen from grace. The furn of which argument is; That who ever lay the stress of their Justification upon Circumcision, and the observances of the Law, do thereby declare themselves to be under an obligation of perfect obedience to all that the Law requires of them, and accordingly superfede the virtue and efficacy of Christ's death, and disclaim all right and title to the grace and favour of the Gospel. For since Christ's death is abundantly sufficient to attain its ends, who-ever takes in another, plainly renounces that, and refts upon that of his own chusing. By these ways of reafoning 'tis evident what the Apostle drives at in all his discourses about this matter. More might have been observed, had I not thought, that these are sufficient to render his defign, especially to the unprejudiced and impartial, obvious and plain enough.

14. LASTLY, That S. Paul's discourses about Justification and Salvation do immediately referr to the controversie between the Orthodox and Judaizing Christians, appears hence, that there was no other controversie then on foot, but concerning the way of Justification, whether it was by the observation of the Law of Moses, or onely of the Gospel and the Law of Chriss. For we must needs suppose, that the Aposle wrote with a primary respect to the present state of things, and so as they whom he had to deal with, might, and could not but understand him: Which yet would have been impossible for them to have done, had he intended them for the controversies which have since been handled with so much zeal and serveness, and to give countenance to those many nice and subtile propositions, those curious and elaborate schemes which some men in these later Ages have drawn of these matters.

15. FROM the whole discourse two Confestaries especially plainly follow. I. Con-6.1. That works of Evangelical obedience are not opposed to Faith in Justification. By works of Evangelical obedience, I mean such Christian duties, as are the fruits, not of our own power and strength, but God's Spirit, done by the affistance of his grace. And that these are not opposed to Faith, is undeniably evident, in that (as we observed before) Faith as including the new nature, and the keeping God's commands, is made the usual condition of Justification. Nor can it be otherwise, when other graces and vertues of the Christian life are made the terms of pardon and acceptance with Heaven, and of our title to the merits of Christ's death, and the great promise of eternot life. Thus Repentance, which is not fo much a fingle Act, as a complex body of Christian duties, Repent and be baptized in the Name of Jesus Christ, for the remission Als 2.38. of sins, and ye shall receive the Holy Ghost; Repent and be converted, that your sins may Als 3.17. be blotted out. So Charity and forgiveness of others, Forgive, if ye have ought against Mark 11. 25, any. that your Father also which is in Heaven may forgive you your trespasses: For if ye Matth, 6, 142 forgive men their trespalles, your heavenly Father also will forgive you; But if ye for- 15. give not men their trespasses, neither will your Father forgive yours. Sometimes Evangelical obedience in general; God is no respecter of persons, but in every Nation, he that Acts 10. 34, feareth him, and worketh righteousness is accepted with him. If we walk in the light, as God is in the light, we have fellowship one with another, and the bloud of Fesus Christ his Son cleanles us from all fin. What privilege then has Faith above other graces in this matter? are we juffified by Eaith? We are pardoned and accepted with God upon our repentance, charity and other acts of Evangelical obedience. Is Faith opposed to the works of the Molaick Law in Justification: fo are works of Evangelical obedience: Circumcission is nothing, and uncircumcisson is nothing, but the keeping of the Command- 1 Cor. 7.19 ments of God. Does Faith give glory to God, and fet the Crown upon his head? Works of Evangelical obedience are equally the effects of Divine grace, both preventing and affifting of us, and indeed are not so much our works as his: so that the glory of all must needs be intirely resolved into the grace of God, nor can any man in fuch circumftances with the least pretence of reason lay claim to merit, or boaft of his own atchievements. Hence the Apostle magnifies the Evangelical method of Justification above that of the Law, that it wholly excludes all proud reflections upon our selves . Where is boasting then? it is excluded. By what Law? of works? Nay, but by Rom. 2.27. the Law of Faith. The Molaical Occonomy fostered men up in proud and high thoughts of themselves, they looked upon themselves as a peculiar People, honoured above all other Nations of the World, the feed of Abraham, invested with mighty privileges, &c. Whereas the Gospel proceeding upon other principles, takes away all foundations of pride, by acknowledging our acceptance with God, and the power whereby we are enabled to make good the terms and conditions of it, to be the mere refult of the Divine grace and mercy, and that the whole (cheme of our Salvation, as it was the contrivance of the Divine wildom, so is the purchase of the merit and sarisfaction of our crucified Saviour. Nor is Faith it self less than other graces an act of Evangelical obedience, and if separated from them, is of no moment or value in the accounts of Heaven: Though I have all Faith, and have no Charity, I am nothing. All 1 Cor. 13 2. Faith, be it of what kind loever. To this may be added, that no tolerable account can be given, why that which is on all hands granted to be the condition of our Salvation (such is Evangelical obedience) should not be the condition of our Justification: And at the great Day Christians shall be acquitted or condemned according as in this World they have fulfilled or neglected the conditions of the Gospel: The decretory fentence of absolution that shall then be passed upon good men, shall be nothing but a publick and solemn declaration of that private sentence of Justification that was passed upon them in this World; fo that upon the same terms that they are justified now, they shall be justified and acquitted then, and upon the same terms that they shall then be judged and acquitted, they are justified now, viz. an hearty belief, and a fincerc obedience to the Gospel. From all which, Thope, 'tis evident, that when S. Paul denics men to be justified by the works of the Law; by works he either means works done before conversion, and by the strength of Mens natural powers, such as enabled them to pride and boast themselves, and lay claim to merit, or (which most-what includes the other) the works of the Mofaick Law. And indeed though the controverfies on foot in those times did not plainly determine his reasonings that way, yet the confiderations which we have now fuggefted, fufficiently shew that they could not be meant of any other fence.

SECT IX. 16. CONSECT. II. That the Dallrines of S. Paul and S. James about Justification are fairly confillent with each other. For feeing S. Paul's defign in excluding works from luftification, was onely to deny the works of the Temile Law, or those that were meritorious, as being wrought by our own trength, and in afferting that in opposition to such works we are julished by Faith, he meant no more than that either we are inflified in an Evangelical way, or more particularly by Faith intended a practical belief. including Evangelical obedience: And feeing on the other hand S. James in affirming that we are infined by Works, and not by Faith onely; by Works, means no more than Evangelical obedience, in opposition to a naked and an empty Faith; these two are so far from quarrelling, that they mutually embrace each other, and both in the main pursue the same design. And indeed if any disagreement sem between them, 'dis most reasonable that, S. Paul should be expounded by S. James, not onely because his propositions are so express and positive, and not justly liable to ambiguity, but because he wrote some competent time after the other, and consequently as he perfectly understood his meaning, so he was capable to countermine those ill principles, which forme men had built upon S. Paul's affertions. For 'tis evident from several passages in S. Paul's Epifeles, that even then many began to mistake his doctrine, and from his affertions about Iustification by Faith, and not by Works, to inferr propositions that might serve the purposes of a bad life; They flanderously reported him to say, that we might do evil, that good might come; that we might continue in fin, that the grace of the Gospel might the more abound. They thought that so long as they did but believe the Gospel in the naked notion and speculation of it, it was enough to recommend them to the favour of God, and to serve all the purposes of Justification and Salvation, however they shaped and steered their lives. Against these men 'tis beyond all question plain, that S. James levels his Epiftle, to batter down the growing doctrines of Libertinism and Profaneness, to shew the insufficiency of a naked Faith, and an empty Pro-Vid. Chap. 2. fession of Religion, that 'tis not enough to recommend us to the Divine acceptance. v. 14, 15, 6 and to justific us in the fight of Heaven, barely to believe the Gospel, unless we really obey and practife it; that a Faith destitute of this Evangelical obedience is fruitless and unprofitable to Salvation; that its by these works that Faith must appear to be vital and fincere; that not onely Rahab, but Abraham the Father of the faithfull, was juftified not by a bare belief of God's promife, but an hearty obedience to God's command, in the ready offer of his Son, whereby it appears that his Faith and obedience did co-operate and conspire together, to render him capable of God's favour and approbation, and that herein the Scripture was fulfilled, which faith, that Abraham believed God. and it was imputed to him for righteousness, (whence by the way nothing can be clearer,

than that both these Apostles intend the same thing by Faith in the case of Abraham's Instification, and its being imputed to him for righteou/ness, viz. a practical belief and obedience to the commands of God) that it follows hence, that Faith is not of it self

sufficient to justifie and make us acceptable to God, unless a proportionable Obedience

be joined with it; without which Faith ferves no more to these ends and purposes, than a Body destitute of the Soul to animate and enliven it, is capable to exercise the functions and offices of the natural life. His meaning in short being nothing else. than that good works, or Evangelical obedience is, according to the Divine appointment, the condition of the Gospel-covenant, without which 'tis in vain for any to

hope for that pardon which Christ hath purchased, and the favour of God, which is

necessary to Eternal Life.

The End of S. Paul's Life.

THELIFE

S. ANDREW.



He was faftened to a Crofs (fince diffing tuffied by his name by Proconful at Patræ a City of Achaia from which he preach leverall dayes to y Speciators. S. Hierom. Baron Nov 20



Matth 23.34 Behold I fend unto you pro mife men and feriles and some of them ye crucifie and some of them ye shall source in and persecute them from City to City.

The facred History sparing in the Acts of the succeeding Apostles, and why. S. Andrew's Birth-place, Kindred, and way of Life. John the Baptist's Ministery and Discipline. S. Andrew educated under his Institution. His coming to Christ, and Call to be a Disciple. His Election to the Apostolate. The Province assigned for his Ministery. In what places he chiefly preached. His barbarus usage at Sinope. His planting Christianity at Byzantium, and ordaining Stachys Bishop there. His travels in Greece, and preaching at Patra in Achaia. His Arraignment before the Proconsul, and resolute defence of the Christian Religion. The Proconsul's displeasure against him, whence. An account of his Martyrdom. His preparatory Sufferings, and Crucifixion. On what kind of Cross he suffered. The Miracles reported to be done by his Rody. Its translation to Constantinople. The great Encomium given of him by one of the Ancients.

THE Sacred Story, which has hitherto been very large and copious in de-feribing the Acts of the two first Apostles, is henceforward very sparing in its accounts, giving us onely now and then a few oblique and accidental remarks concerning the reft, and some of them no farther mentioned, than the mere ecording of their Names. For what reasons it pleased the Divine Wisdom and Providence, that no more of their Acts should be configued to Writing by the Pen-men of the Holy Story, is to us unknown. Prohably it might be thought convenient, that no more account should be given of the first plantations of Christian v in the World, than what concerned Judaa, and the Neighbour-countries, at least the most eminent places which had foretold, that the Law of the Melliah should come forth from Sion, and the Word of the Lord from Jerusalem. Besides, that a particular relation of the Acts of so many Apolites, done in 60 many feveral Countries, might have fwell'd the Holy Volumes into too great a Bulk, and rendred them lefs ferviceable and accommodate to the ordinary use of Christians. Among the Apostles that succeed we first take notice of S. Andrew. He was born at Bethfaida, a City of Galilee, standing upon the banks of the Lake of Genesareth, Son to John or Jonas 2 Fisherman of that Town; Brother he was to Simon Peter, but whether elder or younger, the Ancients do not clearly decide, though the major part intimate him to have been the younger Brother, there heing only the fingle authority of Epiphanius on the other fide, as we have formerly noted. He was brought up to his Father's Trade, whereat he laboured, till our Lord called him from catching Fish, to be a Fisher of men, for which he was fitted by some

preparatory Institutions, even before his coming unto Christ.

2. FOHN the Baptist was lately risen in the Tewish Church, a Person whom for the efficacy and impartiality of his Doctrine, and the extraordinary strictness and austerities of his Life, the Tews generally had in great veneration. He trained up his Profelytes under the Discipline of Repentance, and by urging upon them a severe change and reformation of life, prepared them to entertain the Doctrine of the Mellials. whose approach, he told them, was now near at hand, representing to them the greatnels of his Person, and the importance of the design that he was come upon. Beside the multitudes that promisewoully flock'd to the Bapriff's discourses, he had according to the manner of the Tewish Masters some peculiar and select Disciples, who more conflantly attended upon his Lectures, and for the most part waited upon his Person. In the number of these was our Apostle, who was then with him about Jordan, when our Saviour, who some time fince had been baptized, came that way: upon whose approach the Baptist told them, that this was the Melliah, the great Person whom he had so often spoken of, to usher in whose appearing his whole Ministery was but subservient, that this was the Lamb of God, the true Sacrifice that was to explate the fins of Mankind. Upon this testimony Andrew and another Disciple (probably The first the first of the animal countries of the place of his abode. Upon which account he is a satisfied generally by the Fathers and ancient Writers flyled most will be the first of the Difficulty of of he with him, Andrew goes to acquaint his Brother Simon, and both together came to Maneon. Gree Christ. Long they stayed not with him, but returned to their own home, and to the eer. ince. x': exercise of their calling, wherein they were employed, when somewhat more than a Year after our Lord passing through Galilee, found them fishing upon the Sea of Tiberias, where he fully satisfied them of the Greatness and Divinity of his Person by the convictive evidence of that miraculous draught of Fishes, which they took at his command. And now he told them he had other work for them to doe, that they should no longer deal in Fifth, but with Men, whom they should catch with the efficacy and influence of that Doctrine, that he was come to deliver to the World; commanding them to follow him, as his immediate Disciples and Attendants, who accordingly left all and followed him. Shortly after S. Andrew together with the rest was called to the Office and Honour of the Apostolate, made choice of to be one of those that were to be Christ's immediate Vicegerents for planting and propagating the Chris flian Church. Little elfe is particularly recorded of him in the Sacred Story, being comprehended in the general account of the rest of the Apostles.

3. AFTER our Lord's Ascension into Heaven, and that the Holy Ghost had in its miraculous powers been plentifully shed upon the Apostles, to fit them for the great errand they were to go upon, to root out profaneness and idolatry, and to subdue the World to the Doctrine of the Gospel, it is generally affirmed by the Ancients, that

Sor. H. Ed. the Apolles agreed among themselves (by lot, say fome) probably not without the living income special guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, what parts of the World they should be a precial guidance and direction of the Holy Ghost, which is the parts of the World they should be a precial guidance and direction of the Holy Ghost, which is the parts of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the World they should be a precial guidance and direction of the wo 1.3.c. 1. p. 71. tries primarily allotted him for his || Province. First then he travelled through Cap-Nicepan HERRI Padoria, Galatia and Bithynia, and instructed them in the Faith of Christ, passing all

temper of the People thereabouts, who were wont to facrifice Strangers, and of their Skulls to make Cups to drink in at their Feaffs and Banquers) and fo into the folitudes of Scythia. An ancient | Authour (though whence deriving his intelligence I | Commentar. know not) gives us a more particular account of his travels and transactions in these de S. Andr. parts. He tells us, that he first came to Amynsus, where being entertained by a Jewis, Janatore, exhe went into the Synagogue; discourfed to them concerning Christ, and from the proposition of the Mengodraen phecies of the Old Testament proved him to be the Message, and the Saviour of the Arth Neugost. World. Having here converted and baptized many, ordered their publick Meeting, Jub. lie. w. and ordained them Priests, he went next to Trapezus, a maritime City upon the Euxine Sea, whence after many other places he came to Nice, where he flaid two Years. Preaching and working Miracles with great fuccess: thence to Nicomedia and fo to Chalcedon; whence failing through the Propontis he came by the Euxine Sea to Heraclea. and from thence to Amastris: in all which places he met with great difficulties and discouragements, but overcame all with an invincible patience and resolution. He next came to Sinope, a City fituate upon the fame Sea, a place famous both for the birth and burial of the great King Mithridates: here, as my Authour reports nor the built and builtan on the great rang intermeters; nere, as my Author reports from the Ancients (& १ क्टले ने १००० ग्याये श्रेष्ट्र) he met with his Brother Peter, with whom he flaid a confiderable time at this place: as a Monument whereof he tells us, that the Chairs made of white stone wherein they were wont to fit while they taught the People, were still extant, and commonly shewed in his time. The Inhabitants of this City were most Tews, who partly through zeal for their Religion, partly through the barbarousness of their manners, were quickly exasperated against the Apostle, and contriving together attempted to burn the House, wherein he sojourned: however they treated him with all the inflances of favage cruelty, throwing him to the ground.

wrought amongst them, he reduced many to a better mind, converting them to the Faith. Departing hence, he went again to Amynlus, and then to Trapezus, thence to Neocæfarea; and to Samofata (the birth place of the witty but impious Lucian) where having baffled the acute and wife Philosophers, he purposed to return to Fernfalem. Whence after some time he betook himself to his former Provinces, travelling to the Country of the Abalgi, where at Sebaltople, fituate upon the Ealtern shore of the Euxine Sea, between the influx of the Rivers Phasis and Aplarus, he successfully preached the Gospel to the Inhabitants of that City. Hence he removed into the Country of the Zecchi, and the Bosphorani, part of the Ahatick Scythia or Sarmatia. but finding the Inhabitants very barbarous and intractable, he staid not long among them, onely at Cherson, or Chersonesus, a great and populous City within the Bosphorus, he continued fome time, instructing and confirming them in the Faith. Hence taking Ship he failed cross the Sea to Sinope, situate in Paphlagonia, the royal Seat of the great King Mithridates, to encourage and confirm the Churches which he had

4. HENCE he came to Byzantium (fince called Constantinople) where he instruc-

ted them in the knowledge of the Christian Religion, founded a Church for Divine

Worship, and ordained Stachys (whom S. Paul calls his beloved Stachys) first Bishop

stamping upon him with their Feet, pulling and dragging him from place to place,

some beating him with Clubs, others pelting him with stones, and some, the better to

fatisfie their revenge, biting off his Flesh with their Teeth; till apprehending they had

fully dispatched him, they cast him out of the City. But he miraculously recovered.

and publickly returned into the City, whereby and by some other Miracles, which he

lately planted in those parts, and here he ordained Philologus, formerly one of S. Paul's Disciples, Bishop of that City.

of that place. *Baronius indeed is unwilling to believe this, desirous to engross the * Ad An. 44. honour of it to S. Peter, whom he will have to have been the first Planter of Christi. N. 31. vid. ad anity in these parts. But besides that Baronius his authority is very slight and insigni-91, 66, ficant in this case (as we have before noted in S. Peter's Life) tins matter is expressly afferted not onely by Nicephorus ||Cal-liflus, but by another * Nicephorus Patriarch of Conflantinople, and who therefore may be presumed knowing in his Predecessor in that See. Banished out of the City by him, who at that time usurped the Government, he fled to Argyropolis, a place near at hand, where he preached the Gospel for two Years together with good success, converting green Numbers. Years together with good fuccess, converting great Numbers to the Faith. After this

he travelled over Thrace, Macedonia, Thessaly, Achaia: Nazianzen adds Epyrus, in | Orot. 25. all which places for many Years he preached and propagated Christianity, and con-P. 438.

along the Euxine Sea (formerly called * Axenus, from the barbarous and inhospitable * Strab. Gugr.

THELLFE

O F

S. JAMES the Great.



And the second of the second o

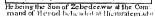
n agricultural de la contraction de la contracti

The second of th

The second complete the second control of th

The State What

garaga ya katalon da k Katalon da k





Act v2.1.2. About that tune Herod the King Streche forth his hands to vex certain of the Church And he killed James the brother of John with " foord .

S. James, why firnamed the Great. His Country and Kindred. His alliance to Christ. His Trade and way of Life. Our Lord brought up to a Manual Trade. The quick reparteé of a Christian Schoolmaster to Libanius. His being called to be a Disciple, and great readiness to follow Christ. His election to the Apostolick Office, and peculiar favours from Christ. Why our Lord chose some few of the Apostles to be witnesses of the more private passages of his life. The imposition of a new name at his election to the Apostleship. He and his Brother styled Boanerges, and why. The zeal and activity of their temper. Their ambition to fit on Christ's right and left hand in his Kingdom, and consident promise of suffering. This ill resented by the rest. Our Lord's discourse concerning the nature of the Evangelical State. Where he preached after Christ's Afcension. The story of his going into Spain exploded. Herod Agrippa in favour with the Roman Emperours. The character of his temper. His zeal for the Law of Moles. His condemning S. James to death. The fudden conversion of his Accuser, as he was led to Martyrdom. Their being beheaded. The Divine Justice that pursued Herod. His grandeur and arrogance at Caefarea. His miserable death. The story of the Tran-Slation of S. James his Corps to Compostella in Spain, and the Miracles faid to be done gliant minimum, if they

c. 3. p. 135.

Mark 6. 3.

I. AINT Tames firmamed the Great, either because of his Age, being much elder than the other, or for some peculiar honours and favours which our I ord conferred upon him, was by Country a Galilean, born, probably, either at Cabernaum, or Bethlaida, being one of Simon Peter's Partners in the Trade of Fishing. He was the Son of Zebdai, or Zebedee, (and probably the fame whom the Fews mention in their Talmud, רבי יעקוב בר וברי Rabbi James, or Jacob the Son of Zebedee) a Fisherman, and the many servants which he kept for that employment (a circumstance not taken notice of in any other) speak him a man of some more considerable H. Eccl, lib. 2. note in that Trade and way of life; Επίπμω. Το εν Γαλιλαία μετοικόντων 'Ανδεών, as Nicephorus notes. His Mother's name was Mary, firnamed Salome, called first Taxio * ApudKirften philia. favs an ancient Arabick * writer, 'the Daughter, as is most probable, not Wife de wit. Quat. Levangel, p. 47. of Cleopas, Sister to Mary the Mother of our Lord; not her own Sister properly so John 19.25. called (the Blessed Virgin being in all likelihood an onely Daughter) but Cousingerman, styled her Sister, according to the mode and custom of the Jews, who were

wont to call all fuch near relations by the names of Brothers and Sifters; and in this respect he had the honour of a near relation to our Lord himself. His education was in the Trade of Fishing; no employment is base, that's honest and industrious, nor can it be thought mean and dishonourable to him, when it is remembred, that our Lord himself, the Son of God, stoop'd so low, as not onely to become the reputed 1 Son of a Carpenter, but during the retirements of his private life, to work himself at his Father's Trade, not devoting himfelf merely to contemplations, nor withdrawing from all usefull society with the World, and hiding himself in the solitudes of an Anchoret. Mark 6.3. but bufying himself in an active course of life, working at the Trade of a Carpenter. *Texlow vote- and particularly (as one of the * Ancients tells us) making Ploughs and Tekes. And The state of the Sacred History does not onely plainly intimate, but it is generally afferted by Journal Total Title the Ancient Writers of the || Church: A thing to notorious, that the Heathers used to reparted which we consider the Christianity. Thence that finant and active *reparted which active with the consideration of the constant of th The Third There on Julian's expedition into Perfia (where he was killed) he asked in fcorn, what the strain of shear of λα διβάσκων, great Artificer of the World, whom he scoffingly called the Carpenter's Son, was ma-Bonegan Cior. king a Coffin for his Master Julian; the news of whose death was brought soon after. But this onely by the way.

cam trypa.
p. 316.

|| Kant The account thirder was predom convened the P., Laurta above some and on the cold survivers. Andrews 38 stress that the account of the control of the control

2. S. 7 A M E S applied himself to his Father's Trade, not discouraged with the meannels, not finking under the difficulties of it; and, as usually the bleffings of Heaven meet men in the way of an honest and industrious diligence, it was in the exercise of this calling, when our Saviour passing by the Sea of Galilee, saw him and his brother in the Ship, and called them to be his Disciples. A Divine power went along with the word, which they no fooner heard, but chearfully complied with it, immediately leaving all to follow him. They did not flay to dispute his commands, to argue the probability of his promise, folicitously to enquire into the minute consci quences of the undertaking, what troubles and hazards might attend this new employment, but readily delivered up themselves to whatever services he should appoint them. And the chearfulness of their obedience is yet farther considerable, that they left their Luke 9 59 -- aged Father in the Ship behind them. For elfe-where we find others exculing themfelves from an immediate attendance upon Christ, upon pretence that they must go bury their Father, or take their leave of their kindred at home. No fuch flight and trivial pretences could stop the resolution of our Apostles, who broke through these confiderations, and quitted their present interests and relations. Say not it was unnaturally done of them to defert their Father, an aged person, and in some measure unable to help himself. For, besides that they lest servants with him to attend him, it is not cruelty to our Earthly, but obedience to our Heavenly Father, to leave the one, that we may comply with the call and fummons of the other. It was the triumph of Abraham's Faith, when God called him to leave his kindred and his Father's house, to go out, and sojourn in a foreign Country, not knowing whither he went. Nor can we doubt but that Zebedee himself would have gone along with them, had not his Age

given him a Supersedeas from such an active and ambulatory course of life. But though they left him at this time, it's very reasonable to suppose, that they took care to inflruct him in the doctrine of the Melliah, and to acquaint him with the glad tidings of Salvation, especially since we find their Mother Salome so hearty a friend to, so conthant a follower of our Saviour: But this (if we may believe the account which one Zachas Chrygives of it) was after her Husband's deceale, who probably lived not long after, dy-1000 Comm. ing before the time of our Saviour's Paffion.

Evang. p. 111.

3. IT was not long after this, that he was called from the station of an ordinary Disciple, to the Apostolical Office, and not onely so, but honoured with some peculiar acts of favour beyond most of the Apostles, being one of the Three, whom our T ord usually made choice of to admit to the more intimate transactions of his life, from which the others were excluded. Thus with Peter and his Brother John he was taken to the miraculous raising of Jairus his Daughter; admitted to Chrise's glorious transfiguration upon the Mount, and the discourses that there passed between him and the two great Ministers of Heaven; taken along with him into the Garden, to be a Spectatour of those bitter Agonies, which the Holy Jesus was to undergo as the preparatory fufferings to his Passion. What were the reasons of our Lord's admitting these three Apollies to these more special acts of favour than the rest, is not easie to determine: though furely our Lord, who governed all his actions by Principles of the highest prudence and reason, did it for wise and proper ends; whether it was that he designed these three to be more solemn and peculiar witnesses of some particular passages of his life, than the other Apoftles, or that they would be more eminently usefull and ferviceable in some parts of the Apostolick Office, or that hereby he would the better prepare and encourage them against suffering, as intending them for some more eminent kinds of Martyrdom or fuffering, than the rest were to undergo.

4. NOR was it the least instance of that particular honour which our Lord conferr'd upon these three Apostles, that at his calling them to the Apostolate he gave them the addition of a new Name and Title. A thing not unufual of old, for God to impose a new Name upon Persons, when designing them for some great and peculiar services and employments; thus he did to Abraham and Jacob. Nay, the thing was customary among the Gentiles, as had we no other instances, might appear from those which the Scripture gives us, of Pharaoh's giving a new Name to Joseph, when advancing him to be Vice-Roy of Egypt, Nebuchadnezzar to Daniel, &c. Thus did our Lord Mark 1.16.17. in the Election of thele three Apostles, Simon he sirnamed Peter, James the Son of Ze-Hieron! Comm. bedee, and John his Brother he firnamed Bounerges, which is, the Sons of Thunder. in Marc. What our Lord particularly intended in this Title, is easier to conjecture, than certain. Gaudan. Briz. ly to determine; some think it was given them upon the account of their being pre-Traff. 1. de fent in the Mount, when a voice came out of the Cloud, and said, This is my beloved seu, introduced. Son, &cc. The like whereto when the People heard at another time, they cried out, Math. 17. that it Thundred. But befides that this account is in it felf very flender and inconfide. John 12. 29. rable, if so, then the title must equally have belonged to Peter, who was then present with them. Others think it was upon the account of their loud, bold and resolute preaching Christianity to the World, fearing no threatnings, daunted with no oppositions, but going on to thunder in the Ears of the secure sleepy World, rouzing and awakening the confciences of Men with the earnest-

Filios Zebedai Boanerges, hoc est, filios co-nitrai vocat, siquidem divina corum pradicatio magnum quendam & illustrem sontum per ter-tarum Orbem datura erat. Vict. Antioch. comment, in Mare, can. 2

ness and vehemency of their Preaching, as Thunder, which is called God's Voice. powerfully shakes the natural World, and breaks in pieces the Cedars of Lebanon: Or. if it relate to the Doctrines they delivered, it may fignifie their teaching the great my-Heries and speculations of the Gospel in a prosounder strain than the rest; ves 3 Best Comment. in This troud of the Tester is Testerale, as perparament, in Indiana, as Theophylati notes; Maic 39.205. which how true it might be of our S. James, the Scripture is wholly filent; but was certainly verified of his Brother John, whole Gospel is so full of the more sublime notions and mysteries of the Gospel concerning Christ's Deity, eternal pre-existence, &c. that he is generally affirmed by the Ancients, not so much to speak, as thunder. Pro-Heb. 12. 26. bably the expression may denote no more, than that in general they were to be prime Hag. 1.7. abi and eminent Ministers, in this new scene and state of things, the intoducing of the transferient Gospel or Evangelical dispensation, being called a Voice shaking the Heavens and the transferient. Earth, and so is exactly correspondent to the native importance of the Word, signifying Elli committee and the search of the word of the w an Earth-quake, or a vehement commotion that makes a noise like to Thunder.

c. HOWEVER it was, our Lord, I doubt not, herein had respect to the furious and resolute disposition of those two Brothers, who seem to have been of a more fierce

and fiery temper than the rest of the Apostles: whereof we have this memorable inflance. Our Lord being refolved upon his Journey to Ferufalem, fent fome of his Difciples as Harbingers to prepare his way, who coming to a Village of Samaria, were uncivilly rejected, and refused entertainment; probably, because of that old and inveterate quarrel that was between the Samaritans and the Tews, and more especially at this time, because that our Saviour seemed to slight Mount Gerizim (where was their flaple and folemn place of worship) by passing it by, to go worship at Ferusalem: the reason in all likelihood why they denied him those common courtesies and conveniences due to all Travellers. This piece of rudeness and inhumanity was presently so deeply refented by S. James, and his Brother, that they came to their Mafter to know whether as Elias did of old, they might not pray down Fire from Heaven to confirme these barbarous and inhospitable People. So apt are Men for every trifle to call upon Heaven, to minister to the extravagancies of their own impotent and unreasonable passions. But our Lord rebukes their zeal, tells them they quite mistook the case, that this was not the frame and temper of his Difciples and Followers, the nature and defign of that Evangelical dispensation, that he was come to set on foot in the World which was a more pure and perfect, a more mild and gentle Institution, than what

come not to destroy mens lives, but to save them.

6. THE Holy Jesus not long after set forwards in his Journey to Jerusalem in order to his crucifixion, and the better to prepare the minds of his Apostles for his death and departure from them, he told them what he was to suffer, and yet that after all he should rise again. They whose minds were yet big with expectations of a temporal power and monarchy, understood not well the meaning of his discourses to them. However S. James and his Brother supposing the Resurrection that he spoke of, would Matth. 22. be the time, when his Power and Greatness would commence, prompted their Mother Salome to put up a petition for them. She, presuming probably on her relation to Christ, and knowing that our Saviour had promised his Apostless, that when he was come into his Kingdom, they should sit upon melow Thrones indicate the twelve Tribes of Head.

was under the Old Testament in the times of Moles and Elias, the Son of Man being

Salome to put up a petition for them. She, prefuming probably on her relation to Christ, and knowing that our Saviour had promised his Apostles, that when he was come into his Kingdom, they should sit upon twelve Thrones judging the twelve Tribes of Israel; and that he already honoured her two Sons with an intimate familiarity, after leave modestly asked for her address, begg'd of him, that when he took possession of his Kingdom, her two Sons James and John might have the principal places of honour and dignity next his own Perfon, the one fitting on his right hand, and the other on his left, as the Heads of Judah and Jufeph had the first places among the Rulers of the Tribes in the Jewish Nation. Our Lord directing his discourse to the two Apossles, at whose suggestion he knew their Mother had made this address, told them, they quite mistook the nature of his Kingdom, which consisted not in external grandeur and sovereignty, but in an inward life and power, wherein the highest place would be to take the greatest pains, and to undergo the heaviest troubles and sufferings; that they should doe well to consider, whether they were able to endure, what he was to undergo, to drink of that bitter Cup which he was to drink of, and to go through that Baptism, wherein he was shortly to be baptized in his own bloud. Our Apostles were not yet cured of their ambitious humour, but either not understanding the force of our Saviour's reasonings, or too confidently presuming upon their own strength, answered, that they could doe all this. But he, the goodness of whose nature ever made him put the best and most candid interpretation upon mens words and actions, yea even those of his great enemies, did not take the advantage of their hafty and inconfiderate reply, to treat them with sharp and quick reproofs, but mildly owning their forwardness to fuffer, told them, that as for fufferings, they should indeed suffer as well as he (and so we accordingly find they did, S. James after all dying a violent death, S. John enduring great miferies and torments, and might we believe Chryfostom and Theophylact, Martyrdom it felf, though others nearer to those times assure us, he died a natural death) but for any peculiar honour or dignity he would not by an absolute and peremptory favour of his own dispose it any otherwise, than according to those rules and instructions which he had received of his Father. The rest of the Apostles were offended with this ambitious request of the Sons of Zebedee; but our Lord to calm their passions, discoursed to them of the nature of the Evangelick state, that it was not here, as in the Kingdoms and feigniories of this World, where the great ones receive homage and fealty from those that are under them, but that in his service humility was the way to honour, that who-ever took most pains, and did most good, would be the greatest Person, pre-eminence being here to be measured by industry and diligence, and a ready condescention to the meanest offices that might be subservient to the Souls of Men, and that this was no more than what he sufficiently taught them by his own Example, being come into the World, not to be served himself with any pompous circumstances of state and splendour, but to serve others, and to lay down his life for the redemption of Mankind. With which discourse the storm blew over, and their exorbitant passions began on all hands to be allayed and pacified.

7: WHAT became of S. Fames after our Saviour's Ascension, we have no certain

account either from Sacred, or Ecclefiaftical stories. * Sophronius tells us, that he Apud Hieron. preached to the differfed Jens, which furely he means of that differfion that was made defoript. Each. of the Fewish Converts after the death of Stephen. The Spanish writers generally contend, that having preached the Gospel up and down Judaea and Samaria, after the Plands Distr. death of Stephen he came to these Western parts, and particularly into Spain (some add Chronic, Vin-Britain and * Ireland) where he planted Christianity, and appointed some select Dif- cent. Bellova. ciples to perfect what he had begun, and then returned back to ferusalem. Of this 18 to 18 there are no footsteps in any Ancient Writers, earlier than the middle Ages of the Church, when 'tis mentioned by * Indore. * De vit. & obit. SS. utriufque Teft. c. 72. Brev. Tol. Inflit. S. Isidori.

* Apud Marian. de adv. Jac. in Hispan. 6. 7.
p. 11. Sed ex fide alierum. the Breviary of | Toledo, and Arabick Book of * Anastasius. Patriarch of Antioch, concerning the Pallions of the Martyrs. and fome others after them. Nav. || Baronius himself, though || In Not. ad Mariyrol. ad 25, Jul. p. 452. vid Orat. Roder. Archiep. Tel. in Not. G. Loayf. ad decret. Gund. Tom. 4. Concil. p. 548, 549. endeavouring to render the account as fmooth and plaufible as he could, and to remove what objections lay against it ver after all confesses, he did it onely to shew, that the thing was not impossible, nor to be accounted such a monstrous and extravagant Fable, as some men made it to be, as be accounted fucin a monthous and extravagant radie, as some first made it to be, as indeed elsewhere he plainly and peremptorily both denies and disproves it. He could Ad Amir. not but see, that the shortness of this Apostle's Life, the Apostle's continuing all in DCCCXVI. one entire body at Ferulalem, even after the dispersing of the other Christians, program, o bably not going out of the bounds of Judwa for many years after our Lord's Ascenfion, could not comport with so tedious and difficult a voyage, and the time which he must necessarily spend in those parts: And therefore 'tis satest to confine his ministery to Judæa, and the parts thereabouts, and to feek for him at Jerusalem, where

we are fure to find him. 8: HEROD Agrippa, son of Aristobulus, and Grandchild of Herod the Great (under whom Chrift was born) had been in great favour with the late Emperour Caligala, but much more with his fuccessour Claudius, who confirmed his predecessour's grant, with the addition of Judæa, Samaria, and Abylene, the remaining portions of his Grandfather's dominions. Claudius being fetled in the Empire, over comes Herod from Rome to take possession, and to manage the affairs of his new acquired Kingdom. A Prince noble and generous, prudent and politick, throughly versed in all the arts of Courtship, able to oblige enemies, and to mollifie or decline the displeasure of the Emperour, (witness his subtile and cunning infinuations to Caligula, when he commanded the Tews to account him a *God) he was one that knew, let the wind blow which * Vid. Epift. 60 way it would, how to gain the point he aimed at: of a courteous and affable demea-just ad Ca nour, but withall no nate la newagia [] engen, a mighty realor for the fewiff Reli. and p. Fhil gion, and a most accurate observer of the Mosaick Law, keeping himself free from all Chimp. 105. legal impurities, and fuffering no day to pass over his head, in which he himself was sometimes. not present at sacrifice. Being desirous in the entrance upon his sovereignty to insi-quit. Jud. lib. nuate himself into the favour of the populacy, and lead no less by his own zealous 19.6.7.2.677. inclination, he saw no better way, than to fall heavy upon the Christians, a fort of men. whom he knew the Jews infinitely hated, as a novel and an upftart Sect, whose Religion proclaimed open defiance to the MoJaick Institutions. Hereupon he began to raise a perfecution, but alas, the commonalty were too mean a facrifice to fall as the onely victim to his zeal and popular defigns, he must have a fatter and more honourablesacrifice. It was not long before S. James his flirring and active temper, his bold reproving of the Tews, and vigorous contending for the truth and excellency of the Christian Religion, rendred him a fit object for his turn. Him he commands to be apprehended, cast into prison, and sentence of death to be passed upon him. As he was led forth to the place of * Martyrdom, the Souldier or Officer that had guarded him to the Tribu- Clem. Aler. nal, or rather his Accuser (and so || Saidas express tells us it was) having been con-Hypop. lis. vinced by that mighty courage and constancy which S. James shewed at the time of apul Euchs. his tryal, repented of what he had done, came and fell down at the Apostle's feet, and || Saida in we. heartily begged pardon for what he said against him. The holy man, after a little Hedding surprise at the thing, raised him up, embraced and kissed him. Peace (said he) my fon, peace be to thee, and the pardon of thy faults. Whereupon before them all he pub* Antiquit.

lickly protested himself to be a Christian, and so both were beheaded at the same time Thus fell S. Tames, the Apostolick Proto-Martyr, the first of that number that gained the Crown, chearfully taking that cup, which he had long fince told his Lord he was most ready to drink of. o. BUT the Divine vengeance, that never fleeps, suffered not the death of this innocent and righteous man to pass long unrevenged; of which, though S. Luke gives us but a short account, yet * Tolephus, who might himself remember it, being a youth at that time of feven or eight years of age, fets down the flory with its particular circumftances, agreeing almost exactly with the Sacred Historian. Shortly after S. James his Martyrdom. Herod removed to Calarea, being resolved to make war upon the neighbouring Tyrians and Sidonians: While he was here, he proclaimed folemn fights and Festival entertainments to be held in honour of Casar, to which there flocked 2 great confluence of all the Nobility thereabouts: Early in the morning on the ferond day he came with great flate into the Theatre, to make an Oration to the people, being clothed in a Robe all over curiously wrought with filver, which encountring with the beams of the rifing Sun, reflected fuch a luftre upon the eyes of the people (who make fenfible appearances the onely true measures of greatness) as begot an equal wonder and veneration in them, crying out (prompted no doubt by flatterers, who began the cry) that it was some Deity which they beheld, and that he who spake to them

must be something above the ordinary standard of humanity. This impious applause

Herod received without any token of dislike, or sense of that injury that was hereby
done to the supreme Being of the World. But a sudden accident changed the scene, and

rurned the Comick part into a black fatal Tragedy. Looking up.

he espied an Owle sitting upon a rope over his head (as proba-

convinced of flattery and falshood; see me here by the Laws of

Hune Josephi locum laudans Eusebius, totam bubouls mentionem pratermitts, ejasque loco dypacos substituit : mente quidem più, at malâ fide.

bly also he did an Angel, for so S. Luke mentions it) which he ir mente quidem pin, at mult be presently beheld as the satal messenger of his death, as here-tosore it had been of his prosperity and success. An incurable melancholy immediately solved upon his mind, as exquisite torments did upon his bowels, caused without question by those Worms S. Luke speaks of, which immediately solved to the success of th

'Ο Θεδε υμίν έχδι πόλη καπας εξοριν όπησά Πομαι τ΄ βίου . περεχεύμα τ΄ εξιακμική κε τας αξτή με καπη ξευσμόκες φουας έλεγχέσης, ό κληεκίς αδαμα θ΄ ψό ψιπάν, πόλη δακών απέρομαι, Joleph. ib.

Fate condemned to die, whom just now you styled immortal. Being removed into the Palace, his pains still encreased upon him, and though the people mourned and wept, fasted and prayed for his life and health, yet his acute torments got the upper hand, and after five days put a period to his life. But to return to S. fames.

10. BEING put to death, his Body is faid to have taken a fecond voyage into Spain, where we are with confidence enough told it refts at this day. Indeed I met with a very formal account of its translation thither, written (says the Publisher)

*Commins. da above DC years since, by a Monk of the Abby of La-Fleury in *France.* The sum Translation whereof is this: The Apostles at Fernslatem designing Ctessphon for Spain, ordained spaces, then Bishop, and others being joyned to his affistance, they took the Body of S. James, and the Body of S. James, the space of the same of the Body of S. James, the space of the Body of S. James, the Body of S. James, the Body of S. James, the space of the Body of S. James, the Body of S.

Templas: whereof is this: The Apolles at fernfalem designing Crespon for Spain, ordained spaces, and the Body of S. James, Bot. Biblioth. and went on board a Ship without Oars, without a Pilot, or any to sheer and conduct ships. Port. 2.f. 183, 6: their voyage, trusting onely to the merits of that Apostle, whose remains they carried along with them. In feven days they arrived at a Port in Spain, where landing, the Corps was fuddenly taken from them, and with great appearances of an extraordinary light from Heaven, conveyed they knew not whither, to the place of its interment. The men you may imagine were exceedingly troubled, that so great a treasure should be ravished from them; but upon their prayers and tears they were conducted by an Angel to the place where the Apostle was buried, twelve miles from the Sea. Here they addressed themselves to a rich Noble Matron, called Luparia; who had a great Estate in those parts, but a severe Idolatress, begging of her that they might have leave to entomb the bones of the holy Apostle within her jurisdiction. She entertained them with contempt and fcorn, with curses and execrations, bidding them go and ask leave of the King of the Country. They did so, but were by him treated with all the instances of rage and fury, and pursued by him, till himself perished in the attempt. They returned back to their Gallacian Matron, whom by many miracles, and especially the destroying a Dragon that miserably insested those parts; they at last made Convert to the Faith, who thereupon commanded her Images to be broken, the Altars to be demolished, and her own Idol-Temple, being cleansed and purged, to be dedicated to the honour of S. Tames, by which means Christianity mightily prevailed, and this umphed over Idolatry in all those Countries. This is the summ of the Account, call it Romance or History, which I do not desire to impose any farther upon the Reader's Faith, than he shall sind himself disposed to believe it. I add no more, than that his Body was afterwards translated from Iria Flavia (the place of its first repose) to Compose Iria Though a Learned * person will have it to have been but one and the same "Invostobs place, and that after the story of S. James had gotten some footing in the belief of men, was in pomp, lace, and that after the story of S. James had gotten some footing in the belief of men, was in pomp, was at last jumbled into Compose Iria, where it were to tire both the Reader and my 1.9. 31. Well it, 3.6. totell him with what solemn veneration, and incredible miracles reported to be done here, this Aposse's reliques are worshipped at this day: Whence || Baronius calls || Ad Amm. 816. testing the great store house of Miracles lying open to the whole World, and wisely con Nam. 72. selfes it one of the best arguments to prove, that his Body was translated thither. And I should not struple to be of his mind, could I be assured that such Miracles were truly done there.

The End of the Life of S. James the Great.

S 2

THE

THE LIFE

O F

S. JOHN

S. 10HN Evangelift.



Having lived to a great age, he died at Ephe fus 68 years after our Lords Palsion, and was Buried neere that City Baron.



John in 22 Feter faithord what shall thus man do white faith must him, if I will that he tarry till I come what is that to the?

Pet A.2 Think is not strange concorning of first trial that he carry thing homed to you.

non him by our Saviour. His lying in our Lord's Bosom. His attending at the crucifixion. Our Lord's committing the Blesseld Virgin to his care. The great intimacy between him and Peter. How long he resided at Jerusalem. Asia his Aposholical Province. His planting Christianity there, and in ather parts of the East. His being sent Prisoner to Rome, and being put into a Caldron of boiling. Oil by the command of Domitian. His, banishment into Pattinos. Trausportation, what kind of panishment. Capitis Diminutio what. His writing the Apocalypic there, The tradition of his hand wherewith he wrote it, being still kept there. His return to Ephesius, and governing the affairs of that Province. His great stee, and Death. The sancy of his being still view, whence derived by the Ancients. The Tradition of his going aliene into his Grave, and sleeping thene. Several Counterfeits pretending themselves to be S. John. His Celibacy; whether he was ever married. As it is windly and hearty recommending, it to be last. It is changering himself to reclaim a debauabed young man. His shapiar wigilancy against Hereticks and Seducers. His publick discoming Cerinthus this company. Cerinthus, who; and what his principles. The Herefte of Ebion what. Nieself and what his principles. The Herefte of Ebion what. Nieself and what his principles. The Herefte of Ebion what. Nieself and what his principles.

His kindred and relations; whether eminent for Nobility. The peculiar favour's conferred

HT

\$ 2

The Fall of the Low S. Same Sibo Garage

i

from his Wife. The vile principles and practices of his pretended followers. S. John's Writings. His Revelation. Dionysius Alexandrinus his judgment concerning it, and its Authour. Asserted and proved to be S. John's. The ground of doubting, what. His Gospel when and where written. The Glemn preparation, and causes moving him to undertake it. The subject of it sublime and mysterious. Admired and cited by Heathen Philosophers. Its Translation into Hebrew. His first Epistle, and the dofien of it. His two other Epifles to whom written, and why not admitted of old His style and way of writing considered. The great Encomium given of his Writing by the Ancient Fathers.

Propter generis Nobilitatem notus srat Ponel. fici, & Judeorum insidias non timebat, in tau-tum ut Petrum introduceret in Atrium, & stare folus Apostolorum ante crucem, matremque salva-toris in sua reciperet. Hieron. Epitaph. Mar-

I. S AINT John. was a Galilean, the Son of Zebedee and Salome, younger Brother to S. James, together with whom he was brought up in the Trade of Fifthing. * Saint Hierom makes him remarkable upon the account of his Nobility, whereby he became acquainted with the High-prieft, and resolutely ventured himself amongst the Tews at our Saviour's Trial, prevailed to introduce Peter into the Hall, was

the onely Apostle that attended our Lord at his Crucifixion, and afterwards durst own his Mother, and keep her at his own house. But the Nobility of his Family, and especially that it should be such as to procure him so much respect from persons of the highest rank and quality, seems not reconcilable with the meanness of his Father's Trade, and the privacy of his Fortunes. And for his acquaintance with the High-prieft, I should rather put it upon some other account, especially if it be true *H. Etal. lib. 1. What * Nicephorus relates. That he had lately fold his Estate left by his Father in Ga-The Earlies I What Proceporus relates, That he had facely fold his Entare left by his rather in Os-ers proposite lifee to Annus the High prieft, and had therewith purchased a fair house at Jerusalem, white rather about Mount Ston, whence he became acquainted with him. Before his coming to substrate acoust virtual story, whence he became acquainted with integer before his coming to be been Disciple to John the B. sprift, being probadition fulfill by that other Disciple that was with Andrew, when they left the Baptist to follow our Saviour, so particularly does he relate all circumstances of that transaction, though modefily, as in other parts of his Gospel, concealing his own name. He was at the same time with his Brother called by our Lord both to the Discipleship and Apostolate, by far the youngest of all the Apostles, as the Ancients generally affirm. and his great Age feems to evince, living near LXX Years after our Saviour's fuffe-

2. THERE is not much faid concerning him in the Sacred Story, more than what is recorded of him in conjunction with his Brother James, which we have already remarked in his life. He was peculiarly dear to his Lord and Master, being the Disciple whom Tesus loved, that is, treated with more freedom and familiarity than the rest. And indeed he was not onely one of the Three, whom our Saviour made partakers of the private passages of his life, but had some instances of a more particular kindness and favour conterred upon him. Witness his lying in our Saviour's befom at the Palchal Supper, it being the custom of those times to lie along at meals upon Couches, fo that the fecond lay with his head in the bosom of him that was beforehim; this honourable place was not given to any of the Aged, but reserved for our Apostle: Nay, when Peter was desirous to know, which of them our Saviour meant, when he told them that one of them should betray him, and durst not himself propound the question, he made use of S. John (whose familiarity with him might best warrant such an enquiry) to ask our Lord; who thereupon made them understand, twas Judes whom he designed by the Traitour. This favour our Apostle endeavoured in forme measure to answer by returns of particular kindness and constancy to our Saviour, flaying with him, when the rest deserted him. Indeed upon our Lord's first apprehension he fled after the other Apostles, it not being without some Mark 14 51. probabilities of reason, that the Ancients conceive him to have been that young man that followed after Christ, having a linen cloth cast about his naked body, whom when the Officers laid hold upon, he left the linen cloth, and fled naked from them. This in all likelihood was that Garment that he had cast about him at Supper (for they had peculiar Westments for that purpose) and being extremely affected with the Treason, and our Lord's approaching Passion, had forgot to put on his other Garments, but followed him into the Garden in the same habit wherewith he arose from the Table, it being then night, and so less liable to be taken notice of either by himfelf or others. Bur though he fled at present to avoid that sudden violence that was offered to him, yet he soon recovered himself, and returned back to seek his Master, confidently entred into the High-priefts Hall, and followed our Lord through the feveral passages of his Trial, and at last waited upon him (and for any thing we know, was the onely Apostle that did so) at his Execution, owning him, as well as being own'd by him, in the midft of arms and guards, and in the thickest crouds of his most inverterate enemies. Here it was that our Lord by his last Will and Tellament made upon the Cross, appointed him Guardian of his own Mother, the Blessed Virgin: When he faw his Mother, and the Disciple standing by whom he loved, he said unto his John to 26. Mother, Woman, behold thy Son, see, here is one that shall supply my place, and be 27. to thee instead of a Son, to love and honour thee, to provide and take care for thee and to the Disciple he said. Behold thy Mother: Her, whom thou shalt henceforth deal with treat and observe with that duty and honourable regard, which the relation of an indulgent Mother challenges from a pious and obedient Son: whereupon he took her into his own House, her Husband Toseph being some time since dead, and made her a principal part of his charge and care. And certainly the Holy Jesus could not have given a more honourable testimony of his particular respect and kindness to S. John, than to commit his own Mother, whom of all earthly Relation he held most dear and valuable, to his trust and care, and to substitute him to supply that duty which he himself paid her while he was here below.

2. AT the first news of our Lord's return from the dead, he, accompanied with Peter, presently hasted to the Sepulchre: Indeed there seems to have been a mutual intimacy between these two Apostles more than the rest. Twasto Peter that S. John gave the notice of Christ's appearing, when he came to them at the Sea of Tiberias in the habit of a stranger: and it was for John that Peter was so solicitously inquisitive to know what should become of him. After Christ's Ascension, we find these two going up to the Temple at the Hour of Prayer, and miraculously healing the poor impotent Cripple; both preaching to the People, and both apprehended together by the Priests and Sadduces, and thrown into Prison, and the next Day brought forth to plead their cause before the Sanbedrim. These were the two chosen by the Apofiles to fend down to Samaria, to fettle and confirm the Plantations which Philip had made in those Parts, where they confounded and baffled Simon the Magician, and set him in an hopefull way to repentance. To these S. Paul addressed himself, as those that feemed to be Pillars among the rest, who accordingly gave him the right hand of

fellowship; and confirmed his mission to the Gentiles.

4. IN the divition of Provinces which the Apostles made among themselves,

* Afta fell to his share, though he did not presently enter upon his charge, other- Euros. 1.3.

Wife we must needs have heard of him in the account which S. Luke gives of S. Paul's 4.1.2.71. feveral Journies into, and refidence in those Parts. Probable therefore it is, that he dwelt still in his own House at Ferusalem, at least till the death of the Blessed Virgin (and this is plainly afferted by | Nicephorus from the account of those Hiltorians that | H. Beel, lib. 2. were before him) whose death (fays * Eusebius) hapned Ann. Christi XLVIII. about 6. 42. p. 206. Fifteen Years after our Lord's Afternion. Some time (probably Years) after het death har Chrom, ap. he took his Journey into Afta, and industriously applied himself to the propagating Christianity, Preaching where the Gospel had not yet taken place, and confirming it where it was already planted. Many Churches of note and eminency were of his foundation, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laudicea, and others; but his chief place of relidence was at Ephefus, where S. Paul had many Year's before fettled a Church, and conflituted Timothy Bilhop of it. Nor can we suppose that he confined his Ministery merely to Afia Minor, but that he Preached in other Parts of the East: probably in Parthia, his first Epistle being anciently intitled to them; and the * Fefutes in the relation of their fuccess in those Parts, assure us that the Bafforæ, * Litter Jesuit. (a People of India) constantly affirm from a Tradition received from their Ancestours. Ann. 1555. that S. John planted the Christian Faith there.

5. HAVING spent many Years in this employment, he was at length accused to Domitian, who had begun a Perfecution against the Christians, as an eminent affertour of Athelim and Impiety, and a publick subverter of the Religion of the Empire.

By his command the Proconful of Afia fent him bound to By his command the Proconful of Afia lent him bound to || Perurre Zeelifies Applicies, apid quis inform for bloudy and barbarous a Prince; he was call into a Caldron of boyling Oil, or rather Oil fet on fire. But that contains of boyling Oil, or rather Oil fet on fire. But that fall migram demons, while paging the Projection and the Call of Divine Providence that secured the three Hebrew Captives in 6. 36. p. 215.

the flames of a burning Furnace, brought this holy Man fafe out of this, one would have thought, unavoidable destruction. An instance of so signal preservation, as

had been enough to perfuade a confidering Man, that there must be a Divinity in that

Religion that had fuch mighty and folemn attellations. But Miracles themselves will

not convince him, that's fallen under an hard heart, and an injudicious mind. The

cruel Emperour was not fatisfied with this, but presently orders him to be banished

and transported into an Island. This was accounted a kind of capital punishment, \$ 620

this very instance, where repaired muse a is not to be understood as extending to life

dition of Christianity in the future Periods and Ages of the Church. Which certain-

ly was not the least instance of that kindness and favour which our Lord particularly

thew'd to this Apostle; and it seemed very suitable at this time, that the goodness of

God should over-power the malice of Men, and that he should be entertained with the

more immediate converses of Heaven, who was now cut off from all ordinary conver-

fation and fociety with Men. In a Monaflery of Caloires, or Greek Monks in this Island,

they shew a dead Man's hand at this *day, the Nails of whose Fingers grow again as

oft as they are pared; which the Turks will have to be one of their Prophets, while

the Greeks constantly affirm it to have been the hand of S. John, wherewith he wrote

burthensome to the World, being taken out of the way, Cocceius Nerva succeeded in

the Empire, a prudent Man, and of a milder and more sober temper. He rescinded the

odious Acts of his Predecessour, and by publick Edict recalled those from banishment,

whom the fury of Domitian had sent thither. S. John taking the advantage of this ge-

neral Indulgence, left Patmos, and returned into Afia, his ancient charge, but chiefly

fixed his Seat at Ephefus, the care and presidency whereof (Timothy their Bishop ha-

ving been lately martyr'd by the People for perfuading them against their Heather-

fealts and Sports, especially one called Καλαγώγιον, wherein was a mixture of debau-

chery and || idolatry) he took upon him, and by the affiftance of feven Bishops gover-

of the Church, ordered and disposed the Clergy, but erected Churches, which furely

must be meant of Oratories, and little places for their solemn conventions, building

Churches in the modern notion, not being confishent with the poverty and perfecuti-

on of Christians in those early times. Here at the request of the Bishops of Asia he wrote his Gospel (they are Authours of no credit and value, that make it written du-

ring his confinement in the Isle of Patmos) with very folemn preparation, whereof

Life, as is generally thought. * Chryfostom is very positive,

that he was an Hundred Years old when he wrote his Gospel,

and that he liv'd full Twenty Years after. The fame is affir-

more when we come to confider the Writings which he left behind him.

6. DOMITIAN, whose prodigious wickedness had rendred him infamous and

the Revelations; and, probably, both true alike.

Παρμός. Με τ΄ νησου έζου λα παυσό. Ρωμαίος περαλικήν πιμαρίαν εμιμείτα, says * Pachymer, speaking of * Εσις ι. οι τ΄ νησου έζου λα παυσό. Ρωμαίος κεραλικήν πιμαρίαν εμιμείτα, says * Pachymer, speaking of * Εσις ι. οι τ΄ γιασι και το παυσία Αν. Δίονυσ. Ti. 16, fet. 2. tis diminuto (and it was the second sort of it) pecause the resion that beauther. L. 2. 6.4 ff. de was disfranchifed, and the City thereby lost an head. It succeeded in the room of that Pen. 116, 48. ancient punishment, Aqua & igni interdicere, to interdict a Person the use of Fire and Pent. 1th. 48. ancient puninment, Agran Control of Man's life, whereby was taciny at leg. 7th.

Al Leg. 7th.

Beed. 1th. 77th.

implied, that he must for his own defence betake himself into banishment; it being unimplied, that he must for his own defence betake himself into banishment; it being unimplied, that he must for his with Lodging or Diet. or any thing necessary to

122

but loss of privilege. Therefore this punishment in the || Roman Laws is called Capitis diminutio (and it was the second fort of it) because the Person thus banished Peak is. iii. implied, that he must for his own defence betake finner into bandance; is being and a significant for any to accommodate him with Lodging or Diet, or any thing necessary to the Red. is. iii. the support of life. This bandhing into Islands was properly called *Deportatio*, and was the worst and severest kind of Exile, whereby the criminal forseited his Estate, and being bound and put on Shipboard was by publick Officers transported into some certain Island (which none but the Emperour himself might assign) there to be consined to perpetual banishment. The place of our S. John's banishment was not Ephefus, *Argum. Epist. as * Chrysosom by a great mislake makes it, but Patmos, a disconsolate Island in the Archipelago, where he remained several Years, instructing the Inhabitants in the Faith Archipelago, where he remained leveral Years, intitructing the innabitation in the ration and the remained leveral Years, of Christ: Here it was about the latter end of Domitian's Reign, (as Irenaus tells ||us) lib. 5. c. 30. that he wrote his Apocalyple or Book of Revelations, wherein by frequent Visions and Prophetical representments, he had a clear Scheme and Prospect of the state and con-

* Bellon, obferv. lib. 2. 6. 13. p. 205.

> Orof. lib. 7. e. 11. p. 303.

Martyr. Ti-Phot Cod. 254. ned that large spacious Diocele; * Nicephoras adds, that he not only managed the affairs 1404. * Lib. 2.c. 42

7. HE lived till the time of Trajan, about the beginning of whose Reign he departed this Life, very Aged, about the Ninety eighth or Ninety ninth Year of his * Kamanukáves # Egeov, záxelos Salej-Bar ourrailes to Eval Krion avery Exator, di-

ερχέσας έως δλων έπατον είχοση. Chrytoft. Serm. de S. Joan. Ap. p. 505. T. 6.
Synopf, de Vit. & mort. App. Bibl. Pp. T. 3.

med by || Dorotheus, that he lived CXX. Years; which to me feems altogether improbable, feeing by this account he must be Fifty Years of Age when called to be an Apostle, a thing directly contrary to the whole confent and testimony of Antiquity, which makes him very young at the time of his calling to the Apostolick Office. He died (says the * Arabian) in the expectation of his

ble fledness, by which he means his quiet and peaceable departure, in opposition to a violent and bloudy death. Indeed Theophylact, and others before him conceive him to have died a Martyr, upon no other ground, than what our Saviour told him and his Brother, that they should drink of the Cup, and be baptized with the Baptism wherewith he was baptized, which || Chrysoftom strictly understands of Martyrdom and a bloudy death. || Hom. 66. in It was indeed literally verified of his Brother James; and for him, though, as *S. Hie- Matth. c. 20. rom observes, he was not put to death, yet may he be truly styled a Martyr, his being put into a Vessel of boiling Oil, his many Years banishment, and other sufferings Matth 20. in the cause of Christ, justly challenging that honourable title, though he did not a- P. 59. Tom. 9. ctually lay down his life for the testimony of the Gospel, it being not want of goodwill either in him or his enemies, but the Divine Providence immediately over-ruling the powers of Nature, that kept the malice of his enemies from its full execution.

The Life of S. IOHN.

8. OTHERS on the contrary are so far from admitting him to die a Martyr, that they question, nay, peremptorily deny that he ever died at all. The first Affertour, and that but obliquely, that I find of this opinion, was Hippolytus Bishop of Porto, and Scholar to Clemens of Alexandria, who ranks him in the fame capacity with Enoch and Elias: for speaking of the two fold coming of Christ, he tells * us, that his *De Constant, first coming in the flesh had John the Baptist for its forerunner, and his second to Judg-Mand. & Aminment shall have Enoch, Elias and S. || John. Ephrem Patriarch of Antioch is more ex-Bibl. Pp. Gr. ment hail nave *Enoch*, *Esta* and 0.11 Juan. Epotem rathlated of Zantock Bill. Pp. 6r. prefs, he tells us, there are three Perfons, answerable to the three dispensations of the *Lat. 22*, 2351. word, yet in the body, *Enoch*, *Elias* and S. John, *Enoch* before the *Law*, *Elix* under # dput floor. the Law, and S. John under the Gospel: concerning which last, that he never died, col. 797. he confirms both from Scripture and tradition, and quotes S. Cyril (I suppose he means him of Alexandria) as of the same opinion. The whole foundation upon which this Error is built, was that discourse that passed between our Lord and Peter concerning this Apolle: for Christ having told Peter what was to be his own fate, Peter John 21, 21, enquires what should become of S. John, knowing him to be the Disciple whom Jesus 22, 23. loved? Our Lord rebukes his curiofity, by asking him, what that concerned him, If I will that he tarry till I come, what is that to thee? This the Apostles misunderstood. and a report presently went out amongst them, That that Disciple should not die: Though S. John, who himself records the passage, inserts a caution, That Jesus did not say, he should not die, but onely what if I will that he tarry till I come? Which doubtless our Lord meant of his coming (so often mentioned in the New Testament) in Judgment upon the Fews, at the final overthrow of Ferufalem which S. John out-lived many years; and which our Lord particularly intended when elsewhere he told them, Verily I say unto you, there be some standing here, which shall not task of death, Matth. 16.28. till they fee the Son of man coming in his Kingdom.

o. FROM the same Original sprang the report, that he onely lay sleeping in his Grave. The story was current in S. Augustine's days, from whom we receive this account, though possibly the Reader will smile at the conceit. He tells * us, 'twas com- ' Traff. 124.11. monly reported and believed that S. John was not dead, but that he rested like a Man Joan, Col. 569 affeep in his Grave at Ephefus, as plainly appeared from the Dust fensibly boiling and bubling up, which they accounted to be nothing else but the continual motion of his breath. This report S. Augustine seems inclinable to believe, having received it, as he tells us, from very credible hands. He further adds out of fome Apocryphal Writings, what was generally known and reported, that when S. John, then in health, had caufed his Grave to be dug and prepared, he laid himself down in it as in a Bed, and as they thought, onely fell afleep. * Nicephorus relates the flory more at large, from * H. Eugl. 2. whom (if it may be any pleasure to entertain the Reader with these things) we shall 2.42. p. 208. give this account. S. John foreseeing his Translation into Heaven, took the Presbyters and Ministers of the Church of Ephefus, and several of the Faithfull, along with him out of the City, carried them unto a Cemetery near at hand, whither he himfelf was wont to retire to Prayer, and very earnestly recommended the state of the Churches to God in Prayer. Which being done, he commanded a Grave to be immediately dug, and having instructed them in the more recondite mysteries of Theologie, the moll excellent Precepts of a good Life, concerning Faith, Hope, and especially Charity, confirmed them in the practice of Religion, commended them to the care and bleffing of our Saviour, and folemnly taking his leave of them, he figured himself with the fign of the Croß, and before them all went down into the Grave; strictly charging. them, to put on the Gravestone, and to make it fast, and the next day to come and open it, and take a view of it. They did fo, and having opened the Sepulchre, found nothing there but the Grave-clothes which he had left behind him. To all which let

Il De Glor. * Annot in Toan c à i.

Abud Phot, me add, while my hand is in these things, what * Ephrem relates, that from this noi Japr. p. 800. Grave, wherein he rested so short a time, a kind of Sacred Oil or Unquent was wont to be gathered. Gregory of | Tours fays twas Manna, which even in his time like flour blarty. lib. 1. was cast up from the Sepulchre, and was carried up and down the World for the curing of diseases. This report of our Apostle's being yet alive, some men made use of to wild and phantaftick purposes. * Beza tells us of an Impostor in his time (whom Postellus, who vainly boasted that he had the Soul of Adam, was wont to call his Brother) who publickly professed himself to be our S. Fohn, and was afterwards burneat Thologe in France. Nor was this any more than what was done in the more early Ages In wit Martin of Christianity. For || Sulpitius Severus giving usan account of a young Spaniard that

Evangel, lib. 3.

first professed himself to be Elias, and then Christ himself; adds, That there was one at the same time in the East, who gave out himself to be S. John. So fast will Errour, like circles in the water, multiply it felf, and one mistaken place of Scripture give countenance to an hundred stories, that shall be built upon it. I have no more to add. *Abud Kirsten, but what we meet with in the * Arabick writer of his life, (though it little agrees de wit. Quat. E. with the preceding passages) who reports, that there were none present at his burial but his disciple Phogsir (probably Progher, or Procherus, one of the seven Deacons, and generally faid to have been S. John's companion and affiftent) whom he strictly charged never to discover his Supulchre to any; it may be for the same reason for which it is thought God concealed the Body of Moses, to prevent the Idolatrous worshipping of his Reliques: And accordingly the Turks, who conceit him to be buried in

the confines of Lydia, pay great honour and veneration to his Tomb.

TO, S. 70 HN feems always to have led a fingle life, and fo the *Ancientstell us. * Epiph. Heref. nay, S. Ambrofe positively || affirms, that all the Apostles were married, except S. John and S. Paul. There want not indeed fome, and especially the middle Writers of the

78.p. 440. Hieron. adv. Tovin, lib. 1. p. 35. T. 2. Il Ambr. Comm. *Church, who will have our Apostle to have been married, and that it was his marriage which our Lord was at in Cana of Galilee, invited thither upon the account of in 2 Cor. 11. T. 5. * Red. Praf. in his confanguinity and alliance: But that being convinced by the Miracle of the Water turned into Wine, he immediately quitted his conjugal relation, and became one of our Joan Ruper. Turned into Wine, he immediately quitted in conjugate the state of fa-Tuit Comm. in Lord's Disciples. But this, as Baronius himself consesses, is trifling, and the issue of the Joan lib 2 in bulous invention, a thing wholly unknown to the Fathers and best Writers of the

Church, and which not onely has no just authority to support it, but arguments enough to beat it down. As for his natural temper, he feems (as we have observed in his Brother's Life) to have been of a more eager and resolute disposition, easily apt to be inflamed and provoked, which his reduced Age brought to a more staid and a calmer temper. He was polished by no study or arts of Learning, but what was wanting in

that, was abundantly made up in the excellent temper and constitution of his mind, and that furniture of Divine graces, which he was adorned withall. His humility was admirable, studiously concealing his own worth and honour, in all his Epistles (as * Eulebius long fince observed) he never puts down the honourable Titles of Apostle or Evangelist, but onely stiles himself, and that too but sometimes. Presbyter, or Elder, alluding probably to his Age, as much as Office; in his Gospel, when he speaks

of the Disciple whom Jesus loved, he constantly conceals his own name, leaving the Reader to conjecture who was meant. Love and Charity he practifed himself, and affectionately pressed upon others, our Lord's great love to him seems to have inspired his Soul with a bigger and more generous charity than the rest: 'Tis the great vein that runs through his Writings, and especially his Epistles, where he urges it as the great and peculiar Law of Christianity, and without which all other pretentes to Christian Religion are vain and frivolous, ufeless and infignificant. And this was his constant practice to his dying day. When Age and Weakness grew upon him at † Ephelus,

that he was no longer able to Preach to them, he used at every publick Meeting to be led to the Church, and fay no more to them, than, Little children, love one another. And when his Auditours wearied with the constant repetition of the same thing, asked

him why he always spoke the same, he answered, Because it was the command of our Lord, and that if they did nothing elfe, this alone was enough.

11. BUT the largest measures of his Charity he expressed in the mighty care that he shewed to the Souls of Men, unweariedly spending himself in the service of the Gospel, travelling from East to West to leaven the World with the Principles of that holy Religion which he was fent to propagate, patiently enduring all torments, breaking through all difficulties and discouragements, shunning no dangers, that he might doe good to Souls, redeem Mens minds from errour and idolatry, and reduce them

his

* Eufeb. H. from the Snares of a debauched and a vitious Life. Witness one famous * Instance. In his vifitation of the Churches, near to Ephelias, he made choice of a young Man, whom with a special charge for his instruction and education, he committed to the Billiop of that place. The prittual Man undertook the charge, instructed his Pupil, and baptized him: And then thinking he might a little remit the reins of discipline, the youth made an ill use of his liberty, and was quickly debauched by bad companions, making himself Captain to a company of High-way men, the most loose cruel, and profligate wretches of the Country. So Tabn at his return understanding this, and sharply reproving the negligence and unfaithfulness of his Tutour, resolved to find him our; And without any confideration of what danger he entred upon, in venturing himself upon Perfons of desperate fortunes, and forseited consciences, he went to the Mountains. where there usual haunt was; and being here taken by the Sentinel, he defired to be brought before their Commander, who no fooner espied him coming towards him. but immediately fled. The aged Apostle followed after, but not able to overtake him. passionately entreated him to stay, promising him to undertake with God for his peace and pardon. He did to, and both melted into tears, and the Apostle has ving praved with, and for him, returned him a true Penitent and convert to the Church. This flory we have elsewhere related more at large out of Eulebius, as he does from Clemens Alexandrinus, fince which that Tract it felf of * Clemens is made Prim. Christ. publick to the World.

Part. 3. ch. 2

* Orat. Treel To, Tis & To Couldy 9 Trees of in Auftuar. Biblioth Pp. Gr. L. a Fr. Combef. edit. An. 1672. Part. 10, 185. n. 42.

12. NOR was it the least instance of his care of the Church, and Charity to the Souls of Men, that he was so infinitely vigilant against Hereticks and Seducers, countermining there artifices, antidoting against the posson of their errours, and shunning all communion and converfation with their perfons. *Going along with fome of his fren. adv. friends at Ephelus to the Bath (whither he used frequently to refort, and the ruines p. 413. Each whereof of Porphyry not far from the place where flood the famous Temple of Diana, 15.6.38,100. as a late ||eye-witness informs us, are fill flowed at this day) he enquired of the fers |

- Spiph. Hard; vant that waited there, who was within; the fervant told him, Cerinthus (Epiphamia, 171. Smith g. fays it was Ebion, and tis not improbable that they might be both there;) which the pift dayli Afre Apolle no forcer underfood, but in great abborroomy he turned healt. This I will be seen to the both the pift dayli Afre Apostle no sooner understood, but in great abhorrency he turned back, Let's be gone my brethren (faid he) and make haste from this place, lest the Bath wherein there is such an Heretick as Cerinthus, the great enemy of the truth, fall upon our heads. This account Irenaus delivers from Polycarp, S. John's own Scholar and Disciple. This Cerinthus was a Man of loofe and pernicious principles, endeavouring to corrupt Christianity with many damnable * Errours. To make himtelf more confiderable, he struck in * Epiphan with the Jewifb Converts, and made a builte in that great controversie at Jerufalem, Gains about about Circumcifion and the observation of the Law of Moses. But his usual haunt was Eusebly, 6,38, Afia, where among ft other things he openly denied Christ's Refurrection, affirmed the P. 100. World to have been made by Angels, broaching unheard-of Dogmata, and pretending them to have been communicated to him by Angels, venting Revelations composed by himself, as a great Apostle, affirming that after the Resurrection the Reign of Christ would commence here upon Earth, and that Men living again at Jerusalem, should for the space of a Thousand Years enjoy all manner of sensual pleasures and delights: hoping by this fools Paradise that he should tempt Men of loose and brutish minds over to his party. Much of the same stamp was * Ebion (though in some principles diffe- * Eufeb. th. ring from him, as errour agrees with it felf as little as with truth) who held that the \$\textit{P}\$ 99. Holy Jesus was a mere, and a mean Man, begotten by Joseph of Mary his Wife, and that the observance of the Mosaick Rites and Laws was necessary to Salvation: And because they saw S. Paul sland so full in their way, they reproached him as an Apastate from his Religion, and rejected his Epiftles, owning none but S. Matthew's Gospel in Hebrew, having little or no value for the reft; the Sabbath and Jewish Rites they obferved with the Jews, and on the Lord's day celebrated the memory of our Lord's Refurrection, according to the custom and practice of the Christians.

13. BESIDES there, there was another fort of Hereticks that infelled the Church in S. John stime, the Nicolaitans, mentioned by him in his Revelation, and whose do- Rev. 1, 15, Arine our Lord is with a particular Emphasis there said to hate; indeed a most wretched and brutish Sect, generally supposed to derive their original from Nicolas, one of the feven Deacons, whom we reade of in the Alls, whereof Clemens of Alexandria gives this probable * account. This Nicolas having a beautifull Wife, and being reproved by * Stromat. lib. the Apostles for being jealous of her, to shew how far he was from it, brought her 3.2.436. Euforth, and gave any that would leave to marry her, affirming this to be spitable to to.1.3

that faving in more words all out or or that we out the defe the flethe This freech he tells us, was afcribed to S. Matthias, who taughts That we must highe with the field and abule it, and not allowing it any thing for pleasure, encrease the bould by faith and knowledge. These words and actions of his his disciples and followers mittinderstands ing, and perverting things to the world fence imaginable, began to let hope the reins and henceforwards to give themselves over to the Breatest filthmess, the most shameless and impudent uncleanness, throwing down all inclosures; making the most promiscuous mixtures lawfull, and pleasure the phinate-end and happiness of Man. Such were their principles, such their practices: wheteas Nicolar, their pretended Patron and Founder, was (lays Clemens) a fober and attemperate Many never making use of any but his own Wife, by whom he had one Sar, and feveral! Daughters, who all liv'd in perpetual Virginity " " religion) riestes

14. THE last instance that we shall remark of jour Apostle's care for the good of the Church, is the Writings which he left to matter w. Whereof the first in time. though plac'd laft, is his Apacalyple or Book of Revelutions, written while confined in Patmes. It was of old not only rejected by Herenicks; but controverted by many of Apud Eufeb. the Fathers themselves. Dianyfius Bilhou of * Alexandria has a very large descourse H. Eccl. lib. 7. concerning it: he tells us, that many plainly diffowned this Book, not onely for the Matter, but the Authour of it, as being neither Apostle, no not any Holy or Ecclesiaffical Person: that Cerinthus perfixed S. John's name to it, to give the more plausible title to his Dream of Christ's Reign upon Earth, and that sensual and carnal state that should attend it; that for his part he dust not reject it, looking upon it as containing wife and admirable mysteries, though he could not fathom and comprehend them, that he did not measure them by his own line, nor condomn, but rather admire what he could not understand; that he owned the Authour to have been an holy, and divinely inspired Person, but could not believe it to be S. Fohn the Apolle and Evangelist, nejther fivle matter, nor method agreeing with his other. Writings, that in this he frequently names himself, which he never does in any other; that there were several Tobus at that time, and two buried at Ephelius, the Apolile, and another, one of the Disciples that dwelt in Alia, but which was the Author of this Book, he leaves uncertain. But though doubted of by fome it was entertained by the far greater part of the Ancients as the genuine work of our S. John. Nor could the fetting down his Name be any reasonable exception, for whatever he might do in his other Writings, especially his Gospel, where it was less necessary, Historical matters depending not so much unon his authority, yet it was otherwise in Prophetick Revelations, where the Person of the Revealer adds great weight and moment, the reason why some of the Prophets under the Old Testament did so frequently set down their own Names. The diversity of the ftyle is of no confiderable value in this case, it being no wonder, if in arguments fo valily different the same Person did not always observe the same tenour and way of writing: whereof there want not inflances in fome others of the Apostolick Order. The truth is, allicircumflances concurr to intitle our Apostle to be the Authour of it. his name frequently expressed, its being written in the island of Paimos (a circum-stance not competible to any but S. John) his styling, himself their Brother and Companion in Tribulation, and in the Kingdom and patience of Jesus Chrast, his writing particular Epifles to the seven Churches of Asia, all planted, or at least cultivated by him, the doctrine in it suitable to the Apoltolick spirit and temper, evidently bearing witness in this case. That which seems to have given ground to doubt concerning both its Authour and authority, was its being long before it was utually joined with other Books of the holy Canon; for containing in it fome passages directly levell'd at Rome, the Seat of the Roman Empire, others which might be thought to fymbolize with some Fewish dreams and figments, it might possibly seem fit to the prudence of those Times for a while to suppress it. Nor is the conjecture of a learn-"Grot. Annot. ed Man to be despised, who thinks that it might be entrusted in the keeping of in Cap. 1. Joan. John the Presbyter, Scholar to our Apostle, whence probably the report might arife, that he, who was onely the Keeper, was the Authour of it. I add no more, than that upon the account of this Apocalapse, containing a prophetick Scheme of the future state of the Christian Church, he is in a strict sence a Prophet, and has thereby one confiderable addition to his Titles, being not onely an Apostle, and Evangelift, but a Propher; an honour peculiar to himself. Recer, was an Apolile, but properly no Evangelift: Mark am Buangelift, but no Apostle: S. Marthew an Apostle and Epangelift, but no Prophat; but & John was both an Apolele, an Evangelift, and to Prophet. Great great and read groups a sweet into a comment of 15. HIS

15. HIS Gofpel fucceeds, written (fav | forme) in Patinos, and published at Eabet | Doroth de fus, but as * Irenaws, and others more truly, written by him after his returner & Epile * on aspin a. fish; composed at the earnest intreaty and sollicitation of the Asian Bishops, and Ambasian and the standard of the Asian Bishops, and Ambasian and the standard of the Asian Bishops, and Ambasian and the standard of the Asian Bishops, and the standard of the Asian Bishops, and the standard of th fue; composed at the earnest intreaty and ionicination of the zapur famous, and arrived the arrived the fuel to proclaim a ref. lib. 3. c. 1.

Hieran, put lib. 3. c. 1.

Hieran, put lib. 3. c. 1. general Fast, to feek the bleffing of Heaven on so great and solemn an undertaking, Manth Tonico general Fast, to leek the obtaining of reasons of gleiche the report of Gregory Billiop & de Sorier. of Il Tours, he tells us that upon a Hill near Ephesus there was a Prosencha, or unto the best was vered Oratory, whither our Apostle used often to retire for Prayer and Contemplation. by lib. 1. cap. and where be obtained of God, that it might not Rain in that Piace, till he had first 10 PMS 171 thed his Gospel. Nay he adds, that even in his time, no showre or from ever came mon it. Two causes especially contributed to the writing of it; the one; that he might obviate the early Herefies of those times, especially of Ebion, Cerinthis and the reft of that crew, who began openly to deny Christ's Divinity, and that he had any existence before his Incarnation: the reason why our Evangelist is so express and copious in that subject. *The other was, that he might supply those passages of the 'Footh Head Evangelical History, which the rest of the Sacred Writers had omitted. Collecting lib 3 0.24 P 95. therefore the other three Evangelists, he first set to his Seal, ratifying the truth of them with his approbation and confent, and then added his own Golpel to the reft. principally infifting upon the Ads of Christ from the first commencing of his Ministery to the Death of John the Baptist, wherein the others are most defective, giving fearce any account of the first Year of our Saviour's Ministery, which therefore he made up in very large and particular Narrations. He largely records (as Nazianzen * observes) our Saviour's Discourses. but takes little notice of his Miracles, probably because so fully and particularly related by the rest. The subject of his writing is very sublime and myslerious, mainly designing to prove Christ's Divinity, eternal pre-existence, creating of the World, &c. Upon which account | Theodores styles | Comm. in his Gospel Sτολογίαν άβατον ανθεώποις η ανυπερβαίου, a Theology which humane un- Ezek c. 47. derstandings can never fully penetrate and find out. Thence generally by the Ancients, he is resembled to an Eagle *, foaring aloft within the Clouds, whither the weak eye of Man was unable to follow him; hence peculiarly honoured with the Title of The Divine. as if due to none but him, at least to him in a more eminent and extraordinary manner. Nay the very Gentile Philosophers themselves could not but admire his Writings: Witness !! Amelius the famous Platonist, and Regent of Porphyry's School at Alexandria; who quoting a passage out of the beginning of S. John's Gospel, sware by Jupiter, that this Barbarian (so the proud Greeks counted and called all that differed from

" was made had according to its nature its life and being ;

|| Καὶ ἔτΘ ἀρὰ ἡν ὁ ΛέρΦ, καθ' ον ἀξὶ οντα τὰ γινόιθμα έγινξο, ὡς ἀν τὸ ὁ Ἡράκλες-τε αξίωσε, τὸ γιλ Δί ἐν ὁ Βάςβαρες ἀξιρίς ἐν them) "had hit upon the right notion, when he affirmed, that the Word that made all things was in the beginning, and in " place of prime dignity and authority with God, and was that God that created all things, in whomevery thing that

vid. Theod. de Cur. Grac, Affell . Serm. 2. p. 33. " that he was incarnate, and cloathed with a body, wherein he manifested the glory and magnificence of his nature; that after his death, he "returned to the reposlession of Divinity, and became the same God, which he was before his assuming a body, and taking the humane nature and flesh upon him. I have no more to observe, but that his Gofpel was afterwards translated into * Hebrew, . Epiph. adv. and kept by the Jews, or 2000, among their fecret Archives and Records in Ebion. Have their Treasury at Tiberias; where a Copy of it was found by one Fefeph a Tew, af- XXX p. 60.

terwards converted, and whom Constantine the Great advanced to the honour of a told o 61. Count of the Empire, who breaking open the Treasury, though he missed of money, found BiBnes rus water nesturala, Books beyond all Treasure, S. Matthew, and S. Folin's Gospels and the Acts of the Apostles in Hebrew, the reading whereof greatly contributed towards his Conversion.

16. BESIDES these, our Apostle wrote three Epistles; the first whereof is Catholick, calculated for all times and places, containing most excellent rules for the conduct of the Christian life, pressing to holiness and purity of manners, and not to rest in a naked and empty profession of Religion, not to be led away with the crasty infinuations of Seducers, antidoting Men against the poison of the Gnostick-principles and practices, to whom it is not to be doubted, but that the Apostle had a more particular

* Tlavaa d' Inappe Sper leen ivi BiCan Θαύματα , δε πελλώς β κόγως Χειςοΐο ανακίος. Naz. Carm. 41. p. 102.

* Nomo, audes dicere, tanta sublimitate sapi-entia majestatem dei vialt, & nobis proprio sermo-ne reseravie. Transcattaie nubes, transcendie virtune rejeravit. Iranjemate nuber, tranjemate viretu-tes calorum, tranjemate angelos, & werbum in principio reperit, & apud deum vidits. Ambr. praf. Comm. in Luc. Tom. 5, p. 5.

res aktioon, if, in A by B bathleages aktigi, is in it ages of the property of

respect in this Epistle. According to his wonted modesty he conceals his name, it heing of more concernment with wife Men, what it is that is faid, than who it is there # Ltd. 7. c. 25. fays it. And this Epittle Eulebius tells || us, was univerfally received, and never questioned by any: anciently, as appears by *S. Augustine, inscribed to the Parthians Dundflowing though for what reason I am yet to learn, unless (as we hinted before) it was, be-List 2.39. Cal 353. vid. Caufe he himfelf had heretofore preached in those Parts of the World. The other two Possid India. Enistles are but short, and directed to particular Persons, the one a Lady of honourable Quality, the other the charitable and hospitable Gaius, so kind a friend, so cour *Euclebus figs. teous an entertainer of all indigent Christians. *These Epidles indeed were not of old Gr. 36-Hieron, admitted into the Canon, nor are owned by the Church in Spria at this Day, afferibed the forige Ecclin by many to the younger John, Disciple to our Apostle. But there is no just cause to question who was their Father, seeing both the Doctrine, phrase, and design of them do sufficiently challenge our Apostle for their Authour. These are all the Books wherein it pleased the Holy Spirit to make use of S. John for its Pen-man and Secretary, in the composure whereof though his style and character be not florid and elegant, yet is it grave and fimple, short and perspicuous. Dionysius of Alexandria tells us, that in his Gospel and first Epistle his phrase is more near and elegant, there being an accuracy in the contexture both of words and matter, that runs through all the reafonings of his discourses; but that in the Apocalypse the style is nothing so pure and clear, being frequently mixed with more barbarous and improper phrases. Indeed his Greek generally abounds with Syriafms, his discourses many times abrupt, set off with frequent antitheses, connected with copulatives, passages often repeated, things at first more obscurely propounded, and which he is forced to enlighten with subsequent explications, words peculiar to himself, and phrases used in an uncommon sence. All which concurr to render his way of Writing less gratefull, possibly, to the Masters of eloquence, and an elaborate curiofity, * S. Hierom observes, that in citing places our of the Old Testament, he more immediately translates from the Hebrew Original, sin-2. 178.Tom.6. dying to render things word for word; for being an Hebrew of the Hebrews, admirably skill d in the Language of his Country, it probably made him less exact in his Greek composures, wherein he had very little advantage, besides what was immediately communicated from above. But whatever was wanting in the politeness of his flyle, was abundantly made up in the zeal of his temper, and the excellency and fublimity of his matter: he truly answered his Name, Boanerges, spake and writ like a Sun of Thunder. Whence it is that his Writings, but especially his Gospel, have such great and honourable things spoken of them by the Ancients. The Evangelical writings (fays || S. Basil) transcend the other parts of the Holy Volumes; in other parts God speaks to us by Servants, the Prophets, but in the Gospels our Lord himself speaks to us. ลิบาซี ระ แล้ง TB ยอลγγηλικό κης έγμα (\$\ 6 μεγαλορων τα (\$\ , κ) πάπης μέν ἀκοῆς μείζονα, THAMS) DIZIOIZS UYENGTERE PORYZALENG, "Indiving of the bigs of Beguths, but among all the Evangelical Preachers, none like S. John the Son of Thunder for the sublimeness of his speech, and the height of his discourses beyond any Man's capacity duly to reach and comprebend. S. John as a true Son of Thunder (fays * Epiphanius) τη οιωία μεραλορωνία. άσπες οα τίνων νεφελών, την τε συρίας αθνημιαίταν το εθνεβή καθν ένουμν το διά δώπου, by a certain greatness of speech peculiar to himself, does as it were out of the Clouds and the dark recesses of wisdom acquaint us with Divine Doctrines concerning the Son of God. To which let me add, what S. Cyril of | Alexandria among other things fays concerning him, that whoever looks eis to to The Sewenheatton Speees, is it diavolas auth it έξυτη/α, κ, τ συνεχή, κ, αλλεπαλλελον των νοημοστων επεισροφών, to the sublimity of his

* Heref. 73. adv. Semiar p 363.

Il Comm in.

The End of S. John's Life.

incomprehensible notions, the acumen and sharpness of his reason, and the quick inferences

of his discourses constantly succeeding and following upon one another, must needs confess, that his Gospel persettly exceeds all admiration.

THELIFE



After he had converted all Seythia he was at Therapolis a City of Asia first crucified and then stoned todeath Baron . May 19



Galilee generally despised by the Jews, and why. The honour which our Lord put upon it. S. Philip's birth-place. His being first called to be a Disciple, and the manner of it. An account of his ready obedience to Christ's call. What the Evangelists relate concerning him considered. The discourse between our Lord and him concerning the knowledge of the Father. His preaching the Gospel in the Upper Asia, and the happy effects of his Ministery. His coming to Hierapolis in Phrygia, and successfull constitution of their Idolatries. The rage and fury of the Magistrates against him. His Martyrdom. Crucifixion, and Burial. His married condition. The confounding him with Philip the Deacon. The Gospel forged by the Gnosticks under his Name.

F all parts of Palestine Galilee feems to have passed under the greatest character of ignominy and reproach. The Country it felf, because bordering upon the Idolatrous uncircumcifed Nations, called Galilee of the Gentiles; the People generally beheld as more rude and boifterous, more unpolithed and barbarous than the rest, not remarkable either for Civility or Religion. The Galileans re- John 4. 45 ceived him, having seen all the things that he did at Jerusalem at the Feast, for they also went up unto the Feast; as if it had been a wonder and a matter of very strange remark, to see so much devotion in them as to attend the solemnity of the Passeover.

John 1. 46. John 7. 52.

Indeed both Tew and Gentile confpired in this, that they thought they could not fix a greater title of reproach upon our Saviour and his Followers, than that of Galilean Can any good thing come out of Navareth a City in this Province, faid Nathanael concerning Christ. Search and look (fay the Pharifees) for out of Galilee arifeth no Prophet: as if nothing but briars and thorns could grow in that foil. But there needs no more to confute this ill-natured opinion, than that our Lord not onely made choice of it as the feat of his ordinary residence and retreat, but that hence he chose those excellent Perfors, whom he made his Apostles, the great instruments to convert the

World. Some of these we have already given an account of, and more are yet behind 2. OF this number was S. Philip, born at Bethfaida, a Town near the Sea of Tiberias, the City of Andrew and Peter. Of his Parents and way of life the Hillory of the Gospel takes no notice, though probably he was a Fisherman, the Trade general of that place. He had the mi new seize, the honour of being first called to the Discipleship which thus came to pass. Our Lord soon after his return from the Wilderness having met with Andrew and his brother Peter, after some short discourse parted from them. And the very next day, ashe was paffing through Galilee, he found Philip, whom he presently commanded to follow him, the constant form which he used in making choice

of his Disciples, and those that did inseparably attend upon him. So that the Tearn-มAnnia, or prerogative of being first called, evidently belongs to Philip, he being the first-fruits of our Lord's Disciples. For though Andrew and Peter were the first that came to, and converfed with Chrift, yet did they inamediately return to their Trade again, and were not called to the Discipleship till alloye a whole year after, when John *Stromat.lib.3. was cast into prison. * Clemens Alexandrinus tests us, that in was Philip, to whom our Lord said (when he would have excused himself at present that he must go bury his Father) Let the dead bury their dead, but follow thou me, that befides that he gives no account, whence he derived this intelligence, it is plainly inconfiftent with the time of our Apolile's call, who was called to be a Disciple a long time before that speech and passage of our Saviour. It may seem justly strange that Philip should at first sight for readily comply with our Lord's Command, and turn himlest over into his fervice, having not yet feen any miracle, that might evince his Mellabling, and Divine Commis-

fion, nor probably fo much asheard any tidings of his appearance; and especially being a Galilean, and so of a more rustick and unyielding temper. But it cannot be doubted but that he was admirably versed in the writings of Moses and the Prophets. * Apud: Sur. ad * Metaphrastes assures us (though how he came to know it otherwise than by conjediem 1. Maii, Crure I cannot imagine) that from his childhood he had excellent education, that he frequently read over Moles his Books, and confidered the Prophecies that related to our Saviour: And was no question awakened with the general expectations that were then on foot among the Fews (the date of the Prophetick Scriptures concerning the time of Christ's coming being now run out) that the Messiah would immediately appear. Add to this, that the Divine Grace did more immediately accompany the command of Christ, to incline and dispose him to believe, that this person was that very

Melliah that was to come.

3. NO fooner had Religion taken possession of his mind, but like an active principle it began to ferment, and diffuse it felf. Away he goes, and finds Nathanael, a person of note and eminency, acquaints him with the tidings of the new-found Mefliah, and conducts him to him. So forward is a good man to draw and direct others in the fame way to happinels with himfelf. After his call to the Apostleship much is not recorded of him in the Holy Story: 'Twas to him that our Saviour propounded the question. What they should doe for so much bread in the Wilderness, as would feed so vast a multitude, to which he answered, That so much was not easily to be had; not considering, that to feed two or twenty thousand are equally easie to Almighty Power, when pleased to exert it self. 'Twas to him that the Gentile Projetytes that came up to the Passeover addressed themselves, when desirous to see our Saviour, a Person of whom they had heard fo loud a fame. 'Twas with him that our Lord had that difcourse concerning himself a little before the last Paschal Supper. The holy and com-

pallionate Fesus had been fortifying their minds with fit considerations against his departure from them, had told them, that he was going to prepare room for them in the Mansions of the Blessed, that he himself was the way, the truth, and the life, and that no man could come to the Father but by him, and that knowing him, they both knew and had feen the Father. Philip not duly understanding the force of our Saviour's reafonings, begged of him, that he would shew them the Father, and then this would abundantly convince and fatisfie them. We can hardly suppose he should have such

groß conceptions of the Deity, as to imagine the Father vested with a corporeal and visible nature : but Christ having told them that they had seen him, and he knowing that God of old was wont frequently to appear in a visible shape, he onely desired that he would manifest himself to them by some such appearance. Our Lord gently reproved his ignorance, that after fo long attendance upon his instructions, he should not know, that he was the Image of his Father, the express characters of his infinite wisdom, power and goodness appearing in him, that he said and did nothing but by his Father's appointment, which if they did not believe, his Miracles were a sufficient evidence: That therefore such demands were unnecessary and impertinent, and that it argued great weakness after more than three years education under his discipline and institution to be so unskilfull in those matters. God expects improvement according to mens opportunities; to be old and ignorant in the School of Christ, deferves both reproach and punishment: 'tis the character of very bad persons, that they are 2Tim 3.7.

ever learning, but never come to the knowledge of the truth.

4. IN the distribution of the feveral Regions of the World made by the Aposlles, though no mention be made by Origen or Eusebius, what part fell to our Aposlle, yet we are told by *others, that the Upper Asia was his Province (the reason doubtless . 8 Metaphr. why he is faid by many to have preached and planted Christianity in Scythia) where Comm des Phihe applied himself with an indefatigable diligence and industry to recover men out lip apud. Sur. of the snare of the Devil, to the embracing and acknowledgment of the truth. By ceph. H. Eccl. I. the constancy of his preaching, and the efficacy of his Miracles he gained numerous 2.6.39.p. 290. Converts, whom he baptized into the Christian Faith, at once curing both Souls and Bodies, their Souls of errour and idolatry, their Bodies of infirmities and dittempers, healing Difeases, dispossessing Damons, setting Churches, and appointing them

Gu.des and Ministers of Religion.

HAVING for many years successfully managed his Apostolical Office in all those parts, he came in the last periods of his life to Hierapolis in Phrygia, a City rich and Metaphr. 6 populous, but answering its name in its idolatrous Devotions. Amongst the many Niceph. ibid. vain and trifling Deities, to whom they payed religious adoration, was a Serpent or Dragon (in memory no doubt of that infamous Act of Jupiter, who in the shape of a Dragon infinuated himself into the embraces of Proferpina, his own Daughter, begot of Ceres, and whom these Phrygians chiefly worshipped, as * Clemens Alexandrinus * Admonit. ad tells us, so little reason had || Baronius to say that they worshipped no such God) of a Gmr. p. 11. more prodigious bigness than the rest, which they worshipped with great and solemn n. 3. veneration. S. Philip was troubled to see the people so wretchedly enflaved to errour, and therefore continually follicited Heaven, till by prayer and calling upon the name of Christ, he had procured the death, or at least vanishing of this famed and beloved Serpent: Which done, he told them, how unbecoming it was to give Divine honours to fuch odious creatures; that God alone was to be worshipped as the great Parent of the World, who had made man at first after his own glorious Image, and when fallen from that innocent and happy state, had fent his own Son into the World to redeem him, who died and rose from the dead, and shall come again at the last day, to raile men out of their Graves, and to sentence and reward them according to their works. The fuccefs was, that the people were ashamed of their fond Idolatry and many broke loose from their chains of darkness, and ran over to Christianity. Whereupon the great Enemy of mankind betook himself to his old methods, cruelty and periecution. The Magistrates of the City seize the Apostle, and having put him into Prifon, caused him to be severely whipp'd and scourg'd. This preparatoty cruelty passed, he was led to execution, and being bound, was hanged up by the neck against a Pillar, though others tell us, that he was crucified. We are farther told, that at his execution the Earth began fuddenly to quake, and the ground whereon the People stood, to fink under them, which when they apprehended and bewailed as an evident act of Divine vengeance pursuing them for their fins, it as suddenly stopt, and went no farther. The Apostle being dead, his body was taken down by S. Bartholomew, his Fellow-sufferer, though not finally executed, and Marianne, S. Philip's Sifter, who is faid to have been the constant companion of his travels, and decently buried, after which having confirmed the People in the Faith of Christ, they departed from them.

having confirmed the People in the Faith of Christ, they departed from them.

6. THAT S. Philip was married, is generally affirmed by the Ancients; **Cle-p* 448.

mens of Alexandria reckons him one of the married Apostles, and that he had Daugh- | 40 Earles H. ters, whom he disposed in marriage: || Polyerates Bishop of Ephesus tells us, that Phi-Earles lib. 1.c. is one of the twelve Apostles, died at Hierapoliu, with two of his Daughters, who Dorod 2006/2006. persevered in their Virginity, and that he had a third which died at Ephesus, devit. 6 more.

John 14. 8.

Acts 21.8, 9.

The truth is, the not carefull diffinguishing between Philip the Deacon (who lived at Calarea, and of whose four Virgin-daughters we reade in the History of the Apostles Adis) and our Apolile, has bred fome confusion among the Ancients in this matter, Nay has made some conclude them to have been but one and the same person. But with how little reason, will appear to any one that shall consider, that Philip who was

Wild Hid Peint.

Wild H 448,449,450 the Apostles declaring upon that occasion that they had affairs of a higher nature to attend upon: then the twelve called the multitude of the disciples unto them, and said. Acts 6.2,3,6%: it is not reason that we should leave the word of God, and serve tables; wherefore look ye out among you seven men of honest report, &c. and they chose Stephen, and Philip. &c. Among you] the body of the people, not from among the Apoflies. So when Acts 8.1. 6% upon the perfecution that arose upon Stephen's death, the Church was dispers'd, they

were all scattered abroad throughout the regions of Judaa and Samaria (and Philip the Deacon among the rest, who went down to the City of Samaria) except the Apostles. who tarried behind at Ferusalem. And when Philip had converted and baptized considerable numbers in that place, he was forc'd to fend for two of the Aposlles from Terusalem, that so by Apostolick hands they might be confirm'd, and might receive the holy Ghost. Which had been wholly needless had Philip himself been of the twelve Apostles. But it's needless to argue in this matter, the account concerning them being fo widely different; for as they differed in their Persons and Offices, the one a Deacon, the other an Apostle, so also in the number of their Children, sour Daughters being ascribed to the one, while three onely are attributed to the other. He was one of the Apostles who left no Sacred Writings behind him, the greater part of the Apostles (as * Eusebius observes) having little leilure to write Books, being

employed in ministeries more immediately usefull and subservient to the happiness of mankind: Though | Epiphanius tells us, that the Gnofficks were wont to Produce a Gospel forged under S. Philip's name, which they abused to the patronage of their horrible principles, and more brutish practices.

> Carriero la maria de la secolo The End of S. Philip's Life.

> > orthograph is a

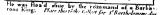
and the second second

THE LIFE

O F

S.BARTHOLOMEW.

S. BARTHOLOMEN S. Bartholomer's Martyrdone





Rom. 8. 30, 57. For the fike we are killed all the daylor we are accounted as fixen for the flaughter. But in the fet things we are more then Conquerous.

The filence concerning this Apostle in the History of the Gospel. That he is the same with Nathanael, proved by many probably arguments. His title of Bar-tholmai, whence. The School of the Tholmwans. An objection against his being Nathanael, answered. His descent and way of life. His first coming to Christ, and converse with him. In what parts of the World he planted the Christian Faith. His preaching in India, and leaving S. Matthew's Gospelthere. His return to Hierapolis, and deliverance there from Crucifixion. His removal to Albanopolis in Armenia, and Suffering Martyrdom there for the Faith of Christ. His being first slea'd alive, and then crucified. The fabulous Gospel attributed to him. A saying of his recorded by Dionysius Areopagita.

HAT S. Bartholomew was one of the Twelve Apostles, the Evangelical Hiflory is most express and clear, though it seems to take no farther notice of him than the bare mention of his name. Which doubtless gave the first occasion to many, both anciently and of later time, not without reason to suppose, that he lies concealed under some other name, and that this can be no other than Nathanael, one of the first Disciples that came to Christ. Accordingly we may observe, that as S. John never mentions Barthelomew in the number of the Apostles, so the other Evangelists never take notice of Nathnaael, probably because the same

person under two several names: and as in Fohn, Philip and Nathanael are joined together in their coming to Christ, so in the rest of the Evangelists Philip and Bartholomew are constantly put together without the least variation; for no other reason. I conceive, than because they were jointly called to the Discipleship, so they are jointly referred in the Apoftolick Catalogue: as afterwards we find them joint-companions in the writings of the Church. But that which renders the thing most specious and probable is, that we find Nathanael particularly reckoned up with the other Apostles. to whom our Lord appeared at the Sea of Tiberias after his Refurrection, where there John 21.1, 2. were together Simon Peter, and Thomas, and Nathanael of Cana in Galilee, and the two Sons of Zebedee, and two other of his Disciples, who probably were Andrewand Philip. That by Disciples is here meant Apostles, is evident, partly from the names of those that are reckoned up, partly because it is said, that this was the third time that Tesus appeared to his Disciples, it being plain, that the two foregoing appearances

were made to none but the Apostles.

134

2. HAD he been no more than an ordinary Disciple, I think no tolerable reason can be given, why in filling up the vacancy made by the death of Jud.is, he, being fo eminently qualified for the place, should not have been propounded as well as either Barlabas or Matthis, but that he was one of the Twelve already. Nor indeed is it reasonable to suppose, that Bartholomew should be his proper name, any more than Bar jona the proper name of Feter, importing no more than his relative capacity either as a Son, or a Scholar. As a Son it notes no more than his being בר תולבי the for of Thalmai, a name not uncommon amongst the Jews, it being customary among them for the Son thus to derive his name, fo Bar-jona, Bartimeus, the fon of Timeus. &c. and to be usually called rather by this relative, than his own proper name, thus Foseph was called Barlabas, thus Barnabas conflantly fo flyled, though his right name was 70fes. Or elie it may relate to him as a Disciple of some particular Sect and Institution among the Tews, it being a custom for Scholars out of a great reverence for their Masters, or sirst Institutors of that way, to adopt their names, as Ben-ezra. Ben-uziel, &c. And this will be much more evident, if the observation which * one makes Ecces post Leg. be true (which yet I will not contend for, that as several Sects in the Fewish Church 6.7.9. 45. wild. denominated themselves from some famous person of that Nation, the Essens from as acce, ante Leg. lib. 2, c.8. Enosh, the Sadducees from Sadoc, so there were others that called themselves Tholmæans, from Tholmai, Scholar to Heber the ancient Master of the Hebrews, who was of the race or inflitution of the Enakim, who flourished in Debir and Hebron. with whom Ahraham was confederate, that is, joined himself to their society. And of this Order and Institution, he tells us, Nathanael feems to have been, hence called Bartholomew, the Son or Scholar of the Tholmwans; hence faid to be an Ifraelite indeed, that is, one of the agrient race of the Schools and Societies of Ifrael. This, if fo. would give us an account of his skill and ability in the Jewish Law, wherein he is generally supposed to have been a Dollour or Teacher. But which so ever of these two accounts of his denomination shall find most favour with the reader, either of them will serve my purpose and reconcile the difference that seems to be between S. John and the other Evangelists about his name, the one stiling him by his proper name, the other by his relative and paternal title. To all this, if necessary, I might add the consent of learned men, who have given in their fuffrages in this mat-

Rupert. Tuit. Comm.in Joan. 1. Janfen. Concord. c. 17. Onuphr. in Fast. Salmer. Tratt. 18. Tom. 4. Montac. Orig. Sacr. Part. 2 p. 18. Dr. H. Annet, in Joh. 1. alique.

their circumstances considered, are sufficient to incline and fway any man's belief. The great and indeed onely reason brought against it, is what "Traff. VII. in * S. Augustine objected of old, that it is not probable that our Lord would chuse Na-Joan Col. 68. thanael, a Doctour of the Law, to be one of his Apostles, as designing to consound the Tom, 9. 6: in thanaet, a Doctor of the Law, to be one of the Ideor and the unlearned. But this is no Col. 671.Tom.8. reason to him that considers, that this objection equally lies against S. Philip, for whose skill in the Law and Prophets there is as much evidence in the Hiltory of the Gospel. as for Nathanael's; and much stronglier against S. Paul, than whom (besides his abilities in all humane Learning) there were few greater Masters in the Jewish Law.

ter, that it is but the fame person under several * names. But

hints of this may suffice. These arguments, I confess, are not

fo forcible and convictive as to command affent, but with all

3. THIS difficulty being cleared, we proceed to a more particular account of our Apostle. By some he is thought to have been a Syrian, of a noble extract, and to have derived his pedigree from the Ptolomies of Egypt, upon no other ground, I believe, than the mere Analogy and found of the name. 'Tis plain, that he, as the rest of the Apostles, was a Galilean, and of Nathanael we know it is particularly said, that

he was of Cana in Galilee. The Scripture takes no notice of his Trade or way of life, though some circumstances might seem to intimate that he was a Fisherman, which Theodoret affirms of the Apostles in general, and another particularly reports of our Apostle. At his first coming to Christ (supposing him still the same with Nathanael) he was conducted by Philip, who told him that now they had found the long-look'd for Melliah. To oft fore-told by Moles and the Prophets, Telus of Nazareth, the Son of John 1. 45. Toleph: And when he objected that the Melliah could not be born at Nazareth. Philip hids him come and fatisfie himfelf. At his first approach our Lord entertains him with this honourable character, that he was an Israelite indeed, a man of true simplicity and integrity: as indeed his simplicity particularly appears in this, that when told of Felus, he did not object against the meanness of his Original, the low condition of his Parents, the narrowness of their fortunes, but onely against the place of his birth, which could not be Nazareth, the Prophets having peremptorily foretold, that the Melliah should be born at Betblehem. By this therefore he appeared to be a true Israelite, one that waited for redemption in Ifrael, which from the date of the Scripture-predictions he was affured did now draw nigh. Surprized he was at our Lord's Saluration, wondring how he should know him to well at first fight, whose face he had never seen before. But he was answered, that he had seen him while he was yet under the Figtree, before Philip called him. Convinc'd with this instance of our Lord's Divinity. he presently made this consession, That now he was sure, that Jesus was the promised Messiah, the Son of God, whom he had appointed to be the King and Governour of his Church. Our Saviour told him, that if upon this inducement he could believe him to be the Melliab, he should have far greater arguments to confirm his faith. vea. that e'er long he should behold the Heavens opened to receive him thither, and the Angels visibly appearing to wait and attend upon him.

The Life of S. BARTHOLOMEW.

4. CONCERNING our Apostle's travels up and down the World to propagate the Christian Faith, we shall present the Reader with a brief account, though we cannot warrant the exact order of them. That he went as far as India, is owned by all, which furely is meant of the hither India, or the part of it lying next to Afia, * So- * H. Eccl. lib. 1. crates tells us'twas the India bordering upon Athiopia, meaning no doubt the Afian : 19. p. 50. Æthiopia (whereof we shall speak in the life of S. Thomas) || Sophronius calls it the For- | Apud Hier. tonate India, and tells us, that here he left behind him S. Matthew's Gospel, whereof descript Each in Barthol. * Eusebius gives a more particular relation: That when Pantænus, a man famous for *H Feel lih his skill in Philosophy, and especially the Institutions of the Stoicks, but much more 5:6:10.8:175. for his hearty affection to Christianity, in a devout and zealous imitation of the Apofiles, was inflamed with a defire to propagate the Christian Religion unto the Eaflern Countries, he came as far as India it felf. Here amongst some that yet retained the knowledge of Christ, he found S. Matthew's Gospel written in Hebrew, left here (as the tradition was) by S. Bartholomew, one of the twelve Apostles, when he preach-

ed the Golpel to these Nations.

5. AFTER his labours in these parts of the World, he returned to the more Weflern and Northern parts of Afia. At Hierapolis in Phrygia we find him in company with S. Philip, instructing that place in the principles of Christianity, and convincing them of the folly of their blind Idolatries. Here by the enraged Magistrates he was at the same time with Philip designed for Martyrdom; in order whereunto he was fastned upon the Crois, with an intent to dispatch him; but upon a sudden conviction that the Divine Justice would revenge their death, he was taken down again and dismissed. Hence probably he went into Lycaonia, the people whereof * Chrysostom as- serm. in \$3. fures us, he instructed and trained up in the Christian discipline. His last remove was XII. App., to Albanople, in Armenia the || Great (the same no doubt which * Nicephorus calls Or | Sophion ar. banople, a City of Cilicia) a place miterably overgrown with Idolatry; from which His in Barth. while he fought to reclaim the people, he was by the Governour of the place commanded to be crucified which he chearfully underwent, comforting and confirming taphr.ad Aug. the Convert Gentiles to the last minute of his life. || Some add, that he was crucified the Convert Gentiles to the last minute of his life. || Some add, that he was crucified this polytonia. with his head downwards, others that he was flea'd, and his skin first taken off, which App. ap. Bair might confist well enough with his Crucifixion, excertation being a punishment in use, Win ad Mantys. not onely in Egypt, but amongst the Persians, next neighbours to these Armenians (as 11st de Sautrinot onely in Egypt, but among the request, next neighbors to the armining Marcellinus affores us, and || Plutarch records a particular inflance of Me-ulgue To. 77.

* Ammianus Marcellinus affores us, and || Plutarch records a particular inflance of Me-ulgue To. 77. fabates the Persian Eunuch first slea'd alive, and then crucified from whom they might Am eafily borrow this piece of barbarous and inhumane cruelty. As for the feveral stages || In vit. Artaxto which his Body was removed after his death, first to Daras, a City in the borders etc. p. 1019. of Persia, then to Liparis, one of the Æolian Islands, thence to Beneventum in Italy, deglor. Marry:

1.002.00

and last of all to Rome, they that are fond of those things, and have better leifure may enquire. Hereticks persecuted his memory after his death, no less than Heathens did his person while alive, by forging and fathering a fabulous Gospel upon his * Descrit. Part. name. which, together with others of like stamp, * Gelasius Bishop of Rome justly 1. Diffuse. 15. branded as Apocryphal, altogether unworthy the name and patronage of an Apostle And perhaps of no better authority is the fentence, which Dionyfius the pretended And perhaps of no detter authority is the lentence, which Dinnyhus the pretended [ID hopfile. Areopagite records] of our Apolle, ω πολλην την Οπολογαν ω, ω δλαχόσιν. Καὶ τὸ Thole 15.3.4.3. εὐληλιου πλαπὸ ω, μέρα, ω αιθος συντεμμιμόσι, that Theology is both copious, and yet very small; and the Gospel diffuse and large, and yet withall concise and short, which he according to his vein expounds concerning the boundless benignity, but withall incomprehensibleness of the Divine nature, which is βοσχύλεκτω αμα, ω, άλογω, quickly dispatch'd, because inestable, and is not without the veil discoverable to any, but those that have got above not onely all sense and matter, but above all sense and understanding, that is, to the very height of mystical and unintelligible Reli-

The End of S. Bartholomew's Life.

THE

THELIFE

S. MATTHEW.





His Birth-place and Kindred. His Trade, the Office of a Publican. The great dienity of this Office among the Romans. The honours done to Vespasian's Father for the faithfull discharge of it. This Office infamous among the Greeks, but especially the Jews. What things concurr'd to render it odious and grievous to them. Their bitter abborrency of this fort of men. S. Matthew's employment wherein it particularly confished. The Publican's Ticket what. S. Matthew's call, and his ready obedience. His inviting our Lord to Dinner. The Pharifees cavil, and our Saviour's answer. His preaching in Judaa. His travels into Parthia, Æthiopia, &c. to anjuer. East prounting in Junea. East Ministery. His Death. His singular contempt of the World. Censured herein by Julian and Porphyry. His exemplary temperance and sobriety. His humility and modesty. Unreasonable to reproach Penitents with the vices of their former Life: His Gospel when and why written. Composed by him in Hebrew. The general consent of Antiquity herein. Its translation into Greek, when and by whom. The Hebrew Copy by whom owned and interpolated. Those wow extant not the same with those mentioned in Antiquity.

I. CAINT Matthew, called also Levi, was, though a Roman Officer, an Hebrem of the Hebrews. (both his Names speaking him purely of Tewish extract and original nal) and probably a Galilean, and whom I should have concluded born at, or near Ca-Apad Kirflen, pernaum, but that the Arabick * Writer of his life tells us, he was born at Nazareth a Vir. 4 Evangel. City in the Tribe of Zebulun, famous for the habitation of Fofeph and Mary, but efrecially the education and refidence of our bleffed Saviour, who though born at Bethlehem, was both conceiv'd and bred up here, where he lived the whole time of his private life, whence he derived the Title of Jesus of Nazareth. S. Matthew was the Son of Alpheus and Mary, Sifter or Rinfwoman to the Bleffed Virgin : in the fame 4rabick Authour his Father is called Ducu, and his Mother Karutias, both originally descended of the Tribe of Islachar, nothing being more common among the Tews, than for the fame Person to have several names, these latter probably express'd in Arabick according to their Fewish fignification. His Trade or way of life was that of a Pub. lican or Toll-gatherer to the Romans (which probably had been his Father's Trade. his Name denoted a Broker or Money-changer) an Office of bad report among the Tews: Indeed among the Romans it was accounted a place of power and credit, and honourable reputation, not ordinarily conferred upon any but Roman Knights; infomuch that T. Fl. Sabinus. Father to the Emperour Vespasian, was the Publican of the Asian Provinces, an Office which he discharged so much to the content and satisfaction of the People, that they erected Statues to him with this Inscription, KAAOS TEAO-NHEANTI*, To him that has well managed the Publican-office. These Officers being wir. Vespassap. sent into the Provinces to gather the Tributes, were wont to employ the Natives under them, as Persons best skilled in the affairs and customs of their own Country. Two things especially concurred to render this Office odious to the Fews. First, that the Persons that managed it were usually covetous, and great Exactours; for having themselves farmed the Customs of they Romans, they must gripe and scrape by all methods of Extortion. that they might be able both to pay their Rent, and to raise gain and advantage to themselves: which doubtless Zacchaus, the Chief of these Farmers. was fentible of when after his Convertion, he offered four-fold restitution to any Man. from whom he had taken any thing by fraud and evil arts.

Kaxòv τίλ છ γένοιτα απός ξεννήσις. Παντες τελώνας πάντης εκού δε πάγες. Χεπο Comic. apud Dictarch. de vit. Gracia.

Keno Comic. apud Dickmich. de vit. Gracie.

69. 1. 9. 19.

Ostarell & sparol dicaptica \$7. Major \$27 Mills.

And wall a. Error stephen wite option, agis pro sparol and stephen with the sparol and sparo

ately invested in this privilege by God himself, and accordingly beheld this as a daily and standing instance of their flavery, which of all other things they could leaft endure, and which therefore betrayed them into so many unfortunate Rebellions against the Romans. Add to this, that these Publicans were not onely obliged by the necessity of their Trade to have frequent dealing and converse with the Gentiles (which the Jews held unlawfull and abominable) but that being Jews themselves they rigorously exacted these things of their Brethren, and thereby feemed to confpire with the Romans to entail perpetual flavery upon their own Na-De pudicie. c. tion. For though * Tertullian thought that none but Gentiles were employed in this

And upon this account they became infamous, even among

the Gentiles themselves, who commonly speak of them as

Chears, and Thieves, and publick Robbers, and worse mem-

bers of a community, more voracious and destructive in a City, than wild Beafts in the Forest. The other thing that made

the Tews fo much detell them was that this Tribute was not onely a grievance to their Purfes, but an affront to the liber-

ty and freedom of their Nation; for they looked upon them-

felves as a Free-born People, and that they had been immedi-

fordid office, yet the contrary is too evident to need any argument to prove it. 2. BY these means Publicans became universally abhorred by the Tewish Nation. that it was accounted unlawfull to do them any office of common kindness and courtelle nay, they held it no fin to cozen and over-reach a Publican and that with the folemnity of an Oath; they might not eat or drink, walk or travel with them; they were looked upon as common Thieves and Robbers, and Money received of them might not be put to the rest of a Man's Estate, it being prefumed to have been gained by rapine and violence; they were not admitted as Persons fit to give testimony and

evidence in any cause: so infamous were they, as not onely to be banished all commuminum nion in the matters of Divine Worthip, but to be flummed in all affairs of civil fociety and commerce, as the Pelts of their Country, Persons of an infectious converse, סוכם שהם of as vilea Class as Heathens themselves. Hence the common Proverb among them-Take not a Wife out of that Family, wherein there is a Publican, for they are all Publi-

cans. that is. Thieves, Robbers, and wicked finners. To this Proverbial usage our Lord Matth. 18, 17 alludes, when freaking of a contumacious finner, whom neither private reproofs, nor the publick censures and admonitions of the Church, can prevail upon, Let him be unto thee (favs he) as an Heathen and a Publican; as elsewhere Publicans and sinners are voked together. as Persons of equal esteem and reputation. Of this Trade and Office was our S. Matthew, and it feems more particularly to have confifted in gathering the Customs of Commodities that came by the Sea of Galilee, and the Tribute which Passengers were to pay that went by Water; a thing frequently mentioned in the Fewiff writings, where we are also told of the UP or Ticket, confilling of two greater Letters written in Paper, or fome fuch matter, called l'or the Vid. Buxtorf. Ticket or Signature of the Publicans, which the Passenger had with him to certific them on the other side the Water, that he had already paid the Toll or Custom: upon which account the Hebrew Gospel of S. Matthew published by Munster, renders Publican by the Lord of the Passage. For this purpose they kept their Office or Cuflom-house by the Sca-fide, that they might be always near at hand: and here it was (as S. Mark intimates) that Matthew had his Toll-booth, where He fate at the Receit of Cultom.

2. OUR Lord having lately cured a famous Paralytick, retired out of Capernaum Matth. 9. 6.

to walk by the Sea-fide, where he taught the People that flocked after him. Here he Mark 2. 13,14. efpied Matthew fitting in his Cuftom-office, whom he called to come and follow him: Luke 5: The Man was rich, had a wealthy and a gainfull Trade, a wife and prudent Perfon (no fools being put into that Office) and understood no doubt what it would cost him to comply with this new employment, that he must exchange Wealth for Poverty, a Custom-house for a Prison, gainfull Masters for a naked and despised Saviour. But he overlooked all these considerations, lest all his Interests and Relations, to become our Lord's Disciple, and to embrace #ear male and tree meaning (as * Chrysoftom observes) a * Homil 11. in more spiritual way of commerce and traffick. We cannot suppose that he was before 1. ad Corinth wholly unacquainted with our Saviour's Person or Doctrine especially living at Ca- P. 419. pernaum, the place of Christ's usual residence, where his Sermons and Miracles were fo frequent, by which he could not but in some measure be prepared to receive the impressions, which our Saviour's Call now made upon him. And to shew that he was not discontented at his change, nor apprehended himself a loser by this bargin, he entertained our Lord and his disciples at a great Dinner in his House, whither he invited his Friends. especially those of his own Profession, piously hoping that they also might be caught by our Saviour's converse and company. The Pharifees, whose Eye was constantly evil, whereanother Man's was good, and who would either find or make occasions to snarleat him, began to suggest to his Disciples, that it was unbecoming so pure and holy a Person as their Master pretended himself to be, thus samilarly to

converse with the worst of men, Publicans and sinners, Persons infamous to a Proverb. But he presently replied upon them, that they were the fick that needed the Phylician, not the found and healthy; that his company was most suitable, where the necessities of Souls did most require it, that God himself preserved acts of Mercy and Charity, especially in reclaiming finners, and doing good to Souls, infinitely before all ritual obfervances, and the nice rules of Persons conversing with one another, and that the

4. AFTER his election to the Apostolate, he continued with the rest till our Lord's Ascension, and then for the first eight Years at least preached up and down Judea. After which being to betake himself to the Conversion of the Gentile-world, he was intreated by the Convert Jews to commit to writing the History of our Saviour's Life and Actions, and to leave it among them as the standing Record of what he had Preached to them; which he did accordingly, and so composed his Gospel, whereof more in due place. Little certainty can be had what Travels he underwent for the advancement of the Christian Faith, so irrecoverably is truth lost in a crowd of Legendary stories. * Æthiopia is generally assigned as the Province of his Apostolical Mini * Socreties. flery. || Metaphrafles tells us, that he went first into Parthia, and having successfully p. 50-10 planted Christianity in those Parts, thence travelled into Ethiopia, that is, the Afia || 4 found sure and disput. tick Æthiopia, lying near to India: here by Preaching and Miracles he mightily tri- Septemb. 1913. umphed over errour and Idolatry, convinced and converted Multitudes, ordained 2. 215.

main design of his coming into the World was not to bring the righteous, or those who

like themselves proudly conceited themselves to be so, and in a vain Opinion of their

own strictness lostily scorned all Mankind besides, but sinners, modest, humble, self-

convinced offenders, to repentance, and to reduce them to a better state and course

fpiritual ...

spiritual Guides and Pastours to confirm and build them up, and bring over others *H. Ecd. lib. 2. to the Faith, and then finished his own course. As for what is related by * Nicepha-6.41. P. 203. rus of his going into the Country of the Cannibals, constituting Plato, one of his followers, Bilhop of Myrmena, of Christ's appearing to him in the form of a beautifull Youth, and giving him a Wand, which he pitching into the ground, immediately in grew up into a Tree, of his strange converting the Prince of that Country, of his numerous Miracles, peaceable Death, and sumptuous Funerals, with abundance more of the fame stamp and coin, they are justly to be reckoned amongst those fabulous reports, that have no Pillar nor ground either of truth or probability to support them. Most probable it is (what an Ancient * Writer af-

* Inde triumphantem fert India Bartholomæum: Matthaum eximium Naddaber alta virum. Ven.Fortun.deSenat.Cur.Gal.Poem.lib.7.p.817.

firms) that he suffered Martyrdom at Naddaber a City in Æthiopia, but by what kind of Death, is altogether uncertain. Whether this Naddaber be the same with Beschberi, where

*Wileins this Iradauber to the latter with Defender, where this Life affirms him to have suffered Martyrdom, let others bid. p. 31. enquire: he also adds, that he was buried at Arthaganetu Cæsarea, but where that nonpolitation is, is to me unknown. || Dorotheus makes him honourably buried at Hierapolis in Bibl Pp. Tim. Parthia, one of the first places to which he Preached the Gospel.

5. HE was a great instance of the power of Religion, how much a Man may be brought off to a better temper. If we reflect upon his circumstances while yet a stranger to Christ, we shall find that the World had very great advantages upon him. He was become a Master of a plentifull Estate, engaged in a rich and a gainfull Trade, supported by the power and favour of the Romans, prompted by covetous inclinations, and these confirmed by long habits and customs. And yet notwithstanding all this. no sooner did Christ call, but without the least scruple or dissatisfaction, he flung up all at once, and not onely renounced (as S. Bafil * observes) his gainfull incomes, but diffue interest, ran an immediate hazard of the diffleafure of his Masters that employed him, for quit-vill. pag. 545: ting their fervice, and leaving his accounts entangled and consused behind him. Had our Saviour been a mighty Prince, it had been no wonder, that he should run over to his service: but when he appeared under all the circumstances of meanness and disgrace, when he feemed to promife his followers nothing but mifery and fuffering in

this life, and to propound no other rewards but the invitible encouragements of another World, his change in this case was the more strange and admirable. Indeed so ad-Matth 9,2.6. Religion) hence took occasion to charge him either with falshood, or with folly; either that he gave not a true account of the thing; or, that it was very weakly done of him, so hastily to follow any one that call'd him. But the Holy Jesus was no common Person, in all his commands there was somewhat more than ordinary. Indeed S. Hierom conceives that besides the Divinity that manifested it self in his Miracles. there was a Divine brightness and a kind of Majesty in our Saviour's looks, that at first fight was attractive enough to draw Persons after him. However his miraculous powers, that reflected a lustre from every quarter, and the efficacy of his Doctrine accompanied with the grace of God, made way for the fummons that were fent our Apollle, and enabled him to conquer all oppositions that stood in the way to hinder

> 6. HIS contempt of the World farther appeared in his exemplary temperance and abstemiousness from all the delights and pleasures, yea the ordinary conveniences and accommodations of it; fo far from indulging his appetite with nice and delicate curiofities, that he refused to gratifie it with lawfull and ordinary provisions, eating no flesh, his usual Diet being nothing but Herbs, Roots, Seeds and * Berries. But what appeared most remarkable in him, and which though the least vertue in it self, is the

greatest in a wise Man's esteem and value, was his humility. mean and modest in his own conceit, in honour preferring Cateri Evangelista in conjunctione nominum, primum ponunt Matthaum, & postea Thomam: others before himself. Whereas the other Evangelists in deisle verd post Thomam sepants, & publicanum appellat; in ubi abundavit iniquitas superabundet & gratia. Hieron. Comm. in Matth. c. 10. scribing the Apostles by pairs, constantly place him before Thomas, he modefuly places him before himself. The rest of the Evangelists openly mention the honour of his Apostleship,

but speak of his former fordid, dishonest and disgracefull course of life, onely under the name of Levi, while he himself sets it down, with all its circumstances, under his own proper and common name. Which as at once it commends his own candour and ingenuity, so it administers to us this not unusefull consideration, That the greatest Gateri Evange- finners are not excluded the lines of Divine grace; nor can any, if penitent, have just reason to despair, when Publicans and finners are taken in. And as S. Matthew himself does freely and impartially record his own vile and dishonourable course of life, so the ferthers the analysis two other Eyangeliss, though setting down the story, take notice of him onely under signa conversaanother name; to teach us to treat a penitent Brother with all modelly and tenderness. tot leaving recordant If a man repent (fay the fews) ביי יאבר לו וכור בעשיך הראשונים Let no man fay to vangeliflam him, remember thy for ner works, which they explain not onely concerning I fraelites, with the but even Strangers and Profelytes. It being against the rules of civility, as well as the Baya Messa. Laws of Religion, when a Man hath repented, to upbraid and reproach him with fel. 58.2. the errours and follies of his past life.

7. THE last thing that calls for any remarks in the life of this Apostle is his Golpel. written at the intreaty of the Tewifb Converts, and as Epiphanius tells * us, at the com- * Herel, 51, 2. mand of the Apostles, while he was yet in Palæstine, about Eight Years after the death 185. of Christ: though | Nicephorus will have it to be written Fifteen Years after our I.H. Eccl. in a Lord's Ascension, and * Irenaus yet much wider, who seems to imply that it was 4.45.2.213. written while Peter and Paul Preached at Rome, which was not according to the com- 3.6.1.9.229. mon account till near Thirty Years after. But most plain it is, that it muit be written before the dispersion of the Apostles, seeing S. Bartholomew (as we have noted in his Life) took it along with him into India, and left it there. He wrote it in Hebrew.

as primarily designing it for the use of his Country-men, and flrange it is, that any should question its being originally written in that Language, when the thing is fo universally and uncontroulably afferted by all antiquity, not one that I know of, after the firictest enquiry I could make, diffenting in this matter, and who certainly had far greater opportunities of being satisfied in these things, than we can have at so great a distance. It was no doubt soon after translated into Gre k, though by whom S. Hierom professes he could not tell: * Theophylact fays it was reported to have been done by S. Folm, but Athanafius more express attributes the Translation to Saint

James the less. The best is, it matters not much whether it

was translated by an Apollie, or fome Disciple, so long as the Apostles approved the Version, and that the Church has ever received the Greek Copy for Authentick, and reposed it in the Sacred Canon. And therefore when the late Arian advocate * brings * Sand. interin one of his party challenging the divine Authority of this Gospel, because but a pret. paradox. ad Math. 28. Translation, he might have remembred 'tis such a translation, as has all the advantages of an Original, as being translated while the Apostles were yet in being to supervise and ratily it, and whose Authority has always been held facred and inviolable by the whole Church of God. But the plain truth of the case is, S. Matthew is a back friend to the Antitrinitarian cause, as recording that express Command, goe teach all Nations, baptizing them in the name of the Father, and of the Son and of the Holy Gholf. Which words mult needs be supposititious, and added by some ignorant hand, for no other reason but because they make against them. Nay the whole Gospel we see must be discarded, rather than stand in the way of a dear and belov'd opinion.

8. AFTER the Greek Translation was entertained, the Hebrew Copy was chiefly owned and used by the * Nazaræi, a middle Sect of Men between Jews and Christians; * Epiph Haref. with the Christians they believed in Christ, and embraced his Religion, with the Jews 29.8.59. they adhered to the Rites and Ceremonies of the Mofaick Law, and hence this Gospel came to be stiled the Gospel according to the Hebrews, and the Gospel of the Nazarenes. By them it was by degrees interpolated, several Passages of the Evangelical History, which they had heard either from the Apostles, or those who had familiarly converfed with them, being inferted, which the Ancient Fathers frequently referr to in their Writings; as by the || Ebionites it was mutilated, and many things cut off, for the || Epiph. Harref. fame reason for which the followers of Cerinthus, though making use of the greatest 40.9 64.1d. part of it, rejected the rest, because it made so much against them. This Hebrew Copy (though whether exactly the fame as it was written by S. Matthew, I will not fay) was found among other Books in the Treasury of the Jews at * Tiberias, by Jo- *Epiph 16.Hs. feph a Jew, and after his Conversion a Man of great honour and esteem in the time of XXX pos. of Constantine; another || S. Hierom assures us was kept in the Library at Cassarea in || Descript. his time, and another by the Nazarenes at Berwa, from whom he had the Liberty to Edd. in Matth. transcribe it, and which he afterwards translated both into Greek and Latin, with this particular observation, that in quoting the Texts of the Old Testament, the Evangelist immediately follows the Hebrew, without taking notice of the Translation of the Septuagint. A Copy also of this Gospel was Anno CCCCLXXXV. dug.

Papias ap Eufeb. 1.3. 6.39, p. 113, Fren. 1.3 6.1, p. 239 Origen Expofician Matth. 1.4 ap Eufeb. 1.6 6.2 5.2, p. 2.6 Acthan Symplé Seriep. 1.6, p. 2.6 Cyril. Hierofollym. Gatech. 1.4, p. 3.4 Enjthan. Heryl. 29, p. 59. Hr. 3.1, p. 18, sten de vit. Quat. Evangel.n. 10.p.29. Paraphr. Syrus ad calc. Evangel. S. Matth. Ita Arabs & versie

Persic. Prafat.ad id. Evangel.

Persic. Prafat.ad id. Evangel.

Praf. Comment. in Matth. pag. 2.

Synops. S. Script. p. 493.

(143)

* Theodor. Left Gollectan. lib.2 non longe ab init. p.184.

up and found in the Grave of Barnabas in Cyprus, transcribed with his own * hand. But these Copies are long since perished, and for those that have been since published to the World, both by Tile and Mansfer, were there no other argument, they too openly betray themselves by their barbarous and improper style, not to be the genuine issue of that less corrupt and better Age.

The End of S. Matthew's Life.

THE

THE LIFE

O F

S. THOMAS.

S'Thomas



By the command of an Indian King he was thrust through with lances Baron Martyrolog Dec. 21



s.s.t.Thomas witch is called Didinus faid unto hi ellow-defoiples, Let us also goe, that we may did ith him. -

The custom of the Jews to have both an Hebrew and a Roman name. S. Thomas bis name the same in Syriack and Greek. His Country and Trade. His call to the Apostleship. His great assection to our Saviour. Christ's discoursewith him concerning the way to Eternal Life. His obstinate resustant to believe our Lord's Resurrection, and the unreasonableness of his Insidelity. Our Lord's convincing him by sensible demonstrations. S. Thomas his deputing Thaddaus to Abgarus of Edessa. His Travels into Parthia, Medea, Persia, &c. Atthopia, what, and where situate. His coming into India and the success of his Preaching there. An account of his Asis in India from the relation of the Portugals at their stiff coming thither. His converting the King of Malipur. The manner of his Martyrdom by the Brachmans. The Miracles said to be done at his Tomb. His Bones dug up by the Portugals. A Cross, and several Brass Tables with Inscriptions sound there. An account of the Indian or S. Thomas-christians, their Number, State, Rites, and way of life.

T was customary with the Jews, when travelling into foreign Countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or a Latin name, of great affinity, and sometimes of the very same signification with that of their own Country. Thus our Lord was called Chriss, answered

ring

ring to his Hebrew title Malhiach, or the anointed: Simon Ayled Peter according to that of Cephas, which our Lord put upon him: Tabitha called Dorcas, both fignifying a Goat: Thus our S. Thomas according to the Syriack importance of his name, had the title of Didymus, which fignifies a Twin, Thomas which is called Didymus. Accordingly the Syriack Version renders it, Thauma, which is called 15031 Thama, that is, a Twin: The not understanding whereof imposed upon Nonnus the Greek Paraphrast, who makes him and ex distructor, to have had two distinct names,

Nonn Panon. in loan. c. 11. "Ον Δίδυμων καλέκοι.

it being but the same name expressed in different Languages. The Hillory of the Gospel takes no particular notice either of the Country or Kindred of this Aposile That he was a 7ew is certain, and in all probability a Galilean: He was born (if we Apud Sur. ad may believe *Symeon Metaphraftes) of very mean Parents, who brought him up to the trade of Fishing, but withall took care to give him a more usefull education, inflru-Cling him in the knowledge of the Scriptures, whereby he learnt wifely to govern his life and manners. He was together with the rest called to the Apoilleship, and not long after gave an eminent instance of his hearty willingness to undergo the saddest fate that might attend them. For when the rest of the Aposiles diffunded our Saviour from going into Judica (whither he was now refolved for the raifing his dear Lazarus lately dead) left the Tews should stone him, as but a little before they had attempted it, S. Thomas defires them not to hinder Christ's journey thither, though it might cost their lives, Let us also go that we may die with him, probably concluding. that instead of raising Lazarus from the dead, they themselves should be sent with him to their own Graves. So that he made up in pious affections, what he feemed to want in the quickness and acumen of his understanding, not readily apprehending some of our Lord's discourses, nor over-forward to believe more than himself had seen. When the Holy Jesus a little before his fatal sufferings had been speaking to them of the joys of Heaven, and had told them that he was going to prepare, that they might follow him, that they knew both the place whither he was going and the way thither: Our Apostle replied, that they knew not whither he went, and much less the way that led to it. To which our Lord returns this short but satisfactory answer. That he was the true living way, the Person whom the Father had sent into the World to shew Men the paths of Eternal life, and that they could not miss of Heaven, if they did but keep to that way, which he had prescribed and chalked out before them.

2. OUR Lord being dead, 'sis evident how much the Apostles were distracted between hopes and fears concerning his Refurrection, not yet fully fatisfied about it: Which engaged him the fooner to haften his appearance, that by the fenfible manifestations of himself he might put the case beyond all possibilities of dispute. The very day whereon he arose he came into the house where they were, while for sear of the Jews the doors were yet fast shut about them, and gave them sufficient assurance that

he was really rifen from the dead. At this meeting S. Thomas was absent, having probably never recovered their company, fince their last dispersion in the Garden, when every ones fears prompted him to confult his own fafety. At his return they told him that their Lord had appeared to them; but he obstinately refused to give credit to what they faid, or to believe that it was he, prefuming it rather a phantasm or mere apparition, unless he might see the very prints of the Nails, and feel the Wounds in his hands and fides. Aftrange piece of infidelity! Was this any more than what Mofes and the Prophets had long fince foretold? had not our Lord frequently told them in plain terms that he must rise again the third day? could be question the possibility of it, who had so often seen him do the greatest miracles? was it reasonable to reject the testimony of so many eye-witnesses, ten to one against himself, and of whose sidelity he was affured? or could he think that either themselves should be deceived, or that they would jest and trifle with him in so solemn and serious a matter? A slubbornness that might have betrayed him into an eternal infidelity. But our compassionare Saviour would not take the advantage of the Man's refractary unbelief, but on that day feven-night again came to them, as they were folemnly met at their devotions, and calling to Thomas, bad him look upon his hands, put his Fingers into the

prints of the Nails, and thrust his Hand into the hole of his fide, and fatisfie his faith

by a demonstration from sence. The man was quickly convinced of his errour and

obstinacy, confessing that he now acknowledged him to be his very Lord and Master. a God omnipotent, that was thus able to rescue himself from the powers of death. Our Lord replied no more, than that it was well he believed his own fenfes, but that it was a more noble and commendable act of Faith to acquiesce in a rational evidence, and to entertain the doctrines and relations of the Gospel upon such testimonies and affurances of the truth of things, as will latisfie a wife and fober man, though he did not fee them with his own eyes.

3. THE Bleffed Jesus being gone to Heaven, and having eminently given gifts and miraculous powers to the Apostles, S. Thomas moved thereto by some Divine intimation, * faid to have dispatched *Thaddæus*, one of the Seventy Disciples to *Abgarus* *Euseb. 11b. 1. Toparch of *Edessa*, (between whom and our Saviour the letters commonly said to 5.33. 5.32. 6. have passed, are still extant in Eulebius) whom he first cured of an inveterate differn- lib.2.c.1. p. 39. per, and after converted him and his subjects to the Faith.

The Apostolical Province assigned to S. Thomas (as * Origen tells us) was Parthia, after which | Sophronius and others inform us, that he preached the Gospel to the Medes, Perhans,

*Lib.3 in Gen ap. Euseb.lib.3.c.1.p.7x. Socr.
lib.1 c.19. Clem.Recognit.lib.9.p.101 fac.2.
|| Ap. Hier. de Script, in Thoma.Theod. dè Leg. Serm. 9.

Carmans, Hyrcani, Bactrians, and the neighbour Nations. In Ferfia, one of the * Ancients (upon what ground I know not) acquaints us, that he * Auth. Oper. met with the Migi or Wisemen, who came that long journey from the East to bring Imperian presents to our new born Saviour, whom he baptized and took along with him as his Matth. an. Chrysoft. How. companions and ailistants in the propagation of the Gospel. Hence he preached in 2, p. 776. and passed through † Æthiopia, that is (that we may a little clear this by the way) + Chrysoft the Afran Æthiopia, conterminous to, if not the same with Chaldea, whence Taci- Serm. in XII. tus does not onely make the Jews descendants from the Æthiopians, as whose Ance- #ppT6.p.269. the UI YIN' mentioned by Benjamin the Jew in his [I thinerary, the land of Cult of thin Denj.

Æthiopia, the Inhabitants whereof are filled by * Herodotus, 6i and is Ale averto New Al-Tade, 98. Siones, the oriental Athiopians, by way of diffinition from those wife Airbids, who 70.9. 408. lived South of Egypt, and were under the same military Presecture with the Arabians, under the command of Arlames, as the other were joyned with the Indians, and in the same place are called of ex 2 Agras Aistornes, the Asian Æthiopians. Having travelled through these Countries, he at last came to India. We are told by | Nicephorus, | H. Eccl. 1. 2. that he was at first unwilling to venture himself into those Countries, fearing he should 6.40.P. 201. find their manners as rude and intractable as their faces were black and deformed, till encouraged by a Vision, that assured him of the Divine Presence to assist him, he travelled a great way into those Eastern Nations, as far as the Island Taprobane, since called Sumatra, and the Country of the Brachmans, preaching every where with all the arts of gentleness and mild * perswasives, not flying out into tart invectives, and .s. Metaohr. furious, heats against their Idolatrous practices, but calmly instructing them in the ad 21. December 1 principles of Christianity, by degrees perswading them to renounce their follies, n. 8,9. knowing that confirmed habits must be cured by patience and long forbearing, by flow and gentle methods; and by these means he wrought upon the People, and brought them over from the grotiest errours and superstition to the hearty belief and entertainment of Religion.

4. IN want of better evidence from antiquity, it may not be amis to enquire; what account the Portugals in their first discoveries of these Countries, received of these matters, partly from ancient Monuments and Writings, partly from constant and uncontrolled Traditions, which the Christians whom they found in those parts, preserved amongst them. They tell tus, that S. Thomas came first to Socotora, an Island + Mast. Histor. in the Arabian Sea, thence to Cranganor, where having converted many, he travelled Indic. lib. 2. p. farther into the East, and having successfully preached the Gospel, returned back into the Kingdom of Cormandel, where at Malipur, the Metropolis of the Kingdom, not far from the influx of Ganges into the Gulph of Bengala, he began to erect a place for Divine worship, till prohibited by the Priests, and Sagamo, Prince of that Country. But upon the conviction of feveral miracles the work went on, and the Sagamo himself embraced the Christian Faith, whose example was soon followed by great numbers of his friends and subjects. The Brachmans, who plainly perceived that this would certainly spoil their Trade, and in time extirpate the Religion of their Country, thought it high time to put a stop to this growing Novelism, and resolved in Council, that some way or other the Apostle mun be put to death. There was a Tomb not far from the City, whither the Apostle was wont to retire to his solitudes and private devotions.

100

obstinacy,

hither the Brachmans and their armed followers purfue the Apostle, and while he was intent at prayer, they first load him with darts and stones, till one of them coming nearer, ran him through with a Lance. His Body was taken up by his Disciples, and buried in the Church which he had lately built, and which was afterwards improved * Dight, into a fabrick of great statelines and magnificence. Oregory of zones cleaned many marks this. in miracles done upon the annual folemnities of his Martyrdom, and one standing miracles done upon the annual folemnities of his Martyrdom, and one standing miracles done upon the hold him. into a fabrick of great stateliness and magnificence. Gregory of * Tours relates many cle, an account whereof, he tells us, he received from one Theodorus, who had himfelf been in that place, viz. that in the Temple where the Apostle was buried there hung a Lamp before his Tomb, which burnt perpetually, without Oil or any Fewel to feed and nourish it, the light whereof was never diminished, nor by wind or any other accident could be extinguished. But whether Travellers might not herein be imposed upon by the crafty artifices of the Priests, or those who did attend the Church. or if true. whether it might not be performed by art, I leave to others to enquire Some will have his Body to have been afterwardstranslated to Edella, a City in Melapotamia, but the Christians in the East constantly affirm it to have remained in the place of his Martyrdom, where (if we may believe || relations) it was after due up with great cost and care at the command of Don Emanuel Frea, Governour of the Coast of Cormandel, and together with it was found the Bones of the Sagamo, whom he had converted to the Faith.

Maff. 16. 116

Ofor. de reb. Eman. lib. 3.

5. WHILE Don Alfonso Soula, one of the first Vice-Roys in India under John the Third. King of Portugal, refided in these Parts, certain Brass Tables were brought to him, whose ancient Inscriptions could scarce be read, till at last, by the help of a 7em. an excellent Antiquary, they were found to contain nothing but a donation made to S. Thomas, whereby the King, who then reign'd, granted to him a piece of ground for the building of a Church. They tell us also of a famous Cross found in S. Thomas his Chappel at Malipur, wherein was an unintelligible Inscription, which by a Learned Bramin (whom they compelled to reade and expound it) gave an account to this effect, that Thomas a Divine person was sent into those Countries by the Son of God in the time of King Sagamo, to instruct them in the knowledge of the true God, that he built a Church, and performed admirable Miracles, but at last while upon his Knees at Prayer was by a Brachman thrust through with a Spear; and that that Cross stained with his bloud had been left as a memorial of these matters. An interpretation that was afterwards confirmed by another grave and learned Bramin, who expounded the Inscription to the very same effect. The judicious Reader will measure his belief of these things by the credit of the Reporters, and the rational probability of the things themselves, which for my part, as I cannot certainly affirm to be true. fo I will not utterly conclude them to be falle.

6. FROM these first plantations of Christianity in the Eastern India's by our Apofile, there is faid to have been a continued feries and fuccession of Christians (hence called S. Thomas-Christians) in those parts unto this day. The Portugals at their first arrival here found them in great numbers in feveral places, no lefs, as fome tell us, than

Ofor. ibid. p. 119. & feg. Maff. lib. 2 p.88. Jo-feph. Ind. Navig. inter Relat. Nov. Orb. c. 133, 134. p. 204. vid. M. Paul. Ven lib. 3 c. 17. ibid p. 394.

fifteen or fixteen thousand Families. They are very poor, and their Churches generally mean and fordid, wherein they had no Images of Saints, nor any representations but that of the Cross; they are governed in Spirituals by an High-Priest

(whom some make an Armenian Patriarch, of the Sect of Nestorius, but in truth is no other than the Patriarch of Muzal, the remainder, as is probable, of the ancient Seleucia, and by fome though erroneously, stiled Babylon) residing north-ward in the Mountains, who, together with twelve Cardinals, two Patriarchs and several Bishops, disposes all affairs referring to Religion; and to him all the Christians of the East yield subjection. They promiscuously admit all to the Holy Communion, which they receive under both kinds of Bread and Wine, though instead of Wine, which their Country affords not, making use of the juice of Raisins, steep'd one Night in Water, and then pressed forth. Children, unless in case of sickness, are not baptized till the Fortieth day. At the death of Friends, their kindred and relations keep an Eight-days feast in memory of the departed. Every Lord's day they have their publick Assemblies for Prayer and Preaching, their devotions being managed with great reverence and folemnity. Their Bible, at least the New Testament, is in the Syriack Language, to the fludy whereof the Preachers earnestly exhort the People. They observe the times of Advent and Lent, the Festivals of our Lord, and many of the Saints, those especially that relate to S. Thomas, the Dominica in Albis, or Sunday after Easter, in memory of the famous confession which S. Thomas on that day made of Christ, after he had been fenfibly. fenfibly cured of his unbelief: another on the first of Tuly, celebrated not onely by Christians but by Moors and Pagans. the People who come to his Sepulchre on Pilgrimage carrying away a little of the red Earth of the place where he was interred, which they keep as an inestimable treasure, and conceit it sovereign against Diseases. They have a kind of Monasteries of the Religious, who live in great abstinence and chastity, Their Priests are shaven in fashion of a Cross, have leave to marry once, but denied a fecond time: No marriages to be diffolved but by Death. These rites and customs they folemnly pretend to have derived from the very time of S. Thomas, and with the greatest care and diligence do observe them at this Day.

The End of S. Thomas's Life.

Y

THE

THE LIFE

OF

S. JAMES the Less.







S. James the Less proved to be the same with him that was Bishop of Jerusalem. His Kindred and Relations. The Son of Joseph by a former Wise. The Brethren of our Lord, who. His Country what. Our Lord's appearance to him after his Resurrection. Invested in the See of Jerusalem by, whom and why. His Authority in the Synod at Jerusalem. His great divigence and shelity in his Ministry. The Conspiracy of his Exemies to take away his Lise. His Discourse with the Scribes and Pharisees about the Messah nelson his Ameriyadom, and the manner of it. His Burial where. His Death research by the Jews. His strictines in Religion. His Priesthood whence. His singular delight in Prayer, and efficacy in it. His great love and charity to Men. His admirable Humility. His Temperance according to the rules of the Nazatic-Order. The love and respect of the People towards him. His Death an inlet to the destruction of the Jewish Nation. His Episse when written. What the design and purpose of it. The Proto-evangelium ascribed to him.

EFORE we can enter upon the Life of this Apostle, some difficulty must be cleared, relating to his Person. Doubted it has been by some, whether this was the same with that S. James that was Bishop of Jerusalem, three of this Name being presented to us, S. James the Great, this S. James the Lefs (both Y2 Apostles)

Apoliles) and a third firnamed the Full, distinct (lay they) from the former, and Bishop of Jerusalem. But this showever pretending to some little countenance from antiquity) is a very great miltake, and built upon a fandy bostom. For besides that the Scripture mentions no more than two of this Name, and both Apostles, nothing can be plainer, than that that S. Tames the Apostle, whom S. Paul calls our Lord's Brother, and reckons with Peter and John one of the Pillars of the Church, was the fame that prefided among the Apostles (no doubt by virtue of his place, it being his Episcopal Chair) and determined in the Synod at Ferulalem.

Nor do either Clemens * Alexandrinus or Eufebius out of him

mention any more than two, S. James put to death by Herod.

and S. Tames the Full. Bishop of Terusalem, whom they ex-

prefly affirm to be the same with him whom S. Paul calls the

Brother of our Lord. Once indeed | Eulebius makes our Saint

Fames one of the Seventy, though *elfewhere quoting a place

* Δύο β βιγριματην 'Εμφυζοι δι δ δ δίκαιος, δι 27 το διεμγής και Αντόρους δι όμες κυίρους Εύλου Μαιροία είς και δίναι εντόρους ξιό δια ματαπολιτών το Αντιο β το δικαία κι διό Βιμολοκο μισιμοστόσι γρα-σου "πορο β δη Μαιροία να κόθου τι μο Ευλουματοία και διο δια δια δια δια διό τ, α. β. Ευίλο βίδ. 1. ε. 1. ρ. 38. || Η Εεεί. Ιόλ. 1. ε. 1. 2. ρ. 31. Δίλ. 2. σει 1. ο. 28. β.

Lib, 2, cap. 1. p. 38.

of Clemens of Alexandria, he numbers him with the chief of Comment in the Apostles, and express distinguishes him from the Seventy Disciples. Nav. * Saint Comment in the Apolitis, and Capture, like and the Opinion of others he ityles mun the Indicemn p. 60 T. 5. Hierom, though when representing the Opinion of others he ityles mun the Indicemn p. 60 T. 5. Hierom, though when representing his own sence, sufficiently proves that there when speaking his own sence, sufficiently proves that there is the Apolitic proves the Apolitic proves that there is the Apolitic proves the Apolitic proves that there is the Apolitic proves were but two, James the Son of Zebedee, and the other the Son of Alpheus, the one firnamed the Greater, the other the Less. Besides that the main support of the other Opinion is built upon the Authority of Clemens his Recognitions, a Book in doubtfull cales of no efteem and value. 2. THIS doubt being removed, we proceed to the History of his Life. He was

the Son (as we may probably conjecture) of Toleph Cafterwards Husband to the Blec-Comment in fed Virgin) and his first Wife, whom * S. Hierom from Tradition tyles Escha. Hib-Marthia. P.38. polytus Bilhop of Porto calls Salome; and farther adds, | that the was the Daughter of Appl. Niceph. Appl. Brother to Zacharias, Father to John the Baptift: Hence reputed our Lords lib. 2.6.3 P.135 Brother, in the same sence that he was reputed the Son of Joseph. Indeed we find several spoken of in the History of the Gospel, who were Christ's Brethren; but in what fence, was controverted of old. S. Hierom, Chrysostom, and some others will have them fo called, because the Sons of Mary, Cousin-germain, or according to the custom *H. Ecil. 186.2. of the Hebrew Language, Sifter to the Virgin Mary. But * Eufebius, || Epiphanius, and Controcurate the far greater part of the Ancients from whom, especially in matters of fact, we are |Controcerant the lat gleater part of the Authors groun which, especially in matters of fact, we are ||
| Heref XXVIII. not rashly to depart) make them the Children of Joseph, by a former Wise. And this |
| 15.5 cmr. Naz. feems most genuine and natural, the Evangelists feeming very express and accurate in |
| Heref XXIVII. teems mour genuine and natural, the transpoints teeming very express and accurate in 18,56,6 contra, the account which they give of them: Is not this the Carpenter's Son? Is not his Mandidoman, ther called Mary? and his Brethren James, and Joles, and Simon, and Jude? and this Brethren James, and Joles, and Simon, and Jude? and this Brethren James, and Joles, and Simon, and Jude? and this Brethren James, and Joles, and Simon, and Jude? and this Brethren James, and Joles, and Simon, and Jude? are they easily suffers (whole Names, fays the forestal Hippolytus, were Esther and Thamar). The fact they are they have not all with us, whence then bath this man these things? By which it is plain, that the de Resurrest. Jews understood these Persons not to be Christ's Kinsmen only, but his Brothers, the Compl. Orat. II. aime Carpenter's Sons, having the fame relation to him that cbrill himself had: though $p_i = p_i + p_i$ indeed they had more, Cbrill being but his reputed, they his natural Sons. Upon this account the Blessed Virgin is sometimes called the Mother of James and Joses; for so amongst the Women that attended at our Lord's Crucifixion.

Matth. 27, 16. Mark 14, 40.

Marial Playafte, 3. Long millies and grife, we find three eminently taken notice of Mary Magdalen, Mary Sahari Evy for real contact of Mary Magdalen, Mary Magdalen, Mary Magdalen, Mary Sahari Evy for real contact of Mary Magdalen, Mary 10 g. ac. And 1th Mary of Zebedee's contact of Mary Mary the Mother of Zebedee's contact of Mary the Mother of Mary the Mother of Mary in not being reasonable to suppose that the Evangelists should omit the Beffed Virgin, who was certainly there; and therefore S. John reckoning up the fathe Persons, expressly styles her the Mother of Tesus. And though it is true she was but S. James his Mother-in-law, vet the Evangelists might chuse to to style her, because commonly so called after Jeseph's death; and probably (as Gregory of Nyffa thinks) known by that Name all along, chu-Ubi fupr. fing that Title that the Son of God, whom as a Virgin she had brought forth, might be better concealed, and less exposed to the malice of the envious Jews: Nor is it any more wonder, that she should be esteemed and called the Mother of James, than that

Antiquit Jud. Joseph should be styled and accounted the Father of Jesus. To which add that | Fose-Loc 8 p.698. plus eminently skilfull in matters of Genealogy and descent, expresly says that our Matth 10. 3. S. James was the Brother of Jesus Chriss. One thing there is that may seem to lie a-Matth 10. 3. gainst it, that he is called the Son of Alphaus. But this may probably mean no more. than either that Toleph was fo called by another Name (it being frequent, yea almost constant among the Jews for the same Person to have two Names, Quis unquam prohiTwenty duphus well tribus nominibus hominem unum vocari ? as * S. Avoultin fpeaks in a De Gonforf Eparallel case) or (as a Learned || Man conjectures) it may relate to his being a Disci-oungel. life. 2ple of some particular Sect or Synagogue among the Jews, called Alphaens, from 388 Boldon. de denoting a Family or Society of devout and learned Men of somewhat more eminency Ecol. post leg. than the rest, there being as he tells us many such at this time among the Tems : and 6.7. p. 47. in this probably S. Tames had entred himself, the great reputation of his Piety and Bridges, his Wisdom. Parts and Learning rendring the conjecture above the censure of being trifling and contemptible.

one triffing and contemptions.

Of the place of his Birth the Sacred Story makes no mention. The Jews in Mid. Kolel. their * Talmud (for doubtless they intend the same Person) style him more than once Abod Zarah איש כפר סובניא a man of the Town of Sechania: though where that was, I am not able cap 2.65 Gloff to conjecture. What was his particular way and course of life before his being called En Mische with to the Discipleship and Apostolate, we find no intimations of in the History of the Idam. p. 394. Gospel, nor any distinct account concerning him during our Saviour's life. After the Refurrection he was honoured with a particular appearance of our Lord to him, which though filently passed over by the Evangelists, is recorded by S. Paul, next to the manifesting himself to the Five Hundred Brethren at once, he was feen of Tames, which is , cor is a by all understood of our Apostle. | S. Hierom out of the Hebrew Gospel of the Na- | De Script, Ec zarens (wherein many passages are set down, omitted by the Evangelical Historians) cless in Jacob. gives us a fuller relation of it. viz. that S. Fames had folemnly tworn that from the time that he had drank of the Cup at the Institution of the Supper, he would eat Bread no more, till he faw the Lord rifen from the dead. Our Lord therefore being returned from the Grave, came and appeared to him, commanded Bread to be fet before him, which he took, bleffed, and brake, and gave to S. James, faying, Eat thy Bread, my Brother, for the Son of Man is truly rifen from among them that fleep. After Christ's Afcention though L will not venture to determine the precise time) he was chosen Bishop of Terusalem, preferred before all the rest, for his near relation unto Christ, for this we find to have been the reason why they chose * Symeon to be his immediate Suc- Hegesip apud coffour in that Sec, because he was after him our Lord's next Kinsman. A considera- 1. 22, p. 142, tion that made Peter, and the two Sons of Zebedee, though they had been peculiarly Clem Al 17, honoured by our Saviour, not to contend for this high and honourable | Place, but heb. Lac. 19.38 done by the Apolities, or politibly by fome particular intimation concerning it, which ad Cor. 15. 7.

was honoured with the right band of fellowship: to him Peter sent the news of his mi-Gal. 1.19. 2.9. raculous deliverance out of Prilon, Go flew thefe things unto faines, and to the Brethren; Att. 12: 17. that is, to the whole Church, and especially S. James, the Bishop and Pastour of it. But he was principally active in the Synod at Terufalem in the great controverse about the Molaick Rites: for the case being opened by Peter, and sarther debated by Paul and Barnabas, at last stood up S. James to pass the final and decretory sentence, that the Gentile-converts were not to be troubled with the bondage of the Fewilb Woke only that for a present accommodation some few indifferent Rites should be observed; ushes ring in the expedient with this politive conclusion, die in new, I thus judge or de cide the matter, this is my fentence and determination. A circumstance the more confiderable, because spoken at the same time when Peter was in Council, who produced Mere There's no fuch intimation of his Authority. Had the Champions of the Church of Rome but with a fuch a passage for Peter's judiciary Authority and Power, it would no doubt have made imputed let a louder noise in the World, than, Thou art Peter, or, Feed my sbeep.

mand de deutse this my aften i pargicusable. Chrysolt Hamil 33, in Ali. App. p. 676. Histof dunnings, 202 "lataels, no record it is in fact the parties of t

5. H E administred his Province with all possible care and industry, omitting no part of a diligent and faithfull Guide of Souls; strengthening the weak, informing the ignorant, reducing theerroneous, reproving the obstinate, and by the constancy of his Preaching conquering the Aubbornness of that perverse and refractary Generation that he had to deal with, many of the nobler and the better fort being brought over to a compliance with the Christian Faith. So carefull, fo successfull in his charge, that he Eureb. 16. 1. awakened the spite and malice of his Enemies to conspire his ruine: a sort of Men, of whom the Apostle has given the true a character, that they please not God, and are con-

Successour, Ananus the Tounger, then High Priest, and of the Sect of the Sadducees

*Josephus கி. (ஸ்ட்டி) எழ்த் ஜட்சிரை விடல் காகுச்சி காகும் திருந்தில் இருந்தில் இருந் him before the new Governour could arrive. To this end a Council is hastily summoned, and the Apostle with some others arraigned and condemned as Violaters of the Law. But that the thing might be carried in a more plaufible and popular way they fet the Scribes and Pharifees (Crafts-massers in the arts of diffimulation) at work to ensure him: who coming to him, began by flattering infinuations to set upon him. They tell him, that they all had a mighty confidence in him, and that the whole Nation as well as they gave him the testimony of a most just man, and one that was no month lib. . thorn as were as they gave much the commonly of a month lib. respecter of Persons; that therefore they desired he would correct the errour and sale Opinion which the People had of Jesus, whom they looked upon as the Messiah, and would take this opportunity of the universal confluence to the Paschal folemnity, to fer them right in their notions about these things, and would to that end go up with them to the top of the Temple, where he might be seen and heard by all. Being advantageously placed upon a Pinnacle or Wing of the Temple, they made this address so him. Tell us, O Justus, whom we have all the reason in the World to believe, that seeing the People are thus generally led away with the Dostrine of Jesus that was crucified. tell us, What is this I plitution of the crucified Jefus? To which the Apollic answered with an audible Voice; Why do ye enquire of Jefus the Son of Man? he fits in Heaven on the right hand of the Majelty on high and will come again in the Clouds of Heaven. The People below hearing it, glorified the bleffed Jesus, and openly proclaimed Holana to the Son of David. The Scribes and Pharifees perceived now that they had over-shot themselves, and that instead of reclaiming, they had confirmed the People in their Errour; that there was no way left, but presently to dispatch him, that by his sad fate others might be warned not to believe him. Whereupon suddenly crying out, that Juflus himself was feduced and become an Impostour, they threw him down from the Place where he flood : Though bruifed, he was not killed by the fall, but recovered fo much strength, as to get upon his Knees, and pray to Heaven for them. Malice is of too bad a Nature either to be pacified with kindness, or satisfied with cruelty: Jealousie is not more the tage of a Man, than Malice is the tage of the Devil, the very foul and spirit of the Apostate Nature. Little portions of revenge do but instance it, and serve to flesh it up into a sterrer violence. Vexed that they had not done his work, they fell fresh upon the poor remainders of his life; and while he was yet at Prayer, and that a Rechabite who flood by (which lays * Epiphanius, was Symeon, his Kinfinal " Havel nt . and Successour) stept in and entreated them to spare him, a just and a righteous Main. and who was then praying for them, they began to load him with a showre of stones. till one more mercifully cruel than the rest with a Fullers Club beat out his Brains, Thus died this good Man in the XCVI. Year of his Age, and about XXIV. Years after Christ's Ascension into Heaven, (as Epiphanius tells us;) being taken away to the great

The Life of S. JAMES the Less.

trary to all men. Vexed they were to fee that S. Paul by appealing to Cafar had efca-

ped their hands: Malice is as greedy and infatiable as Hell it felf, and therefore now

turn their revenge upon S. James, which not being able to effect under Festus his Government, they more effectually attempted under the Procuratourship of Albinus his

P. 441.

gner and reger of an good went, year of an ioder and the retions even amongst the fews themselves; δοτό βιδωσο δοτοιώς του βιλωσο δοτοιώς του βιλωσο δοτοιώς του βιλωσο δοτοιώς δοτοι pag. 33. ** am rather inclinable to believe, than what * Hegesippus reports, that he was buried harages; near the Temple in the place of his Martyrdom, and that a Monument was there ere-Ged for him, which remained a long time after : For the Jews were not ordinarily wont

fuffer him, whom as a Blasphemer and Impostour they had so lately put to Death, 6. H.E. was a Man of exemplary and extraordinary piety and devotion, educated under the strictest Rules and Institutions of Religion, a Priest (as we may probably Cont. Nazar. guess) of the ancient Order of the Rechabires, or rather as || Epiphanius conjectures स्वाय र त्रामेश्वाक is 2000 blue, according to the most ancient order and form of Priesthood, when the Saferdotal Office was the Prerogative of the first-born; and such was Saint James the Eldell Son of Joseph, and thereby, sanctified and set apart for it. Though whether this way of Priesthood at any time held under the Mefaick dispensation, we have no intimations in the holy flory. But however he came by it, upon some such

to bury within the City, much less for near the Temple, and least of all would they

grief and regret of all good Men, yea of all lober and just Persons even amongst the Fews

account it must be, that he had a privilege (which the || Ancients say was peculiar || Herefin and to him, probably, because more frequently made use of by him than by any others) Euleb the to enter els ra ana, not into the Santia Santiorum, or most holy of all, but the Santiuary, dat p. 63. Epior holy place, whither the Priests of the Aaronical Order might come. Prayer was his phan. ibid. constant business and delight: he seemed to live upon it, and to trade in nothing but the frequent returns of converse with Heaven: and was therefore wont to retire along into the Temple to pray, which he always performed kneeling and with the greatest reverence, till by his daily Devotions his knees were become as bard and brawny as a reverence, till by his daily Devotions his knees were occome as parts and orange and Jam. 5.17.

Camels. And he who has told us, that the effectual fervent prayer of a righteous man Jam. 5.17.

availeth much, himself found it true by his own experience, Heaven lending a more Epiph. Hard. immediate Ear to his Petitions, so that when in a time of great drought he prayed for first the prayed for first t Rain. the Heavens presently melted into fruitfull showres. Nor was his Charity towards Men less than his Piety towards God; he did good to all, watched over Mens souls. and studied to advance their eternal interests, his daily errand into the Temple was to pray for the happiness of the People, and that God would not severely reckon with them: he could forgive his fiercest enemies, and overcome evil with good: when thrown from the top of the Temple, he made use of all the breath he had ket in him, onely to fend up this Petition to Heaven for the pardon of his Murtherers, I befeech thee, O Lord God, Heavenly Father, forgive them, for they know not what they doe

7. HE was of a most meek humble temper, honouring what was excellent in others, concealing what was valuable in himfelf: the eminency of his relation, and the dignity of his place did not exalt him in lofty thoughts above the measures of his Brethren, industriously hiding whatever might fet him up above the rest. Though he was our Lord's Brother, yet in the Inscription of his Epistle he stiles himself but the Servant of the Lord Jesus, not so much as giving himself the Title of an Apostic. His Temperance was admirable, he wholly abflained from Flesh, and drank neither Wine nor firong Drink, nor everused the Bath. His holy and mortified mind was content with the meanest accommodations, he went bare-foot, and never wore other than Linen Garments. Indeed he lived after the strictest rules of the Nazarite Order, and as nen Garments. Indeed ne nived after the interest takes of the Anteinst call it which he were upon * Epiph Heref. the Miter, or Sacerdotal Plate, (**\sigma meta 200 the * Ancients call it) which he were upon * Epiph Heref. his Head, evinced his Priesthood, which was rather after Melchifedeck's, or the Priesthood, by the same the after Melchifedeck's, or the Priesthood of the first-born, than the Anonical Order, so his never shaving his Head, nor Eusth Meref. using Unguents, his Habit and Diet, and the great severity of his Lite, shewed him LXXVIII. to appertain to the Nazarite Institution, to which he was holy (says Hegesippus) or p. 441. confecrated from his Mother's Womb. A Man of that Divine temper, that he was the love and wonder of his Age, and for the reputation of his holy and religious Life was univerfally flyled, James the Just. Indeed the fasety and happiness of the Nation was reckoned to depend upon his Prayers and interest in Hea-

ven, which gained him the honourable Title of Oblias or Ozliam, the defence and fortress of the People; as if when he was gone, their Garrisons would be dismantled, and their strength laid level with the ground. And so we find it was, when some few Years after his Death the Roman Army broke in upon them, and turned all into blood and ruine. As what wonder

if the Judgments of God like a Flood come rowling in upon a Nation, when the Sluces are plucked up, and the Moses taken away that before stood in the Gap to keep them out? Elisha died, and a Band of the Moabites invaded the Land. In short, he 2 King, 13.20 was the delight of all good Men, in so much favour and estimation with the People, that they used to flock after * him, and strive who should touch, though it were but 'Hieron. Com. the hem of his Garment; his very Episcopal Chair, wherein he used to sit, being (as inc. . . ad Gal. the hem of his Garment; his very Ephropai Chair, wherein he nied to in, being (as $^{-1.5}$. To. \parallel Eulebius informs us) carefully preferved, and having a kind of veneration paid to it, $\frac{p}{1.65}$. To. $\frac{p}{1.65}$. He tell its. even unto his time: loved and honoured not by his Friends onely, but by his enemies, 6.19. p.295. the * Jews in their Talmud mentioning James as a worker of Miracles in the Name of * Vid. Jup. all those miseries and calamities that soon after flowed in upon them. Sure I am that 6.23, p. 65. * Josephus particularly reckons the Death of this S. James, as that which more imme- Perbagiasia diately alarm'd the Divine Vengeance, and hastned the universal ruine and destruction Euseb. See Lea-

8. H E wrote onely one Epistle, probably not long before his Martyrdom, as appears by some passages in it relating to the near approaching ruine of the fewish Nation. He directed it to the Jewish Converts, dispersed up and down those Eastern Countries, to comfort them under fufferings, and confirm them against Errour. He saw a great degeneracy

Ald There only of the anothers dut's leaded to Alexandry Quality of the Hope of the Alexandry of the Alexand

degeneracy and declention of manners coming on, and that the purity of the Christian Faith began to be undermined by the loofe Doctrines and practices of the Gnollicks, who under a pretence of zeal for the legal rites generally mixed themselves with the Tems. he beheld Libertinism marching on a-pace, and the way to Heaven made fost and easie. Men declaiming against good works as useless and unnecessary, and asserting a naked belief of the Christian Doctrine to be sufficient to salvation. Against these the Apostle opposes himself, presses Purity, Patience and Charity, and all the Vertues of a good Life, and by undeniable Arguments evinces that that Faith only that carries along with it Obedience and an holy life can justifie us before God, and entitle us to eternal Life. Befides this Epiflle, there is a kind of preparatory Gofpel afcribed to him, published under the Name of $\Pi P \Omega T E T A \Gamma T E A I O N$, (fill extent at this Day) containing the descent, birth and first Originals of Christ, and the Virgin Mary; at the end whereof the Authour pretends to have written it at a time, when Herod having railed a great tumult in Terusalem, he was forced to retire into the Wilderness. But though in many things confident enough with the History of the Gospels, yet has it ever been rejected as spurious and Apocryphal, sorged in that licentious Age, when Men took the boldness to stamp any Writing with the Name of an Apostle.

The End of the Life of S. James the Lefs.

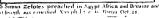
THE

THE LIFE

O F

S. SIMON the Zealot.







sted to death, For we are made a spectacle to the

His Kindred. Whence flyled the Canaanite, and the Zealot. An enquiry into the nature and temper, and original of the Sect of the Zealots among the Jews. An account of their wild and lieutious practices. This no reflection upon our Apostle. In what parts of the World be preached the Gospel. His planting Christianity in Africk. His removal into the West, and preaching in Britain. His Marty dom there. By whom said to have preached and suffered in Persa. The difference between him and Symeon Bishop of Jerusalem.

AINT Simon the Apostle was, as some think, one of the four Brothers of our Saviour, Sons of Foleph by his former marriage, though no other evidence Matt appear for it, but that there was a Simon one of the number; too infirm a foun-Mart dation to build any thing more upon than a mere conjecture. In the Catalogue of the Apostles he is styled Simon the Canaanite; whence some, led by no other reason that I know of, than the bare found of the name, have concluded him born at Cana in Galilee; as for the fame reason * others have made him the Bridegroom, at whose 'Nimarriage our Lord was there present, when he honoured the solemnity with his produced the solemnity with hi first Miracle, turning Water into Wine. But this word has no relation to his Country, or the place from whence he borrowed his Original, as plainly descending from

ים קנאה or אוא which fignifie Zeal, and denote a hot and fprightly temper. There-Luke 6. ts. Luke 0.15.
Acts. 13. fore what some of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Evangelists call Canaanite, others returning the Interpretation of the Interpr λικής πολιτεί- Saviour.

as a'neißerur

Niceph. loc. fupra landat.

attery (now), vance his Religion in the World, but from his warm active temper, and zealous for-Rai of Shi mi-ms of Swayye. Wardness in some particular way and prosession of Religion before his coming to our 2. FOR the better understanding of this we are to know, that as there were seven Beelliby, c. 40. ral Sects and Parties among the Jews, so was there one, either a diffinct Sect, or at least a branch of the Pharisees, called the Sect of the † Zealots: They were mighty Textures in the Texture of the honour of the Law, and the frictness and purity of Religion, assuming of Texture spin a liberty to themselves to question notorious offenders, without flaying for the ordinance spin. AANSS. Suid. in ary formalities of Law; nay, when they thought good, and when the cafe required. executing capital vengeance upon them. Thus when a Blasphemer cursed God by the *De Idolal.c. . name of any Idol (fays * Maimonides) the קנאים or Zealots that next met him might Self. בית דין before the Sanbedrin. They looked upon themselves as the Successours of Phineas, who in a mighty passion for the honour of God, did immediate execution upon Zimri and Cozbi. An act which was counted unto him for righteousness unto all posterities for evermore, and God so well pleased with it, that he made with him and his seed after him the covenant of an everlasting Priesthood, because he was zealous for his God, and made an atonement for Israel. In imitation whereof these men took upon them to execute judgment in extraordinary cases, and that not only by the connivence, but with the leave both of the Rulers and the People, till in after-times under a pretence of this, their zeal degenerated into all manner of licentiousness and wild extravagance, and they not only became the Pests of the common-wealth at home, but opened the door for the Romans to break in upon them; to their final and irrecoverable ruine; they were continually prompting the People to throw off the Roman yoke, and vindicate themselves into their native liberty, and when they had turned all things into hurry and confusion, themselves in the mean while fished in these troubled Waters. Josephus gives a large account of them. | De Bell, Jud. and every-where bewails them as the great plague of the Nation. He tells us of || them. lib.4. 200 a. 1.8. that they scrupled not to rob any, to kill many of the prime of Nobility, under prep:871. 5 Jagg tence of holding correspondence with the Romans, and betraying the liberty of their Country, openly glorying that herein they were the Benefactours and Saviours of the People. They abrogated the fuccession of ancient Families, thrusting obscure and ignoble Persons into the High-priest's Office, that so they might oblige the most infamous Villains to their party; and as if not content to injure Men, they affronted Heaven, and proclaimed defiance to the Divinity it felf, breaking into and profaning the most holy place. Styling themselves Zealots (says he) as if their undertakings were good and honourable, while they were greedy and emulous of the greatest wickednesses, and out-did the worst of men. Many attempts were made, especially by Annas the Highpriest, to reduce them to order and sobriety. But neither force of arms, nor fair and gentle methods could doe any good upon them; they held out, and went on in their violent proceedings, and joyning with the Idumeans, committed all manner of ourrage, flaying the High-priests themselves. Nay, when Jerusalem was straitly besieged by the Roman Army, they ceased not to create tumults and factions within, and were

> the Church of God. 3. BEING invested in the Apostolical Office, no farther mention appears of him in the History of the Gospel. Continuing with the Apostles till their dispersion up and down the World, he then applied himself to the execution of his charge. He is *faid to have directed his journey towards Egypt, thence to Cyrene, and Africk (this indeed Baronius is not willing to believe, being defirous that S. Peter should have the honour to be the first that planted Christianity in Africk) and throughout Mauritania and all Libra, preaching the Gospel to those remote and barbarous Countries. Nor could the coldness of the Climate benumb his zeal, or hinder him from shipping him-

> indeed the main cause of the Jews ill success in that fatal War. "Tis probable, that all that went under the notion of this Sect were not of this wretched and ungovernable temper, but that some of them were of a better make, of a more sober and peaceable disposition: And as it is not to be doubted, but that our Simon was of this Sect in general, to there's reason to believe he was of the better fort. However this makes no more reflection upon his being called to the Apostleship, than it did for S. Matthew who was before a Publican, or S. Paul's being a Pharifee, and so zealously persecuting

felf and the Christian Doctrine over to the Western Islands: vea. even to Britain it self. Here he preached, and wrought many miracles, and after infinite troubles and difficulties which he underwent (if we may believe our Authours, whom, though Baronius Ubi Suprib. in this case makes no great account of, yet never scruples freely to use their verdict and suffrage when they give in evidence to his purpose) suffered Martyrdom for the Faith of Christ, as is not only affirmed by * Nicephorus and || Dorotheus, but expresly *Niceph.th owned in the Greek * Menologies, where we are told, that he went at last into Britain, Dorothinsyand having enlightned the minds of many with the Doctrine of the Gospel, was crucified by the Infidels, and buried there.

App. p. 148. εθν⊛, καὶ πολλὸς τῷ λόγῳ τὰ εὐαγρελία φωτίσας. τοῦ τὰ ἀπίςων ςαυρωβείς καὶ τεθείς Δάπεθα ἐκει Menolog Gracad diem X Mai

4. I KNOW indeed that there want not those who tell *us, that after his preach- * Vid. Breviar. ing the Gospel in Egypt, he went into Mesopotamia, where he met with S. Jude the Roman ad diem ing the Gospel in Egypt, he went into Mejopotamia, where he met with S. Jude the Koman.an aim Apostle, and together with him took his journey into Persia, where having gained a Marrys. Rom. Marrys. Rom. considerable harvest to the Christian Faith, they were both crowned with Martyr-ad eund. diemo dom; which Baronius himself comsesses to be founded upon no better authority, than Baron. Not. the Passions of the Apostles, a Book which at every turn he rejects as trifling and imper- ad Ann. 68 n. 7. tinent, as false and fabulous. But however, wide is the missake of || those who con-||Soobron.abud found our Apossle with Symeon the son of Cleophas, Successour to S. James the Just in Hieron. de the See of Jerufalem, who was crucified in the hundred and twentieth year of his Age, Serips. Eccl. in in the persecution under Trajan: The different character of their persons, and the ac-liston de suit. count both of their Acts and Marryrdoms being sufficiently distinguished in the Writ- 6 obit. SS utritings of the Church.

The End of S. Simon's Life.

THE LIFE

OF

S. JUDE

St Jude.



Math 15, 25, Is not this the Carpenter's source nothis heethern James, & Sofes, & Suman & JUDAS?
Luk 6.16. Judas the Brother of James.

- 1 m



Having preached & Cospel in Melopotumis, he ment into Perlia, where after he had gained preat numbers to Christianity, he sufered mary room. Manyrol. Rom O. L.28.

The several names attributed to bim in the Gospel. Thaddeus, whence. The cultom of the Jews to alter their names, when bearing affinity with the great name Jehovah. The name Judas why distalsfull to the Apostles. Lebbæus, whence derived. His Parentage, and Relation to our Lord. The Question put by him to Christ. Whether the same with Thaddeus sent to Edesa. In what places he preached. His death. His married condition. The story of his Grandchildren brought before Domitians. His Entitle, and why questioned good. Its canonicalness vandicasted. The Book of Enoch, and what its authority. The contention between Michael and the Devil about Moses his Body, whence borrowed. S. Jude proved to be the Authory of this Epsible. Grotius his concein of its heing written by a younger Jude, rejected. Its affinity with the Sea and Epistle of S. Peter. The design of it.

HERE are three feveral names by which this Apolic is described in the Hiltory of the Golpel, Jude, Ibaddeus and Lebbeus, it being wind in the holy Volumes for the same person to have more proper papers, than one for the first, it was a name common amongst the Jews, recommended to them as being the name of one of the great Patriarchs of their Nation. This name, he seems to have changed afterwards for Thaddeus, a word springing from the same, roof, and of

the very fame import and fignification, which might arise from a double cause: Partly from the superstitious veneration, which the Tews had for the name Tehova (the Nomen rereased unerton, or name confifting of four letters) which they held unlawfull to be pronounced by any but the High-priest, and not by him neither, but at the most folemn times. Hence it was, that when any Man had a name, wherein there was the major part of the letters of this ineffable title (and fuch was Febuda or Fuda) they would not rashly pronounce it in common usage, but chose rather to mould it into another like it, and of the fame importance, or that which had a near affinity and refemblance with it: Partly from a particular diflike of the name of Judas among the Apostles, the bloudy and treasonable practices of Judas Iscariot having rendred that name very odious and detestable to them. To prevent therefore all possibility of mistake, and that they might not confound the righteous with the wicked. S. Matthew and Mark never call him by this, but by fome other name, as no question for the same reason he both styles himself, and is frequently called by others. Judas the Brother of James; and that this was one great design of it, the Evangelist plainly intimates, when speaking of him, he says, Judas not Iscariot. For his name Lebbaus, it seems to have been derived either from an heart, whence S. Hierom renders it Corculum, probably to denote his wisdom and prudence, or else from to Lion, and therein to have respect to old Facob's prophecy concerning Judah, That he should be as a Lion, an old Lion, and as a Lion's whelp, which probably might have a main stroke in fastning this name upon S. Jude. From this Patriarchal prophecy, we are * told, that one of the Schools or Synagogues of Learned Men among the Tews (who to avoid confusion were cap 7. P.47.48 wont to distinguish themselves by different appellations) took occasion to denominate themselves Labii, as accounting themselves the Scholars and descendents of this Lionlike fon of Tacob: and that S. Tude was of this fociety, and because of his eminency among them retained the title of Labius, or as it was corruptly pronounced, Lebbaus.

I confess I should have thought the conjecture of a Learned + man very probable, that Hebr in Matth. he might have derived this name from the place of his nativity, as being born at Lebba, p. 147.

| Hill. Nat. lib. a Town which, he tells us, || Pliny speaks of in the Province of Galilee, not far from

*H. Ecol. lib. 2. truly making him the Son of Joseph, and Brother to James Bilhop of Jerusalem; that 4. 40 p. 202. truly making him the Son of Joseph, and Brother to James billiop of Jerujaiem; that Matth 13. 55, there was a Jude one of the number is very evident, are not his Brethren James, and ad Num. MMCXII.

Foses, and Simon, and Judas? which makes me the more to wonder at Scaliger, who so confidently denies that any of the Evangelists ever mention a Jude the Brother of our Lord. S. Hierom seems often to confound him with Simon the Zealot, whose title he ascribes to him, though second thoughts set him right, as indeed common advertency could do no less, so plain is the account which the Evangelists give of this matter. When called to the Discipleship we find not, as not meeting with him, till we find him enumerated in the Catalogue of Apostles; nor is any thing particularly recorded of him afterwards, more than one question that he propounded to our Saviour, who having told them what great things he and his Father would doe, and what particular manifestations after his Resurrection he would make of himself to his sincere disciples and followers, S. Jude (whose thoughts as well as the rest were taken up with the expectations of a temporal Kingdom of the Messiab) not knowing how this could consist with the publick folemnity of that glorious flate they looked for, asked him, what was the reason that he would manifest himself to them, and not to the world. Our Lord replied, that the world was not capable of these divine manifestations, as being a stranger and an enemy to what should fit them for fellowship with Heaven : that they were only good Men, perfons of a Divine temper of mind, and religious observers of his Laws and Will, whom God would honour with these familiar converses, and admir to such particular Acts of grace and favour.

Carmel, but that it is not Lebba, but Jebba in all Copies of Pliny that I have feen. But

2. FOR his Descent and Parentage, he was of our Lord's Kindred, * Nicephorus

let the reader please himself in which conjecture he likes best.

* H.Eccl. lib. 1. 2. * EUSEBIUS relates that foon after our Lord's Ascension S. Thomas dispatched Thaddeus the Apostle to Abgarus Governour of Edessa, where he healed diseases, £. 13.p. 32. wrought miracles, expounded the doctrines of Christianity and converted Abgarus and his people to the Faith. For all which pains when the Toparch offered him vast gifts and prefents, he refused them with a noble foorn, telling him, they had little reason to receive from others, what they had freely relinquished and left themselves. A large account of this whole affair is extant in Eulebius, translated by him out of Syriack from the Records of the City of Edeffa "This Thaddeus | S. Hierom expresly makes to be || Comment in Site Records or the City or Early is not in this case sufficient evidence; especially Matth. c. io. our Si Juile; though his bare authority is not in this case sufficient evidence; especially since fince Eulebius makes him no more than one of the feventy Disciples, which he would scarce have done, had he been one of the Twelve. He calls him indeed an Apostle, but that may imply no more than according to the large acception of the word, that he was a Disciple, a Companion, and an Assistant to them, as we know the Seventy eminently were. Nor is any thing more common in ancient Ecclefiaftick Writers, than for the first planters and propagators of Christian Religion in any Country to be honoured with the name and title of Apostles. But however this be, at his first setting out to preach the Gospel, he went up and down Judga and Galilee, then through Samaria into Idumea, and to the Cities of Arabia, and the neighbour Countries, and after to Syria and Mesopotamia. * Nicephorus adds, that he came at last to Edessa, where Ab- * Niceph. H. garus was Governour, and where the other Thaddeus, one of the Seventy had been 2nd. 12.2. 40. before him. Here he perfected what the other had begun, and having by his Sermons and Miracles established the Religion of our Saviour, died a peaceable and a quiet death; though || Dorotheus makes him flain at Berytus, and honourably buried there, || Symoof de wit. By the almost general consent of the Writers of the Latin Church he is said to have tra- in Bibl. Pp. velled into Persia, where after great success in his Apostolical Ministery for many years, Tom. 3, P. 148. he was at last for his free and open reproving the superstitious rites and usages of the Magi cruelly put to death.

A. THAT he was one of the married Apostles sufficiently appears from his specific

or Grandfons mentioned by * Eulebius, of whom Hegelippus gives this account, Domi- * Apud Euleb. tian the Emperour, whose enormous wickednesses had awakened in him the quickest lib 3.c.20 p.89. jealousies, and made him suspect every one that might look like a corrival in the Empire, had heard that there were some of the line of David, and Christ's kindred that did yet remain. Two Grandchildren of S. Jude the Brother of our Lord were brought before him: Having confessed that they were of the Race and posterity of David, he asked what possessions and estate they had; they told him that they had but a very few acres of Land, out of the improvement whereof they both paid him Tribute, and maintained themselves with their own hard labour, as by the hardness and callousness of their hands (which they then shewed him) did appear. He then enquired of them concerning Christ, and the state of his Kingdom, what kind of Empire it was, and when and where it would commence. To which they replied, That his Kingdom was not of this world, nor of the Seigniories and Dominions of it, but Heavenly and Angelical, and would finally take place in the end of the World, when coming with great glory, he would judge the quick and the dead, and award all Men recompences according to their works. The iffue was, that looking upon the meanness and simplicity of

the Men, as below his jealousies and fears, he dismissed them without any severity used against them; who being now beheld not only as Kinsmen, but as Martyrs of our Lord, were honoured by all, preferred to places of authority and government in the Church, and lived till the times of Traian.

5. S. 70 DE left only one Epiftle, of Catholick and universal concernment, inscribed at large to all Christians. It was some time before it met with general reception in the † Church, or was taken notice of. The Authour indeed styles not himself an Apo- + Euseb. lib. 2. file, but no more does S. James, S. John, nor formetimes S. Paul himself. And why i. 23. 9. 66.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility, only for calling himself the fervant of Christ, 166.00 should he fare the worse for his humility has been called himself the fervant of Christ, 166.00 should he fare the worse for his humility has been called himself the fervant of Christ, 166.00 should he fare the worse for his humility has been called himself the fervant of the when he might have added not only Apostle, but the Brother of our Lord? The best is, he has added what was equivalent, Jude the Brother of James, a character that can belong to none but our Apollle; befide, that the Title of the Epifle, which is of great Antiquity, runs thus, The general Epiftle of Jude the Apoftle. One great argument, as S. || Hierom informs us, against the authority of this Epistle of old, was its quoting || De Script.

a passage out of an Apocryphal Book of Enoch. This Book called the Apocalypse of Enoch Ecol. in Juda.

was very early extant in the Church, frequently mentioned. and passages cited out of it by Irenaus, Tertullian, Clemens Alexandrinus, Origen, and others, some of whom accounted it little less than Canonical. But what if our Apostle had it not out of this Apocryphal Book, but from some prophecy current from age to age, handed to him by common tradition, or immediately revealed to him by the Spirit of God? But suppose it taken out of that Book going under Enoch's name, this makes nothing against the authority of the Epistle; every thing, I hope, is not presently false, that's contained in an Apocryphal and Uncanonical writing, nor does the taking a fingle testimomy out of it any more inferr the Apostle's approbation of all the

Scio Scripturam Enoch, qua hunc ordinem An-gelis dedit, non recipi à quibusdam, quia nec in Armarium Judaicum admittitur. Opinor non putaverunt illam ante Catacly mum editam, post eum casum Orbis omnium verum abolitorem, falvamesse potuisse. Si ifta ratio eft, recordentur, &c. Sed potuiffe. Si iffa ratio off, recordentur, &c. Sed come Exoche adom Soviptura estam de Domino pra-dicaris, à mobis quidem nibil comino vejicimdam oridari properera ricilas, ficus &c. stras fari qua Obriftum feants. Educacida youd knoch apad Ju-dam Applatum vefitamentum possido. Terrull. de Cult. Sevenis (b. 1. c. 3, p. 1).

Vid. Hierom. Comment. in Tit. c. 1. p. 249.T. 9-

reft,

rest, than S. Paul's quoting a good sentence or two out of Menander, Aratus, and Epimenides, imply that he approved all the rest of the writings of those Heathen Poets. And indeed nothing could be more fit and proper than this way, if we consider that the Apo'lle in this Epittle chiefly argues against the Gnosticks, who mainly traded in such Traditionary and Apocryphal writings, and probably in this very Book of Enoch. The same account may be given of that other passage in this Epistle concerning the contention between Michael the Archangel and the Devil about the burial of Moses his Body, no where extant in the holy Records, supposed to have been taken out of a Jewish writing

De gue in Ascensone Mays (cusus libelli meminiti n Epistola Applitus Judar) Michael Archamgelus cum Diabolo alipsanu de Coppor Moss, an Diabolo, Inspiratum sepentem cussiam extirise precuritationis des & Euc. Origin. mest Ap-Nov. 1th. 3-t. 2. fel. 142. p. 2. Plurimi erant alii libri antiquitis (ub nomise

Plurimi erani alii libri antiquitùt sub nomine Mossi consesti, & in iis libri dietus Apakulus Marchae, memeratus Athan. in Synoss. Secript. Pun. 2. p. 134 conser que ex hoc libro habet Clem. Alexandr. Sirom. l. 6. p. 679, 680.

e Archangel and the Devil about the burial of Moses his Body, no records, supposed to have been taken out of a Jewish writing called Two in the Distribution of Moses, mentioned by some of the Greek Fathers under the title of 'Andsans Mooting, or the Ascension of Moses, in which this passage was upon record. Nor is it any more a wonder that S. Jude should doe this, than that S. Paul should put down Jannes and Jambres for the two Magicians of Pharaoh that opposed Moses, which he must either derive from Tradition, or setch out of some Uncanonical Authour of those times, there being no mention of their names in Moses his relation of that matter. But be hey will, 'its enough to us, that the Spirit of God has made

these passages whence they will, 'is enough to us, that the Spirit of God has made them Authentick, and consecrated them part of the holy Canon.

6. BEING thus fatisfied in the Canonicalness of this Epistle, none but S. Tude could be the Authour of it; for who but he was the Brother of S. Tames ? a character * Annot in itin, by which he is described in the Evangelical story more than once, * Grotius indeed will needs have it written by a younger Fude, the fifteenth Bishop of Ferusalem, in the reign of Adrian; and because he saw that that passage [the Brother of James] stood full in his way, he concludes without any shadow of reason, that it was added by some Transcriber. But is not this to make too bold with Sacred things? is not this to indulge too great a liberty? this once allowed, 'twill foon open a door to the wildest and most extravagant conjectures, and no Man shall know where to find fure-footing for his Faith. But the Reader may remember what we have elsewhere observed concerning the Posthume Annotations of that learned Man. Not to fay that there are many things in this Epiftle that evidently referr to the time of this Apostle, and imply it to have been written upon the same occasion, and about the same time with the second Epiffle of Peter, between which and this there is a very great affinity both in | Bolduc pre- words and matter, nay, there want not | fome that endeavour to prove this Epiftle to have been written no less than twenty seven years before that of Peter, and that hence it was that Peter borrowed those passages that are so near a-kin to those in this Epifile. The design of the Epistle is to preserve Christians from the infection of Gnosticism, the loose and debauched principles vented by Simon Magus and his followers whose wretched doctrines and practices he briefly and elegantly represents, perswading Christians heartily to contend for the Faith that had been delivered to them, and to 2void these pernicious Seducers as Peas and Fire-brands, nor to communicate with them in their fins, left they perified with them in that terrible vengeance that was ready to overtake them.

The End of S. Jude's Life.

THE

PALL AND THE PART TO COMPANY TO COMPANY THE PART THE PART TO COMPANY THE PART TH

THE LIFE

O F

S. MATTHIAS.

e MATHIA

S. Matthias his Martyrdom. ~



Hepreached the Gospell in Ethiopia, fuffered Marty idonic and was buried the re. S. Hierom.



Hebr. u. 37. They were flowed they were fawn afunder they were rempted, were flam with the fword.

S. Matthias one of the Seventy. Judas Iscariot, whence. A had Minister nulls not the ends of his Ministration. His worldly and covetous temper. His monstrous ingratitudes. His betraying his Master, and the aggravations of the sim. The distraction and horrour of his mind. The miserable state of an evil and guilty Conscience. His violent death. The election of a new Aposle: The Candidates, who. The Lot cast upon Matthias, His preaching the Gospel, and in what part of the World. His Martyrdom when, where, and how. His Body whither translated. The Gospel and Traditions vented under his name.

and had obtained part of their Ministery. And yet all this while was a Man of vile and corrupt design, branded with no meaner a character, than Thief and Murtherer, To let us see that there may be bad Servants in Christ's own Family, and that the wickedness of a Minister does not evacuate his Commission, nor render his Office useless and ineffectual. The unworthiness of the instrument hinders not the ends of the ministration: Seeing the efficacy of an ordinance depends not upon the quality of the Person. but the divine institution, and the blessing which God has entailed upon it. Fudas preached Christ no doubt with zeal and fervency, and for any thing we know, with as much success as the rest of the Apostles; and yet he was a bad Man, a Man acted by fordid and mean defigns: one that had profittuted Religion and the honour of his place to covetousness and evil arts. The love of Money had so entirely possessed his thoughts that his resolutions were bound for nothing but interest and advantage. But they that will be rich fall into temptation and a snare. This covetous temper betrayed him, as in Contr. Cell lib. the issue to the most fatal end, so to the most desperate attempt, ay & 70 770 Tow avoσώτατον. as Origen calls the putting Christ to death, the most prodigious impiety that the Sun ever shone on, the betraying his innocent Lord into the hands of those, who he knew would treat him with all the circumstances of infolent scorn and cruelty How little does kindness work upon a disingenuous mind! It was not the honour of the place, to which when thousands of others were passed by, our Lord had called him. the admitting him into a free and intimate fellowship with his person, the taking him to be one of his peculiar domesticks and attendants, that could divert the wretch from his wicked purpose. He knew how desirous the great men of the Nation were to get Christ into their hands, especially at the time of the Passover, that he might with the more publick difgrace befacrificed before all the People, and therefore bargains with them, and for no greater a fum than under four pounds, to betray the Lamb of God

> 2. BUT there's an active principle in Man's breast, that seldom suffers daring Sinners to pass in quiet to their Graves: Awakened with the horrour of the fact. Conscience began to rouze and follow close, and the Man was unable to bear up under the furious revenges of his own mind: As indeed all willfull and deliberate fins, and especially the guilt of bloud, are wont more fensibly to alarm the natural notions of our minds, and to excite in us the fears of some present vengeance that will seize upon us. And how intolerable are those scourges that lash us in this vital and tender part? The spirit of the Man sinks under him, and all supports snap asunder: As what case or comfort can he enjoy, that carries a Vultur in his bosom, always gnawing and prey-

> into the paws of these Wolves and Lions: In short, he heads the party, conducts the

Officers, and fees him delivered into their hands.

ing upon his heart? which made * Plutarch compare an evil Conscience to a Cancer in the breast, that perpetually gripes and stings the Soul with the pains of an intolerable repentance. Guilt is naturally troublesome and uneasie, it disturbs the peace and ferenity of the mind, and fills the Soul with storms and thunder. † Did ever any harden himself against God, and prosper? And indeed how should he, when God has such a powerfull and invisible executioner in his own bosom? Whoever rebells against the Laws of his duty, and plainly affronts the dictates of his Conscience, does that moment bid adieu to all true repose and quiet, and expose himself to the severe resentments of a felf-tormenting mind. And though by fecret arts of wickedness he may be able possibly to drown and stifle the voice of it for a while, yet every little affliction or petty accident will be apt to awaken it into horrour, and to let in terrour like an armed Man upon him. A torment infinitely beyond what the most ingenious Tyrants could ever contrive. Nothing so effectually invades our ease, as the reproaches of our own minds. The wrath of Man may be endured, but the irruptions of

Conscience are irresistible; it is the owner dan and new (as Chrysostom very elegantly styles it) to be choaked or strangled with an evil Conscience, which oft reduces the Man to fuch diffresses, as to make him chuse death rather than life. A fad instance of all which we have in this unhappy Man: who being wearied with furious and melancholy reflections upon what was past, threw back the wages of iniquity in open Court, and dispatched himself by a violent death: Vainly hoping to take sanctuary in the Grave. and that he should meet with that ease in another World which he could not find in his. He departed, and went and hanged himself, and falling down hurst asunder, and his bowels susped out: Leaving a memorable warning to all treacherous and ingratefull, to all greedy and covetous Persons, not to let the World infinuate it self too far into them; and indeed to all to watch and pray that they enter not into temptation, Our present state is slippery and insecure: Let him that thinketh be standeth, take heed lest he fall. What Privileges can be a sufficient sence, a soundation firm enough to relie upon, when the Miracles, Sermons, Favours, and familiar convertes of Christ himself could not secure one of the Apostles from so fatal an Apostasie?

3. A VACANCY being thus made in the College of Apostles, the first thing they did after their return from Mount Olivet, where our Lord took his leave of them, to S. John's house in Mount Sion (the place, if we may believe * Nicephorus, where the * H. Ecol. 1 ... Church met together) was to fill up their number with a fit proper Person. To which 6.1. P. 131. purpose Peter acquainted them, that Judas, according to the prophetical prediction. being fallen from his ministery, it was necessary that another should be substituted in his room, one that had been a constant companion and disciple of the holy Tesus, and confequently capable of bearing witness to his life, death and refurrection. Two were propounded in order to the choice, Joseph called Barsabas, and Justus (whom some make the same with Foses one of the brothers of our Lord) and Matthias, both duly qualified for the place. The way of election was by Lots, a way frequently used both among Tews and Gentiles for the determination of doubtfull and difficult cases, and especially the chusing Judges and Magistrates: and this way was here taken (favs one of the † Ancients) on purpose to comply with the old custom observed among † Ambrol is the fews, that in the election of an Apolle, they might not feem to depart from the feet in the fews, that had been used under the legal state, the Pseudo-Dionysjua, || Author of the || De Entstantial Ecclesiastick Hierarchy, together with his two * Paraphrasts, expressly says, that it was ruche 5.5.5. not a lot that was us'd in this case, to determine the matter, but Szagnin to dage, or * Maxim. 16. ກັບເຮືອດໃນ ກ ຂໍຮູ້ ລີກາວເຂດໄປໃຈພະ, some immediate and extraordinary sign from Heaven, p 376 Pachym. falling upon the Candidate, and discovering him to be the person chosen by God. But P. 383. this is directly contrary to the very words of the Sacred Story, which fay, that they gave forth the lots, and that the lot fell upon Matthias. And this course the Apostles the rather took, because the Holy Ghest was not yet given, by whose immediate dictates Robrer took and infpirations they were chiefly guided afterwards. And that the bufinels might pro- yet away we ceed with the greater regularity and fuccess, they first solemnly make their address to Now 20 articles. Heaven, that the Omnucient Being that governed the World, and perfectly under- fost in loc. flood the tempers and dispositions of Men, would immediately guide and direct the choice, and shew which of these two he would appoint totake that part of the Apostolick charge, from which Indas was so lately fallen. The Lots being put into the Urn, Matthias his name was drawn out, and thereby the Apostolate devolved upon him. 4. NOT long after the promised powers of the Holy Ghoît were conferred upon

the Apollies, to lit them for that great and difficult imployment, upon which they were fent: And among the rest S. Matthias betook himself to his Charge and Province. The first-fruits of his Ministery he spent in Judæa, where having reaped a considerable harvest, he betook himself to other Provinces. An + Authour, I confess, of + PetradeNatal. no great credit in these matters, tells us, that he preached the Gospel in Macedonia, Histor. Sant. where the Gentiles to make an experiment of his Faith and Integrity, gave him a poj-lib. 3. c. 149. fonous and intoxicating potion, which he chearfully drunk off, in the name of Christ, without the least prejudice to himself; and that when the same potion had deprived above two hundred and fifty of their fight, he laying his hands upon them, restored them to their fight: with a great deal more of the fame stamp, which I have neither faith enough to believe, nor leifure enough to relate. The Greeks with more probability report him to have travelled Eastward, he came (fays || Nicephorus) into the first, || H. Ecd. L. 2. (fays * Sophronius) into the fecond Athiopia, and in both, I believe, it is a millake, ei . 30. 2.203. ther of the Authours or Transcribers, for Cappadocia, his refidence being principally sophies near the irruption of the River Apfarus, and the Haven Hyssus, both places in Cappa Matthia. docia. Nor is there any Æthiopia nearer those places than that conterminous to Chaldwa, whereof before. And as for those that tell us, that he might well enough preach both in the Afian and African Æthiopia, and that both might be comprehended under that general name, as the Eajiern and Western parts of the World were heretofore contained under the general title of the India's, it's a fancy without any other ground to stand on, than their own bare conjecture. the place whither he came was very barbarous, and his utage was accordingly. For here meeting with a People of a fierce and intractable temper, he was treated by them with great rudeness and inhumanity,

* To uiv ouverdis oferas exu@ cv ouexi, Ti שנים או ל עבדע עו אומי מו עם מו שנים מו או דיים מו אין דיים מו έναπολείπει. Plut.de Anim.tranquil p. 476. 'Αλ-λα πί δι εντελέειν, α σε μι μετέπειτ' ανιήση.

Pythag, in aur. carm, in quem losum hac inter a lia Hierocles, optima, proflux or huic loco fatis ap-posita. Τί όρελ Θ΄ όπος χίαις η φόνοις, η άλλαις ποι πακοστομείαις ληθομδαι Χεήμαπι, κ. πλε-गन मुद्रस्थान १५ को महोद्र वहार में देशदा क्षिण्य हैं पूरा है, हो रीते वहार अद्वेतरेण जीगा लोखा के स्वस्त्र में होद्र दार्जीन

Theiring, min (W. Bainden aftered surviva arta-hapi(tedus quith off it agionae minors; à Ga-heras, pà à aanse admirator pò) the artis alpoje, the minoral managadhos, kal a Bairs è desti duando dalamo saura kara-apoj(dubbe), de trettur viv moneral dogo multi sò; admirator per, es albata ege nami traspegnes, edu-ture da utrofa viv saura "ligon captes. Hier. in des Commo. 166. in Aur. Carm. p. 165.

† Job 9. 4.

The Life of S. MATTHIAS.

from whom after all his labours and fufferings, and a numerous conversion of Men to + Sympfide with Christianity, he obtained at last the crown of Martyrdom, Apn. Chr. LXI. or as others, Coon. Im. theur will have him to die at Schaffople and to be buried there near the Temple of the Sch. 4. San. An ancient Il Maravalarie reports him to be buried there near the Temple of the Sch. 4. San. An ancient Il Maravalarie reports him to be buried there near the Temple of the

"'EENA Der achtig Isdas di Begxs Einin Der de Seis Mar Sias em Eune. "Hen aus trate Euro ione Marsias.

Mancon Gracor, gd diem IX. August. apad Bolland. de vit. SS. ad Febr. XXIV. Tom. 3. P.

blafthemer to have been first soned, and then beheaded. But the * Greek Offices, seconded herein by several ancient Breviaries, tell us that he was crucified, and that as Judas was hanged upon a Tree, so Matthias suffered upon a Cross. His Body is faid to have been kept a long time at Jerusalem, thence thought, by Helen the Mother of the Great Constantine, to have been

translated to Rome. where some parts of it are shewed with great veneration at this day. Though * others with as great eagerness, and probably as much truth, contend Brower Annal, that his Relicks were brought to, and are full preferved at Triers in Germany. a con-P658. 6 frip troversie wherein I shall not concern my self. His memory is celebrated in the Greek torer ex utraque Church August the IX, as appears not only from their Menologies, but from a Novel parte content Haggar the 12, a configuration of Manuel Commenus, appointing what holy days thould be kept in the be cir. p. 435. Church, while the Western Churches keep February XXIV. facred to his memory. At Exterin fur. mong many other Apocryphal Writings attributed to the Apostles, there was a Gospel published under his name, mentioned by || Eulehius and the Ancients, and condemned pupmines under its name, meaning the properties and the reflected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$, with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$, with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others before him:

\$\frac{45}{65}\text{Pop}.\text{Orig}\$

with the reft by * Gelafus Bithop of kome, as it had been rejected by others by the reft by the reft by the reft Amba prof in from whence no question it was that the Nicolaicans borrowed that faying of his, which Luc. Times, 1.7. Hely abused to so vile and beastly purposes, as under the pretended patronage of his Dif. 15. cap. name and doctrines the Marcionites and (b) Valentinians defended some of their most Sauct. Rom. abfurd and impious opinions. (a) Strom lib. 2. p. . 380. ibid. lib . 3. p. 436. (b) Ibid. lib. 7. p. 765.

The End of S. Matthias's Life.

THE

THE LIF

S. MARK the Evangelist.

The Evangelift S. Mark.



He having been the Coadiutor of S' Paul & S' Peter severally, at Alexandria planted & governd a Church and there by the violence of the Pagan multimide suffered Martyrdom, AD. 64. Baron: & Centur

S'Mark's Martyrdom

Hebr. n. 35. Others were tortured, not a deliverance, that they might obtain a resurrection.

Of whom the world was not worthv.

His Kindred, and distinction from others of the same name. Whether one of the Seventy. His Conversion. His attendance upon Peter, and preaching the Gospel in Italy, and at Rome. His planting Christianity at Alexandria, and great Success there. An account of the Therapeutæ (mentioned by Philo) and there excellent manners, rules, and way of life. These proved not to have been Christians by several arguments. The original of the mistake whence. S. Mark's preaching in the Parts of Atrick. His return to Alexandria, and diligence in his Ministery. The manner of bis Martyrdom. The time of it enquired into. The description of his Penson. His Gospel, when and where written, and why said to be Peter's. His great impartiality in his Relations. In what Language written. The original whether extant at this Day.

1. C AINT Mark, though carrying something of Roman in his Name, probably allumed by him upon some great change, or accident of his Life, or which was not unusual among the Jews, when going into the European Provinces *Hieron praf. of the Roman Empire, taken up at his going for Italy and Rome, was doubtless born in Mark Tom.
of Jemish Parents, originally descended of the Tribe of * Levi, and the Line of the 9,8.87. Prienthood, and (if | Nicephorus fay true) Sifter's Son to Peter, though by others 6, 43. P. 209.

against all reason consounded with John sirnamed Mark the Son of Mary, and Mark Sifters Son to Barnabase. By the Ancients he is generally thought to have been one of the Seventy Disciples, and * Epiphanius express tells us that he was one of those * Heref. LI. who taking exception at our Lord's discourse of eating his Flesh and drinking his Bloud went back and walked no more with him, but was seasonably reduced and reclaimed by And Finfel. Peter. But no foundation appears either for the one or for the other: nay | Paping 13. 6.39 p. 113. Bishop of Hierapolis, who lived near those times, positively affirms that he was no heaver not follower of our Saviour... He was no heaver not follower of our Saviour... He was nonverted by fonce of the aporthes, and probably by Sorger and is faid to large point his interface at his bayeria (if I Petridifina understand Vision angle) for no other lease in Interpolar bit because he callshim his on bar-his Son. Indeed he was his constant attendant in his Travels, supplying the place of the wife an Amanuenis and Interpreter; for though the Apostles were divinely inspired, and lid de vis. 6 among other miraculous powers had the gift of Languages conferred upon them, yet was the interpretation of Tongues a gift more peculiar to some than others. This might probably be S. Mark's Talent, in expounding S. Peter's Discourses, whether by word or writing, to those who understood not the Language wherein they were delivered. He accompanied him in his Apostolical progress, preached the Gospel in I Italy, and at Rome, where at the request of the Christians of those Parts he compoli Naz Orat fed and wrote his Gospel.

*Phil. lib. de plat. p. 891, 892. & Jegg.

2. BY Peter he was fent into Egypt to plant Christianity in those Parts, fixing his main residence at Alexandria, and the places thereabouts where so great (favs * H. Ead. lib. .. * Eufebius) was the success of his Ministery, that he converted Multitudes both of Men and Women, not onely to the embracing of the Christian Religion, but to a more than ordinary strict profession of it, insomuch that Philo wrote a Book of their Descript Ecel peculiar Rites and way of Life, the only reason why | S. Hierom reckons him among the Writers of the Church. Indeed Philo the Jew wrote a Book περ. βίε 9τοenlus, extant at this day, wherein he speaks of a fort of Persons called Ocognitulal. who in many Parts of the World, but especially in a pleasant place near the Marcotick Lake in Egypt had formed themselves into Religious Societies, and gives a large account of their Rites and Customs, their strict, philosophical, and contemplative course of life. He tells * us of them, that when they first enter upon this way, they renounce all fecular interests and employments, and leaving their Estates to their Relations, retire into Groves and Gardens, and places devoted to folitude and contemplation; that they had their Houses or Colleges, not contiguous, that so being free from noise and tumult, they might the better minister to the designs of a contemplative life; nor yet removed at too great a distance, that they might maintain mutual society, and be conveniently capable of helping and affifting one another. In each of these Houses there was an Oratory, call'd Semresov and Movasherov, wherein they discharged the more fecret and folemn Rites of their Religion; divided in the middle with a Partition-wall three or four Cubits high, the one apartment being for the Men. and the other for the Women: Here they publickly met every Seventh day, where being set according to their seniority, and having composed themselves with great decency and reverence, the most aged Person among them, and best skilled in the Dogmata and Principles of their Institution, came forth into the midst, gravely and soberly discoursing what might make the deepest impression upon their minds; the rest attending with a profound filence, and only testifying their assent with the motion of their Eyes or Head. Their discourses were usually mystical and allegorical, seeking hidden sences under plain words, and of such an allegorical Philosophy consisted the Books of their Religion, left them by their Ancestours: The Law they compared to an Animal, the Letter of it resembling the Body, while the Soul of it lay in those abflruse and recondite notions, which the external veil and furface of the words concealed from vulgar underslandings. He tells us also, that they took very little care of the Body, perfecting their minds by Precepts of Wisdom and Religion; the day they entirely spent in Pious and Divine Meditations, in reading and expounding the Law and the Prophets, and the Holy Volumes of the anicent Founders of their Sect, and in finging Hymns to the honour of their Maker; absolutely temperate and abstemious, neither eating nor drinking till Night, the only time they thought fit to refresh and regard the Body, some of them out of an insatiable desire of growing in knowledge and vertue, fasting many days together. What Diet they had was very plain and fimple, fufficient only to provide against hunger and thirst, a little Bread, Salt and Water being their constant bill of fare: their clothes were as mean as their food, deligned only as a present security against cold and nakedness. And this not only the case of men, but of pious and devout Women that lived (though separately) among them; that they religiously observed every Seventh Day, and especially the preparatory Week to the great folemnity, which they kept with all expressions of a more severe abstinence and devotion. This and much more he has in that Tract concerning

3. THESE excellent Persons Eulebius peremptorily affirms to have been Chris ftians. converted and brought under these admirable Rules and Institutions of Life by S. Mark at his coming hither, accommodating all passages to the Manners and Disci-S. Mark at his coming nitner, accommodating air panages of the ritation and others of old, **Harty(XXIX. as by † Baronius, and fome others of later time: and this fo far taken for granted, p. 57. that * many have hence fetched the rife of Monafteries and religious Orders among Philone. Christians. But whoever seriously and impartially considers Philo's account, will + Ad Apr. 61 plainly find that he intends it of Jews and Professions of the Mofaick Religion, though "11. whether Essents. or of some other particular Sect among them, I stand not to determine. That they were not Christians, is evident, besides that Philo gives not the least 6.13.2.419. intimation of it, partly because it is improbable that Philo being a Jew should give so Cassian de intimation of it, partly because it is improbable. great a character and commendation of Christians, so hatefull to the Jews at that time lib. 2. 65 2 12 in all places of the World; partly in that Philo speaks of them as an Institution of fome confiderable standing, whereas Christians had but lately appeared in the World, and were later come into Egypt; partly, because many parts of Philo's account do no way fuit with the state and manners of Christians at that time; as that they withdrew themselves from publick converse, and all affairs of civil life, which Christians never did, but when forced by violent Persecutions, for ordinarily, as Justin Martyr and Tertullian tell us, they promiscuously dwelt in Towns and Cities, plowed their Lands, and followed their Trades, are and drank, and were cloathed and habited like other men. So when he fays, that befides the Books of Mofes and the Prophets, they had the Writings of the Ancient Authours of their Sect and Institution: this cannot be meant of Christians: for though Eusebius would understand it of the Writings of the Evangelists and Apostles, yet besides that they were few of them published when Philo wrote this discourse, they were however of too late an Edition to come under the character of ancient Authours. Not to fay that some of their Rites and Customs were such, as the Christians of those days were mere strangers to, not taken up by the Christian Church till many Years, and some of them not till some Ages after. Nay some of them never used by any of the Primitive Christians; such were their religious dances, Phil. ibid 9. which they had at their Festival Solemnities, especially that great one which they held 901, 902. at the end of every Seven Weeks; when their entertainment being ended, they all rose up, the Men in one Company, and the Women in another, dancing with various meafures and motions, each Company finging Divine Hymns and Songs, and having a Pracentor going before them, now one finging, and anon another, till in the conclufion they joyned in one common Chorus, in imitation of the triumphant Song fung by Moles and the Israelites after their deliverance at the Red Sea. To all which let me add, what a Learned * Man has observed, that the Essens (if Philo means them) * N. Full, Mil. were great Physicians (thence probably called @cogeneural, Healers, though | Philo, cell Sacr. lib. 1 hav nadar, if narion arhours wind a, the Souls of Men infected and over-run with difficult and desperate distempers, created by pleasures and extravagant appetites, and a long train of other lufts and passions) * Josephus reporting of them, that they accu- * De Bell Ju-rately study the Writings of the Ancients, excerping thence whatever is conducive desicible. 2 sep. either to Soul or Body; and that for the curing of Difeases, they diligently enquised 18. Pt. 786. into the Virtues of Roots and Stones, that were most proper to drive away Distempers. An account no ways agreeing with the Christians of those times, who miraculoufly cured Difeases without the Arts of Physick, or any other Preparations, than calling the Name of Christ over the afflicted Person. Doubtless that which led Eusebius into the mistake, was the conformity that he observed between the Christian 'Agenta'. in and before his time, who entred upon a more strict and severe course of life, and these Therapeutæ described by Philo, an ordinary sancy being able todraw a fair parallel between them, and so it was but removing them some Ages higher, and imagining them to have been converted and founded by S. Mark, and the work was done. Indeed it is not to be doubted, but that Persons educated under these excellent rules and methods of life, were more than ordinarily prepared for the reception of Christianity (between which and their Principles and Rules of Life, there was so great an affinity

177

and agreement) which must needs render our Evangelist's success great in those Parts and open the way for men to come flocking over to the Faith.

4. S. M ARK did not confine his Preaching to Alexandria, and the Oriental Parts *s. Metaphr. of Ezvot, but removed * Westward to the parts of Libya, going through the Countries abud Sur ad di- of Marmarica. Pentapolis, and others thereabouts, where though the People were both emas Apr. Pro- barbarous in their manners, and idolatrous in their worship, yet by his preaching and op. Diac. law. Barbarous in their manners, and idolatrous in their worlding, yet by his preaching and dat. S.Marc. ib. Miracles he made way for the entertainment of the Gospel, and left them not, till he 18. Niceph H. had not only gained them to, but confirmed them in the profession of it. Returning Ect 1.26.43.9. to Alexandria he preached freely, and ordered and disposed the affairs of the Church. and wifely provided for fuccession by constituting Governours and Pastours of it. Bur the reffless enemy of the Souls of Men would not long suffer him to be quiet: It was the time of Eafter, at what time the great Solemnities of Serapis happened to be celebrated, when the minds of the People being excited to a passionate vindication of the honour of their Idol, broke in upon S. Mark, then engaged in the folemn celebration of Divine worship, and binding his Feet with Cords, dragged him through the freets and the most craggy places to the Bucelus a Precipice near the Sea, and for that Night thrust him into Prison, where his Soul was by a Divine Vision erected and encouraged under the ruines of his shattered body. Early the next Morning the Tragedy began again, dragging him about in the fame manner, till his Flesh being raked off, and his Bloud run out, his spirits failed, and he expired. But their malice died not with him.

Metaphrastes adds that they burnt his Body, whose Bones and Ashes the Christians there decently entombed near the place where he was wont to Preach. His Body, at least the remains of it, were afterwards with great pomp removed from Alexandria to Venice. where they are religiously honoured, and he adopted as the Tutelar Saint and Page tron of that State, and one of the richest and stateliest Churcheserected to his Memory. that the World can boast of at this Day. He suffered in the Month Pharmuthi, on the XXV. of April, though the certain Year of his Martyrdom is not precifely determined by the Ancients. * Kirstenius out of the Arabick Memoires of his Life says, it was in Il Describe Eccl. the Fourteenth of the latt Year of Claudius: | S. Hierom places it in the Eighth of in Marc. Nero. But extravagantly wide is * Doreheus his computation, who makes him to symple with in the time of Trajan, with as much truth as || Nicephorus on the other hand af-

2. P. Tom. 3. firms him to have come into Egypt in the Reign of Tiberius. If in fo great variety of Opinions I may interpose my conjecture, I should reckon him to have suffered about the end of Nero's Reign: For supposing him to have come with S. Peter to Rome about the Fifth or S.xth Year of Nero, he might thence be dispatched to Alexandria, and spend the residue of his Life and of that Emperour's Reign in planting Christianity in

Adv. Heref. [h. s. c. p. pag. Peter and Paul, and that after their decease he composed his Gospel out of those things 229, tinat. (di. which he had heard Peter preach. But whatever becomes of that, it is evident that

conjecture) that S. Mark for some considerable time survived the Martyrdom of those two great Apostles. A passage that so troubled Christophorson (one of those who in these latter Ages first translated Eusebius into Latin) because crossing the accounts of their Writers in this matter, that he chose rather to expunge the word, decease, and substitute another of a quite different sence, expresly contrary to the Faith of all ancient Copies, and to the most ancient Version of Irenaus it self. But to return. Saint Mark as to his || Person was of a middle size and stature, his Nose long, his Eye-brows

bid n. 10. Ni- turning back, his Eyes gracefull and amiable, his Head bald, his Beard prolix and ceph. ib. p. 210. gray, his Gate quick, the constitution of his Body strong and healthfull.

5. HIS Golpel, the only Book he left behind him, was, as before we observed, · Clem Al. Hy. Written at the intreaty of the Converts at * Rome, who not content to have heard Pepurp lib. 6. a. ter preach, pressed S. Mark his Disciple, that he would commit to Writing an Histo-Bush lib. 6. a. ter preach, pressed S. Mark his Disciple, that he would commit to Writing an Histo-Bush lib. 6. a. ter preach, pressed in the history of the world commit to Writing an History, 5. pressed in the would commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing an History, 5. pressed in the world commit to Writing and History, 5. pressed in the world commit to Writing and History, 5. pressed in the world commit to Writing and History, 5. pressed in the world commit to Writing and History, 5. pressed in the world commit to Writing and History, 5. pressed in the world commit to Writing and History, 5. pressed in the world commit to the world co commanded to be publickly read in their religious Assemblies. And though, as we noted but now, Irenaus feems to intimate that it was written after S. Peter's death : yet all that can be inferred hence will be, what in it felf is a matter of no great moment and importance, that the Ancients were not agreed in assigning the exact time when the several Gospels were published to the World. If we will give way to the conjectures of a || Learned man, the difficulty will foon cease: he tells us, that the ware TE-Tan 250 Sov in Irenæus, should be rendred, not after their death, but after their departure, viz. from Rome. And though this be not the common utage of the word, yet

those parts of the World. Sure I am that * Irenæus reports S. Mark to have out-lived

Irenaus supposed (whose supposition certainly was not founded upon mere fancy and

might it have been admitted, had there been any authority of the Ancients to prove that S. Peter was twice at Rome. Therefore not relying upon this. he flies to an ancient Copy, where the words are read were The ExSons after the publication of S. Matthem's Gospel, whereof Irenaus had spoken in the words before. But he should have done well to have named his ancient Copy, no fuch having been hitherto mentioned by any other Writer. And therefore it leaves a suspicion that he had no better authority, than the boldness of Christopherson, who indeed thrusts such a conjecture into the margin of his Book, and accordingly forenders it in his translation, with what defign, we observed before. But to return. It was frequently styled S. Peter's Gospel, not so vid Pan be much because dictated by him to S. Mark, as because he principally composed it out supraint. of that account which S. Feter usually delivered in his Discourses to the People. Which probably is the reason of what * Chrysostome observes, that in his style and manner of 'Homil. 3. in expression he delights to imitate S. Peter, representing much in a few words. Though Marth. p. 30. he commonly reduces the flory of our Saviour's Acts into a narrower compais than S. Matthew, yet want there not passages, which he relates more largely than he. The last Chapter of his Gospel, at least part of it, was (as || Hierom informs us) wanting || ad Hedib. in all ancient Greek Copies, rejected upon pretence of some disagreement with the other Quest-3.p. 143. Gospels, though, as he there shews, they are fairly consistent with each other. His T.3. great impartiality in his Relations appears from hence, that he is fo far from concealing the shamefull lapse and denial of Ταῦτα ౘఄΘά τε οΙοθασχάλε μαλῶν κ) ης φοι-πιτής ήν Πετφο. όζην μάλισα ἄν πε αὐτεν εν-πλαγείη, ότι κ μόνον εκ έκφυλε το ελάπομα,

Peter, his dear Tutor and Master, that he sets it down with fome particular circumflances and aggravations, which the other Evangelifts take no notice of. Some dispute has been στο στο μένου με διαθού και το καθού και το made in what Language it was written, whether in Greek or

Latin: That which feems to give most countenance to the Latin Original, is the note that we find at the end of the Syriack Version of this Gospel, where it is said that Mark preached and declared his Holy Gospel at Rome (in the Roman, or the La-

tin Tongue. An evidence that with me would almost carry the force of a demonstration, were I affured that this note is of equal value and authority with that Ancient Version, generally supposed to come very few Centuries short of the Apostolick Age. But we know how usual it is for such additions to be made by some later hand. And what credit is to be given to the fub/criptions at the end of S. Paul's Epiftles, we have shewed elsew here. Besides, that it is not here said that he wrote, but that he Preached his Gospel at Rome in that Language. The Advocates of the Romillo Church plead. that it's very congruous and funtable, that it should at first be configned to Writing in that Language, being Principally deligned for the use of the Christians at Rome. An objection that will easily vanish, when we consider, that as the Convert Jews there understood very little Latin, so there were very few Romans that understood not Greek, it being (as appears from the Writers of that Age) the gentile and fashionable Language of those times. Nor can any good reason be assigned, why it should be more in-Convenient for S. Mars to write his Gospel in Greek for the use of the Romans, than that S. Paul should in the same Language write his Epistle to that Church. The Original Greek Copy, written with S. Mark's own hand, is faid to be extant at Venice at this Day. Written (they tell us) by him at Aquileia, and thence after many Hun-Com. à Lap. dreds of Years translated to Venice, where it is still preserved, though the Letters so pression in worse out with length of time, that they are not canable of being read. A flow which Marc. p. 562. worn out with length of time, that they are not capable of being read. A flory which as I cannot absolutely disprove, fo I am not very forward to believe, and that for more reasons than I think worth while to insist on in this place.

The End of S. Mark's Life.

ВЬ

THE

THE LIFE

S. LUKE the Evangelist.



The Brother, whole praise in & Gospet through Col. 4.4. Luke the beloned Physician. The be out all & Churches And not that onely, but who 2 Cor 4 in We are delive was allo cholen of & Churches to travell with us.



Antioch S. Luke's birth-place. The fame and dignity of it. His learned and liberal education. His fludy of Phylick. His skill in Painting. S. Luke none of the Search. Converted, where, and by whom. His conflant attendance upon S. Paul. In what Parts, he principally exercised his Ministery. The place and manner of his Death. Abg. translation, Ash. his Body, to Contantinople. His Writings. The sphilus, who. His Gospel, where written, and upon what occasion. How fitted for it. The Act of the A of the Apolles written at Rome, and when. Why principally containing the Acts of S. Paul. This Book why publickly read just after Easter in the Primitive Church. S. Luke's police and exact fixle and way of writing above the reft.

AINT Luke was born at Antioch, the Metropolis of Syria, a City celebrated AIN.T. Lefte was born at Antioch, the Metropolis of Syria, a City celebrated for its exmandinary Mellings and eminences, the pleafantness of its futuation, the fartility of its foil, the riches of its fundamental filled models. By the lens of some of the greatest. Occarping of their images. And yet to be long the greatest. Occarping of their images. And yet to be long to the greatest. Occarping of their images. And yet to be long to the greatest. Occarping of their images. And yet to be long to the greatest. Occarping the long the long to the greatest and the long that the long the

the advantages of great improvements. Nav. we are *s. Metaphr. * told, that he studied not only at Antioch, but in all the Schools both of Greece and apud Sur, ad his tild the reduced not only apud Sur, ad his became accomplished in all parts of Learning and humane Sciences. Being thus furnished out with skill in all the preparatory Institutions of Philosophy, he more particularly applied himself to the study of Physick, for which the Grecian Academies were most famous; though they that hence inferr the quality of his Birth and Fortunes, forget to confider, that this noble Art was in thole times on-

nerally managed by persons of no better rank than servants: Upon which account a Learned | man conceives S. Luke, though a Syrian by birth, to have been a fervant at I Grot Amet. Rome, where he fometimes practifed Physick, and whence being manumitted, he returned into his own Country, and probably continued his profession all his life. it being so fairly consistent with, and in many cases so subservient to the Ministery of the Gospel, and the care of Souls. Besides his abilities in Physick, he is said to have been

*Metapht, ib, very skilfull in * Painting, and there are no less than three or four several pieces still Niceph. L2.6 in being pretended to have been drawn with his own hand; a Tradition which 43. Be imag non || Gretser the fesuit sets himself with a great deal of pains, and to very little purpose Il De imag, non to delend, though his Authours, either in respect of credit or antiquity, deserve very S. Luca pid. little efteem and value. Of more authority with me would be an ancient Inscription found in a Vault near the Church of S. Mary in via lata at Rome, supposed to have P. 354. Rom Subterran. been the place where S. Paul dwelt, wherein mention is made of a Picture of the B. Vir-Part. 2. 6.46. gin, UNA EX VII. AB LUCA DEPICTIS, being one of the seven painted by n. 10. p. 183.

S. Luke.

2. HE was a Tewish Proselyte, Antioch abounding with men of that Nation, who *Theophyl had here their Synagogues and Schools of Education, fo that we need not with * Theo-Argumin Luc. phylact fend him to Jerusalem to be instructed in the study of the Law. As for that p. 293. phylade lend little to yet a later.

| Heref 51. p. opinion of || Epiphanius and others, that he was one of the Seventy Disciples, one of those that deserted our Lord for the unwelcome discourse he made to them, but recalled afterwards by S. Paul, I behold it as a story of the same coin and stamp with that

of S. Mark's leaving Christ upon the same occasion, and being reduced by Peter, and that the one was made to answer the other; as upon no better ground it is * faid that Theoph. at that the was one of those two Disciples that were going to Emmaus. For besides the silence spring that with the was one of those two Disciples that were going to Emmaus. For besides the silence spring Astronomy of Scripture in the case, he himself plainly confesses, that he was not from the begin-sorted as the was not from the was not fr ften. de Quat. Frang p. 39. ning an Eye-witness and minister of the Word. Most probable it is, that he was converted by S. Paul during his abode at Antioch, when as the Apostles of catchers of Fish

were become fishers of men, so he of a Physician of the Body became a Physician of the Lac. Supra law- Soul. This, Nicephorus will have to have been done at Thebes, the chief City of Beotia. about forty miles from Athens, though it appears not to me by any credible Authour that ever S. Paul was there. He became ever after his inseparable companion and fellow-labourer in the Ministery of the Gospel, especially after his going into Macedonia. from which time in recording the History of S. Paul's travels, he always speaks of himself in his own Person. He sollowed him in all his dangers, was with him at his feveral arraignments at Ferusalem, accompanied him in his desperate Voyage to Rome. where he still attended on him to serve his necessities, and supply those ministerial Offices, which the Apostle's confinement would not suffer him to undergo, and especial-

ly in carrying messages to those Churches where he had planted Christianity. This infinitely endeared him to S. Paul, who own'd him for his fellow labourer, called him the beloved Phylician, and the Brother whole praise is in the Gospel, throughout all the Churches, which the Ancients, and cipecially * Ignatius, apply to our Evangelist.

3. PROBABLE it is that he did not wholly leave S. Paul till he had finished his

* Epift. ad Ephef. p. 44: || Metaphr, ubi course, and crowned all with Martyrdom, though there are that tell || us, that he left Solver, and creamed and returned back into the East, travelled into Egypt and the parts of Libya, Preached the Golpel, wrought Miraeles, configured Multiludes, conflicted Guides and Ministers of Religion; yea, that he himself took upon him the Epstopal charge of the City of Thebais. Epiphanias gives us this account; that he first preached in Dalmatia and Gallaria (he reads it or my Taxxia, in Gaul, or France, and peremptorily affirms, that they are all militaken that lay that it was Galatia where Crescens preached, though some think that himself in the mean while is under the most consident mistake) then in Italy and Macedonia, were he spared no pains, declined no dangers that he might faithfully discharge the trust committed to him. The Ancients are not very

well agreed, either about the time or manner of his death, some affirming him in Egypt, others in Greece, the * Roman Martyrologie in Bithynia, | Dorothaut fus; some make him die a natural, others a violent death. Indeed neither Eule, was of S. Hierom, take any notice of it: But * Nazianzen, || Paulinus Bilhop of Nola, and Bustinus feveral other expressly affert his Martyrdom, whereof * Nicephorus gives this particular of a Billion account, that coming into Greece he successfully preached, and baptized many Converts into the Christian Faith, till a Party of Infidels, making head against him, drew | Epift 12. ad him to execution, and in want of a Croß whereon to dispatch him presently, hanged Sever de Basil. him to execution, and in want of a crop whereon to unpatch him presently, hanged him upon an Olive-tree, in the eightieth (the eighty-fourth fays || S. Hierom) year [1.13]. of his Age. * Kirstenius from an Ancient Arabick Writer, makes him to have suffered p. 210. Martyrdom at Rome, which he thinks might probably be after S. Paul's first imprison-in Luca. ment there, and departure thence, when S. Luke being left behind as his Deputy to Vit. Quar. E. supply his place, was shortly after put to death, the reason (says he) why he no lon-vangel p. 45. ger continued his History of the Apostles Asts, which surely he would have done, had he lived any considerable time after S. Paul's departure. His Body afterwards, by the command of Constantine, or his Son Constantius, was solemnly removed to Constan-

4. TWO Books he wrote for the use of the Church, his Gospel, and the History

sinople, and buried in the great Church built to the memory of the Apostles.

of the Apolles Ads, both dedicated to Theophilus, which many of the * Ancients fun- Original to pose to be but a feigned name, denoting no more than a lover of God, a title common in Luc. fal. 94.

Ambrol. in to every Christian. While others with better reason conclude it the proper name of a Lucip. 9.75 particular person, especially since the style of most excellent is attributed to him, the widespih Heustral title and form of address in those times to Princes and great Men. || Theophylast res. L. p. 186. || #Iguminitue. flyles him συγκλητικών ανδιεσε κ, αεγουτα ίτως, a man of Consular dignity, and probably p. 193. a Prince: the * Authour of the Recognitions makes him a Nobleman of Antioch, con- Lib. 10. proper verted by Peter, and who upon his conversion gave his House to the Church for the fin. fel. 120, place of their publick and folemn Meetings. We may probably suppose him to have been some Magistrate, whom S. Luke had converted and baptized, to whom he now dedicated these Books, not only as a testimony of honourable respect, but as a means of giving him farther certainty and affurance of those things, wherein he had been infructed by him. For his Gofpel, || S. Hierom supposes it to have been written in || Progm. in Achaia during his travels with S. Paul in those Parts, whose help he is generally faid Matth. Tom. 9. to have made use of in the composing of it, and that this the Apostle primarily intends when he so often speaks of his Gospel. But whatever affistance S. Paul might contribute towards it, we are fure the Evangelist himself tells us, that he derived his intelligence in these matters from those, who from the beginning had been eye-witnesses and Ministers of the Word. Nor does it in the least detract from the authority of his relations, that he himself was not present at the doing of them; for if we consider who they were from whom he derived his accounts of things. Habuit utique authenticam paraturam, as * Tertullian speaks, he had a stock both of credit and intelligence * Adv. Marc. fufficiently authentick to proceed upon, delivering nothing in his whole History but 114.46.2.2.414. what he had immediately received from persons present at, and concerned in the things which he has left upon record. The occasion of his writing it, is thought to have been partly to prevent those salse and sabulous relations which even then began Make, Herry. to be obtruded upon the World, partly to supply what seemed wanting in those two lib. 3. c. 14. F. Evangelists that wrote before him, and the additions or larger explications of things 272. are particularly enumerated by | Irenœus. He mainly infilts upon what relates to Christ's Priestly-office, and though recording other parts of the Evangelical story, yet it ever is with a peculiar respect to his Priesthood. Upon which account the Ancients in accommodating the four Symbolical representments in the Prophets Vision to

5. HIS History of the Apostolical Alls was written no doubt at Rome, at the end of S. Paul's two Years imprisonment there, with which he concludes his story: it contains the Actions, and fometimes the Sufferings of some principal Apostles, especially S. Paul; for, besides that his activity in the cause of Christ made him bear a greater part both in doing and fuffering, S. Luke was his constant attendant, an eyewitness of the whole carriage of his life, and privy to his most intimate transactions, and therefore capable of giving a more full and fatisfactory account and relation of them; feeing no evidence or testimony in matters of fact can be more rational and convictive, than his who reports nothing but what he has heard and feen. Among o- *Serm.73. Car ther things he gives us a particular account of those great Miracles which the Apolles All Applicated did for the confirmation of their doctrine. And this (as *Chryfostom informs us) was turnin Ponte.

the four Evangelists, assigned the Oxe or Calf to S. Luke.

ed a significal

e di ne trivat del George Imaniget

en granderi en dispera

analest one of the first that the

are legith to remi

The Life of S. LUKE the Evangelift.

the ration why in the Primitive times the Book of the Ads, though containing those Action of the Apostles that were done after Pentecost, were yet usually read in the Church before it, in the space between that and Easter, when as at all other times those parts of the Gospel were read which were proper to the season, it was (says he) because the Apostles miracles being the grand confirmation of the truth of Christ's Refurrection, and those Miracles recorded in that Book, it was therefore thought most proper to be read next to the Feast of the Resurrection. In both these Books his wav and manner of writing is exact and accurate; his flyle polite and elegant, fublime and and manner of writing is east and accuracy, in with an eafle and natural grace and lofty, and yet clear and perfpicuous, flowing with an eafle and natural grace and fweetness, admirably accommodate to an historical defign, all along expressing himfelf in a vein of purer Greek, than is to be found in the other Writers of the Holv Store Indeed being born and bred at Antioch (than which no place more famous for Oratory and Eloquence) he could not but carry away a great share of the native cenius of that place, though his ftyle is fometimes allayed with a rang of the Syriack and Hecomm. in c. 6. brew dialect. It was observed of old (as * S. Hierom tells us) that his skill was grea-Comm. in c. 6. ... Cer in Greek than Hebrew, that therefore he always makes use of the Septuagint Tran-

Bid. no. 28. flation, and refuses fometimes to render words, when the propriety of the Greek p. 118. Epistad Tongue will not bear it. In short, as an Historian, he was faithfull in his Relations, elegant in his Writings; as a Minister, carefull and diligent for the good of Souls: as a Christian, devout and pious: and who crowned all therest with the laying down his life for the teltimony of that Gospel, which he had both preached and published to the World.

The End of S. Luke's Life.

and the comment of the control of th

her sings on he make here the work will included the

see that a large of the metal are contained by the free pix

The section of the first principle of the principle of the section the control of the co

. Californ or mental a consist a resimpling a consist buyer a submitted

to the control of the best of

control of the state of the and facilities and releting of

and the contract of the contra D 1 P-

DIPTYCHA APOSTOLICA:

O R,

A Brief Enumeration and Account of the

APOSTLES and their SUCCESSOURS.

First Three Hundred Years in the Five Great Churches. faid to have been Founded by them, thence called by the Ancients,

APOSTOLICAL CHURCHES.

V 17

Antioch, Rome, Ferusalem, Byzantium or Constantinople, and Alexandria.

ANTIOCH

HIS I place first, partly because 'tis generally acknowledged, even by the Romish Writers, that a Church was founded here by S. Peter fome confiderable time before that at Rome: partly because here it was that the Venerable name of Christians did first X. Asclepiades, a Man of great worth and commence. In which respect the II Fathers in the Council at Constantinople under Nectarius, in their Synodicon to them at Rome, fivle the Church of Antioch, & TORT-Burnitum is outes Dougodinin, The most Ancient, and truly Apostolical; and * S. Chryfostom, the head of the whole World. The Succession of its Bishops till the time of Constantine (which shall be the Boundary of this Catalogue) was as followeth.

1. S. Peter the Apostle: who governed this Church at least 7 years. Nicephorus of Constantinople says Eleven.

II. Evodius, who fate 23 Years. In his time the Disciples were first called Christians at Antioch.

III. Ignatius. After near 40 Years Prefidency over this Church he was carried out of Syria to Rome, and there thrown to wild Beasts in the Theatre, Ann. Chr. 110. Trajan. 11.

IV. Heron, he was Bishop 20 Years: To him fucceeded

V. Cornelius, who kept the place 13 Years, dying Ann. Chr. 142.

VI. Eros, 26, or as Eulebius, 24 years.

VII. Theophilus, 13. a Man of great Parts and Learning, many of his Works were extant in Eulebius his time, and some of them we still have at this day.

VIII. Maximinus, 12, he dving, the next that was chosen was

IX. Serapio, 25. many of his Works are mentioned by Eusebius and S. Hierom. To him succeeded

eminency, and invincible constancy in Jap. Theod H. the time of perfecution; he continued Eacle 116. 5. in this See o years. XI. Philetus, 8.

XII. Zebinus, or Zebennus, he sate 6 years.

XIII. Babylas, 13. after many conflicts and * Homil, 3. ad fufferings for the Faith, he received the Pop. Ant. Tom. 1. crown of Martyrdom under Decius . P. 40. and commanded his Chains to be buried with him.

XIV. Fabius, or as the Patriarch Nicephorus calls him, Flavius, possessed the Chair 9. years. He was a little inclining towards Novatianism.

XV. Demetrianus, he sate Bishop, says Niphorus 4, fays Eusebius, 8 years.

XVI. Paulus Samosatenus sate in the Chair 8 years, when for his Unepifcopal manners and practices, his unfound Dogmata and principles, and especially his mean and unworthy opinions concerning our Saviour, he was condemned and depofed by a Synod at Antioch, whose Synodical determination is at large extant in Eufebins.

XVII. Domius fucceeded in the place of the deposed. He was son to Demetrian,

Paulus his predecessour in that See : constituted and ordained to the place by the Fathers of that Synod, who farther give him this honourable character. that he was a Man indued with all Episcopal vertues and ornaments. Enfebius makes him to have fitten 6, Nicephorus but 2 years.

XVIII. Timæus, he sate in the Chair ten

XIX. Cyrillus, who prefided over that Church in the account of Nicephorus 15. of Eulebius 24 years.

XX. Tyrannus, he sate 13 years: in his time began the tenth Persecution under Dioclefian, which rag'd with great feve-

XXI. Vitalis. 6.

XXII. Philogonius, 5, succeeded by

XXIII. Paulinus, or as Niceoborus calls. him. Paulus, who after five years was deposed and driven out by the prevalency of the Arian faction.

XXIV. Eustathius, formerly Bishop of Berga, a learned Man, and of great note and eminency in the Council of Nice. the first general Council, summoned by the Great Constantine, after he had reflored peace and prosperity to the Church.

ROME.

with just probabilities of reason by many of the Fathers equally attributed to Peter and Paul, the one as Apostle of the Circumcifion preaching to the Jews, while the other probably as the Apostle of the Vicircumcision preached to the Gentiles. Its Bishops succeeded in this order.

I. S. Peter and S. Paul, who both suffered Martyrdom under Nero.

II. Linus, the Son of Herculaneus, a Tufcan: he is mentioned by S. Paul, he fate between 11 and 12 years.

III. Cletus, or Anacletus, or Anencletus, supposed by many to be the same person. (though others who reckon Anacletus a Greek, born at Athens, make them diflinct, whom yet we have left out, not being mentioned by Eu(ebius) a Roman, the fon of Æmilianus, fate 9, though others fav but 2 years.

IV. Clemens, a Roman, born in Mount Calius, the fon of Faultinus, near akin, fav fome, to the Emperour: He was condemned to dig in the Marble-Quarries near the Euxine Sea, and by the com-

mand of Traign with an Anchor about his Neck thrown into the Sea. He was Bishop of Rome o years, and 4 months . Euarestus, by birth a Greek, but his Father a Tew of Betblehem. He is faid to have been crowned with Martyrdom the last year of Traian, in the ninth of his Bilhoprick, or as others, the thir-

I. Alexander, a Roman, though young in years, was grave in his manners and conversation. He sate 10 years and 7 months, and died a Martyr.

II. Xyfus, or Sixtus, a Roman, he was Martyred in the tenth year of his Bifheprick, and buried in the Vatican.

III. Telesphorus, a Greek, succeeded: 7ufin the Martyr flourished in his time. He died a Martyr, having fate 11 Years. and a months: 10 years, 8 months fay others and lies buried near S. Peter in the Vatican.

X. Hyginus, the fon of an Athenian Philosopher was advanced to the Chair under Antoninus Pius: He sate 4 years: Eulehius favs 8

X. Pius, an Italian, born at Aquileia, he died having been Bishop 11 years, and 4 months; according to Eulebius, 15

XI. Anicetus, born in Syria: He is faid after o, or as others, 11 years to have fuffered Martyrdom, and was buried in the Via Appia in the Cemetery of Calliflus. In his time Polycarp came to Rome. HE foundation of this Church is XII. Soter, or as Nicephorus calls him, So-

terichus, was a Campanian, the fon of Concordius. There was an intercourse of Letters between him and Dionylius Bishop of Corinth. He died after he had fate 9 years, or as Eufebius reckons, 7. XIII. Eleutherius . born at Nicopolis in Greece. To him Lucius King of Britain

fent a Letter and an Embasiv. He sate 15 years, died Ann. Chr. 186. and lies buried in the Vatican.

XIV. Victor, an African, the fon of Felix. a man of a furious and intemperate Spirit, as appeared in his passionate proceedings in the controversie about the observation of Easter. He was Bithop 10 years. Onuphrius affigns him 12 years, and one month.

XV. Zephyrinus, a Roman, succeeded, and possessed the Chair 8, but as others. 18 years: 20 fays Onuphrius. A pious and learned Man, but a little warping towards the Errours of Montanus.

XVI. Calliftus, or Calixtus, the fon of Domitius, a Roman; a prudent and modest man. He fuffered much in the Perfecution under Alexander Severus, under

whom he became a Martyr, being XXVI. Felix, a Roman: In his time arose thrown into a Well by the procurement of Olpian the great Lawyer, but fevere enemy of Christians. He sate 6 years. or 5 as others, and one month: and though he made a Cemetery, called after his own Name, vet was he buried in that of Calepodius in the Appian way.

XVII. Orbanus, the Son of Pontianus, a Roman, after 4, or as some, 6 years, he fuffered Martyrdom for the Faith : Eufebius has 5, S. Hierome in his translation o. He was buried in Pretextatus his Cemetery in the Appian way.

XVIII. Pontianus, the Son of Calphurnius, a Roman: for his bold reproving the Roman Idolatry he was banished into the Island Sardinia, where he died; he was Bishop about 3 or 4, or as Eusebius,

XIX. Anteros, a Greek, the Son of Romulus. He died by that he had kept his place one month, though others without reafon make him to have lived in it many years, and was buried in the Cemetery of Calliftus.

XX. Fabianus, a Roman, he was unexpectedly chosen Bishop, while several others being in competition, a Pigeon suddenly descended, and sate upon his head. the great Emblem of the Holy Spirit, He died a Martyr after 14 years; buried in the same place with his Predecessor.

XXI. Cornelius, a Roman, he opposed and condemned Novatian: frequent Letters passed between him and Cyprian. After fomewhat more than two years he was first cruelly whipp'd, and then beheaded: buried in a Vault within the Grange of Lucina, near the Appian way.

XXII. Lucius, a Roman, fate 2, or as others, 2 years. He suffered Martyrdom by the command of Valerian, and was buried in Calliftus his Cemetery.

XXIII. Stephanus, a Roman, the Son of Julius: Great contests were between him and Cyprian about rebaptizing those who had been baptized by Hereticks. He was beheaded after he had fate about 2 or 3 years, though others fay 7; and buried with his Predecessour.

XXIV. Xystus, a Greek, formerly a Philosopher of Athens. After 1, or as others compute, 2 years, and 10 months, he fusiered Martyrdom, Eusebius reckons it 8 years.

XXV. Dionyfius, of a Monk made Bishop, λόχιός τε και θαυμάπω, in the judgment of Dionysius Bishop of Alexandria, a truly learned and admirable Person. The time of his Prefidency is uncertainly it to 12 years.

the Manichaan Herelie. He suffered about the fourth or fifth year of his Epifcopacy, and lies buried in the Aurelian way, in a Cemetery of his own, two miles from Rome

XVII. Eurychianus, a Tuscan, a man exceedingly carefull of the burial of martyrs, after one years space was himself crowned with martyrdom. Eulebius allows him but 8 months : Onuphrius 8 years, and 6 months.

XXVIII. Caius, or as Eusebius calls him. Gaianus, a Dalmatian, kiniman to the Emperour Dioclesian, and in the Persecution under him became a martyr. He fate 11 years, some say longer. Eusebius. 15 years,: He was beheaded and buried in Calliftus his Cemetery.

XIX. Marcellinus, a Roman: Through fear of torment he did facrifice to the Gods but recovering himself, died a martyr, after he had fate 8 or 9 years. He was beheaded, and buried in the Cemetery of Priscilla in the Salarian way. To him fucceeded

XX. Marcellus, a Roman: he was condemned by Maxentius the Tyrant to keep Beafts in a Stable, which yet he performed with his Prayers and exercises of devotion. He died after five Years, and fix months, and was buried in the Cemetery of Priscilla.

XXI. Eusebius, a Greek, the Son of a Physician. He suffered much under the Tyranny of Maxentius. He fate 6 years fay fome, 4 fay others, though Eulebius allows him but 7 months, Onuphrius I year, and 7 months: he was buried in the Appian way near Calliftus his Ceme-

XXII. Miltiades, an African. He might be a Consessour under Maxentius, but could not be a Martyr under Maximinus, as some report him. He sate 3 or 4, though others affign him but 2 years: and was buried in the Cemetery of Calli-Aus.

XXXIII. Silvester, a Roman. He was elected into the place, Anno Chr. CCCXIV. fetch'd from the mountain Soracle, whither he had fled for fear of Persecution. He was highly in favour with Constantine the Great. He fate 23, Nicephorus favs 28 years.

IERUSALEM.

THE Church of Jerufalem may in some sense be said to have been founded assign'd, 6,9, 10, 11. Eufebius extends by our Lord himself, as it was for some time Сç cultia cultivated and improved by the Ministery XXIV. Julianus 4. of the whole College of Apostles. The XXV. Elias, 2. I find not this Bishop Bishops of it were as followeth.

I. S. Fames the Less, the Brother of our XXVI. Capito. A. Lord, by him, fay fome, immediately XXVII. Maximus. A. constituted Bishop, but as others more XXVIII. Antoninus. 5. probably, by the Apostles: He was XXIX, Valens, 2. thrown off the Temple, and knock'd on XXX. Dulichianus, 2. the head with a Fuller's Club.

II. Symeon, the fon of Cleopas, brother to Tofeph, our Lord's reputed Father. He fate in this Chair 23 years, and fuffered martyrdom in the reign of Traign, in the one hundred and twentieth Year of

III. Fullus succeeded in his room, and sate IV. Zacheus, or as Nicephorus the Patriarch XXXII: Dius, who fate 8 years. After

calls him. Zacharias, 4. V. Tolias: to him after 4 years succeeded XXXIII. Germanio. 4:

VI. Reniamin: who fate 2 years. VII. John, who continued the fame space. VIII. Matthias, or Matthæus, 2 years.

IX. Philippus, 1 year: next came X. Seneca, who fate 4 years.

XI. Justus, 4.

XII. Levi, or Lebes, 2. XIII. Ephrem, or Ephres, or as Epiphanius flyles him, Vaphres, 2.

XIV. Joseph, 2.

XV. Judas 2. Most of these Bishops, we may observe to have sate but a short time, following one another with a very quick fuccession. Which doubtless was in a great measure owing to the turbulent and unquiet Humour of the Jewish Nation, frequently rebelling against the Roman powers, whereby they provoked them to fall heavy upon them, and cut off all that came in their way, making no distinction between Jews and Christians: as indeed they were all Jens, though differing in the Rites of their Religion. For hitherto the Bishops of 7erulalem had successively been of the Circumcifion, the Church there having been intirely made up of Jewish Converts. But Jerusalem being now utterly laid wafte, and the Fewr differred into all other · Countries, the Gentiles were admirtted not only into the body of that Church, but even into the Epifcopal Chair. The first whereof was

XVI. Marcus, who fate 8 years. XVII. Cassianus, 8.

XVIII. Publius, 5. XIX. Maximus, 4.

XX. Julianus, 2. XXI. Caranus 2.

XXII. Symmachus, 2.

XXIII. Caius, 3.

mentioned by Eulebius: but he is recorded by Nicephorus of Constantinople.

XXXI: Narcissus, 4: He was a Man of eminent piety, famous for the great miracles which he wrought : but not being able to bear the afperfions which fome unjustly cast upon him (though God fignally and miraculously vindicated

his Innocency) he left his Church, and retired into defarts and folitudes. In his ablence was chosen

him

XXXIV. Gordius, 5. In his time Narciffus, as one from the dead, returned from his folitudes, and was importuned by the People again to take the government of the Church upon him : being highly reverenced by them, both for his firict and philosophical course of life, and the fignal vengeance which God took of his Accusers: And in this second administration he continued 10 years, suffering martyrdom when he was near 120 years old: To relieve the infirmities of his great Age, they took in to be his Col-

XXXV. Alexander, formerly Bishop in Cappadocia, who at that time had out of devotion taken a pilgrimage to Ferufalem; the choice being extraordinarily defigned by a particular revelation from Heaven. He was an eminent Confessour. and after having fate 15 years, died in Prison under the Decian Persecution: By him Origen was ordained Presbyter: He was a great Patron of Learning as well was a great Patron of Learning as Well as Religion, a studious preserver of the Records of the Church: He erected a Library at Jerusalem, which he especially surplished with the Writings and Englished Proceedings. piftles of Ecclefiastical Persons: And out of this Treasury it was that Eufebius borrowed a great part of his materials for

the composing of his History. XXXVI. Mazabanes, 9 years. XXXVII. Hymenæus, 27.

XXXVIII. Zabdas, 10.

XXXIX: Hermon, 9: He was, as Eusebi-us tells us, the last Bishop of this See before that fatal Perfecution that rag'd even in his time.

XL. Macarius, ordain'd Ann. Chr. CCCXV He was present in the great Nicene Council: Council. He fate, fays Nicephorus of XXIII. Metrophanes his brother, who go-Constantinople, 20 years, but S. Hieroni allows him a much longer time.

BYZANTIUM

afterwards called

CONSTANTINOPLE

THAT this Church was first founded by S. Andrew, we have shewed in his Life. The fuccession of its Bishops was as followeth

I. S. Andrew the Apostle. He was crucified at Patræ in Achaia.

II. Stachys, whom S. Paul calls, his belodrew . he fate +6 years:

III. Oneficius, 14: IV. Polycarous, 17:

V. Plutarchus, 16:

VI. Sedecio, 9:

VII. Diogenes, 15. Of the last three no corded. mention is made in Nicephorus of Constantinople, but they are delivered by Nicephorus Calliffus, lib. 8. c. 6.p. 540. VIII. Eleuthérius. 7.

IX. Felix. 5. X. Polycarpais: 17:

XI. Athenodorus, 4: He erected a Church called Elea, afterwards much beautified and enlarged by Constantine the Great.

XII. Euzoius, 16. Though Nicephorus Cal- III. Avilius, 12, or as Eusebius 13. liftus allow but 6.

XIII. Laurentius, 11 years and 6 months. XIV. Alypius, 13.

XV. Pertinax, a man of Confular dignity, he built another Church near the Seafide, which he called, Peace. He fate 19 years, which Nicephorus Calliftus reduces to 9.

XVI. Olympianus. 11. XVII. Marcus, 13.

XVIII. Cyriacus, or Cyrillianus, 16. XIX. Conflantinus, 7. In the first year of his Bishoprick he built a Church in the X. Agrippinus, 14, according to Eusebius, North part of the City, which he dedi-Martyr, who had fuffered in that Place. his life, Quitting his Episcopal Chair to XX. Trus, who sate 35 years and 6 months, though Nicephorus Callifus

makes it 17 years. After him came XXI. Dometius, Brother (as they tell us) to the Emperour Probus, he was Bishop

21 years, 6 months. XXII. Probus succeeded his Father Dome-

tius, and fate 12 years. As after him

verned that Church to years. And in his time it was that Conftantine translated the Imperial Court hither, enlarged and adorned it, called it after his own name. and made it the feat of the Empire.

XXIV. Alexander fucceeded, a Man of great piety and integrity, zealous and constant in maintaining the truth against the blasphemies of Arius. He sate 21

ALEXANDRIA.

THE foundations of this Church were laid, and a great part of its fuperved Stachys, ordained Bishop by S. An- structure rais'd by S. Mark, who though not firicity and properly an Apolile, yet being an Apolile, at large, and immediately commissionated by S. Peter; it justly obtained the honour of an Apoltolical Church. Its Bishops and Governours are thus re-

> I. S. Mark the Evangelift, of whole Travels and Marryrdom we have spoken in his Life. Nicephorus of Constantinople makes him to fit two years.

> I. Anianus, charactered by Eulebius, avne Dropinks, it πα πάντα δαυμάσι. a man beloved of God, and admirable in all things. He ruled in that Throne 22 years,

> IV. Cerdo, succeeded about the first year of Traian; he fate 10 years, according to Eusebius, 11.

V. Primus. 12. VI. Justus, or Justinus, 10.

VII. Eumenes, 10, or as Eulebius, 12. Saint Hierom in his Translation calls him Hymenæus.

VIII. Marcus or Marcianus, 13, or as Eufebius, 10.

IX. Celadion . 10, but in Eusebius his

cated to the honour of Euphemia the XI. Julianus, 15, though Eufebius allows but 10.

In this Oratory he spent the remainder of XII. Demetrius, 21, but Eusebius more truly makes him to have governed that Church no less than 43 years. He was a man of great zeal and piety, and under-went many troubles in the Perfection at Alexandria. He was at first a great friend to Origen, but afterwards became his ene-

my, laying fome irregularities to his charge: partly out of emulation at the great reputation which Origen had gained Cc ż

in the World; partly, in that Origen had | suffered himself to be ordained Presbyter by two other Bishops, Alexander Bishop of Jerusalem, and Theostistus of Ca-

XIII. Heraclas, a Man of a Philosophical genius, and way of life. He was educated under the institution of Origen, and by him taken to be his Assistant in the School of the Catechumens, the whole government whereof he afterwards refigned to him; and upon the Death of Demetrius he was advanced to the government of that Church, the care whereof he took for 16 years; though Nicephorus of Constantinople by a mistake, I suppose, for his Predecessour, makes it 43.

XIV. Dianysius, 17. He was one of the most eminent Bishops of his time: He was one of Origen's Scholars, then preferr'd first Master of the Catechetical School at Alexandria, and afterwards | XVIII. Achillas, 9, though Nicephorus of Bishop of that See. In the Persecution under Decius he was banished first to Taposiris, a little Town between Alexandria and Canopus; then to Cephro, and XIX. Alexander, 23. Under him Arius beother Places in the Defarts of Libya. But a large account of his own and others fufferings, with many other transactions of those times, we have out of his own Letters yet extant in Eusebius: He died

al administration of the s parameter a design

Sanger and 60 110 G 31

in the Twelfth Year of the Emperour Gallienus.

XV. Maximus; of a Presbyter he was made Bishop of Alexandria; he sate in that . Chair 18 years according to Eusebius his computation, though Nicephorus of Constantinople assign but 8.

XVI. Theonas, 17, or according to S. Hierom's Version of Eusebius, 19: To him

XVII. Petrus, 12. He began his Office three years before the lait Persecution. A Man of infinite strictness and acturacy, and of indefatigable industry for the good of the Church. He suffered in the ninth year of the Persecution, with the loss of his Head, gaining the Crown of Martyrdom: After whose Death came in the prosperous and happy days of the Church, Constantine the Great turning the black and difmal scene of things into a state of calmness and serenity.

Constantinople allows him but one year. By him Arius upon his submission was

ordained Presbyter.

gan more openly to broach his Herefie at Alexandria, who was thereupon excommunicated and thrust out by Alexander, and thortly after condemn'd by the Fathers of the Council of Nice.

THEE N D.

At line

har en

The British Commence of

drin In to

Colliger on displaying the control of the colling o

्ता के कुन्नेपूर्ण । विश्व कुन Series in the constitution of the cold of the series